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A

PARAPHRASE AND NOTES

ON THE

Epistles of St. Paul

TO THE

Galatians, *Romans*,
I & II *Corinthians*, *Ephesians*.

To which is Prefix'd, An

ESSAY

FOR THE

Understanding of St. *Paul*'s EPISTLES, by Consulting St. *Paul* Himself.

LONDON,
Printed by *J. H.* for *Awnsham* and *John Churchill*, at the *Black Swan* in *Pater-noster-Row*. 1707.

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BOOKS Written by Mr. John Lock.

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AN

ESSAY

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UNDERSTANDING

OF

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THE PREFACE.

TO go about to explain any of St. Paul's *Epiſtles, after ſo great a Train of Expoſitors and Commentators, might ſeem an Attempt of Vanity, cenſurable for its Needleſſneſs, did not the daily and approv'd Examples of pious and learned Men juſtify it. This may be ſome Excuſe for me to the Publick, if ever theſe following Papers ſhould chance to come abroad: But to my ſelf, for whoſe Uſe this Work was undertaken, I need make no Apology. Though I had been converſant in theſe Epiſtles, as well as in other Parts of Sacred Scripture, yet I found that I underſtood them not; I mean the doctrinal and diſcurſive parts of them: Though the practical Directions, which are uſually drop'd in the latter Part of each Epiſtle, appear'd to me very plain, intelligible, and inſtructive.*

I did not, when I reflected on it, very much wonder that this part of Sacred Scripture had Difficulties in it, many Cauſes of Obſcurity did readily occur to me. The Nature of Epiſtolary Writings in general, diſpoſes the Writer to paſs by the mentioning of many Things, as well known to him to whom his Letter is addreſs'd, which are neceſſary to be laid open to a Stranger, to make him comprehend what is ſaid: And it not ſeldom falls out, that a well Penn'd Letter which is very eaſy and intelligible to the Receiver, is very obſcure to a Stranger, who hardly knows what to make of

it. The Matters that St. Paul *writ about, were certainly things well known to thoſe he writ to, and which they had ſome peculiar Concern in, which made them eaſily apprehend his Meaning, and ſee the Tendency and Force of his Diſcourſe. But we having now at this diſtance no Information of the Occaſion of his writing, little or no Knowledge of the Temper and Circumſtances thoſe he writ to were in, but what is to be gather'd out of the Epiſtles themſelves, it is not ſtrange that many things in them lie conceal'd to us, which no doubt they who were concern'd in the Letter underſtood at firſt ſight. Add to this, that in many places 'tis manifeſt he anſwers Letters ſent, and Queſtions propos'd to him, which if we had, would much better clear thoſe Paſſages that relate to them, than all the learned Notes of Criticks and Commentators, who in after-times fill us with their Conjectures; for very often, as to the Matter in hand, they are nothing elſe.*

The Language wherein theſe Epiſtles are writ, are another; and that no ſmall occaſion of their Obſcurity to us now The Words are Greek; *a Language dead many Ages ſince: A Language of a very witty volatile People, Seekers after Novelty, and abounding with Variety of Notions and Sects, to which they applied the Terms of their common Tongue with great Liberty and Variety: And yet this makes but one ſmall part of the Difficulty in the Language of theſe Epiſtles; there is a Peculiarity in it, that much more obſcures and perplexes the Meaning of theſe Writings, than what can be occaſion'd by the Looſeneſs and Variety of the Greek Tongue. The Terms are* Greek, *but the Idiom or Turn of the Phraſes may be truly ſaid to be* Hebrew *or* Syriack. *The Cuſtom and Familiarity of which Tongues do ſometimes ſo far influence the Expreſſions in theſe Epiſtles, that one may obſerve the Force of the Hebrew Conjugations, particularly that of* Hiphil *given to Greek Verbs, in a way unknown to the* Grecians *themſelves. Nor is this all; the Subject treated of in theſe Epiſtles*

is

is so wholly new, and the Doctrines contained in them so perfectly remote from the Notions that Mankind were acquainted with, that most of the important Terms in it have quite another Signification from what they have in other Discourses: So that putting all together, we may truly say, that the New Testament is a Book written in a Language peculiar to it self.

To these Causes of Obscurity common to St. Paul, *with most of the other Penmen of the several Books of the New Testament, we may add those that are peculiarly his, and owing to his Stile and Temper. He was, as 'tis visible, a Man of quick Thought, warm Temper, mighty well vers'd in the Writings of the Old Testament, and full of the Doctrine of the New: All this put together, suggested Matter to him in abundance on those Subjects which came in his way: So that one may consider him when he was writing, as beset with a Crowd of Thoughts, all striving for Utterance. In this Posture of Mind it was almost impossible for him to keep that slow Pace, and observe minutely that Order and Method of ranging all he said, from which results an easie and obvious Perspicuity. To this Plenty and Vehemence of his may be imputed those many large Parentheses which a careful Reader may observe in his Epistles. Upon this account also it is, that he often breaks off in the Middle of an Argument, to let in some new Thought suggested by his own Words; which having pursued and explained as far as conduced to his present Purpose, he reassumes again the Thread of his Discourse, and goes on with it, without taking any notice that he returns again to what he had been before saying, though sometimes it be so far off, that it may well have slipt out of his Mind, and requires a very attentive Reader to observe, and so bring the disjointed Members together, as to make up the Connection, and see how the scatter'd Parts of the Discourse hang together in a coherent well-agreeing Sense, that makes it all of a Piece.*

Besides

Beſides the diſturbance in peruſing St. Paul's *Epiſtles, from the Plenty and Vivacity of his Thoughts, which may obſcure his Method, and often hide his Senſe from an unwary, or over-haſty Reader; the frequent changing of the Perſonage he ſpeaks in, renders the Senſe very uncertain, and is apt to miſlead one that has not ſome Clue to guide him; ſometimes by the Pronoun* I, *he means himſelf; ſometimes any Chriſtian; ſometimes a Jew, and ſometimes any Man,* &c. *If ſpeaking of himſelf in the firſt Perſon Singular has ſo various meanings; his uſe of the firſt Perſon Plural is with a far greater Latitude, ſometimes deſigning himſelf alone, ſometimes thoſe with himſelf whom he makes Partners to the Epiſtle; ſometimes with himſelf, comprehending the other Apoſtles, or Preachers of the Goſpel, or Chriſtians: Nay, ſometimes he in that way ſpeaks of the Converted* Jews, *other times of the Converted* Gentiles, *and ſometimes of others, in a more or leſs extended Senſe, every one of which varies the meaning of the Place, and makes it to be differently underſtood. I have forborn to trouble the Reader with Examples of them here. If his own Obſervation hath not already furniſhed him with them, the following Paraphraſe and Notes I ſuppoſe will ſatisfie him in the point.*

In the current alſo of his Diſcourſe, he ſometimes drops in the Objections of others, and his Anſwers to them, without any Change in the Scheme of his Language, that might give Notice of any other ſpeaking beſides himſelf. This requires great Attention to obſerve, and yet if it be neglected or overlook'd, will make the Reader very much miſtake, and miſunderſtand his Meaning, and render the Senſe very perplex'd.

Theſe are intrinſick difficulties ariſing from the Text it ſelf, whereof there might be a great many other named, as the uncertainty, ſometimes, who are the Perſons he ſpeaks to, or the

Opinions

Opinions or Practices which he has in his Eye, ſometimes in alluding to them, ſometimes in his Exhortations and Reproofs. But thoſe above mentioned being the chief, it may ſuffice to have opened our Eyes a little upon them, which, well examin'd, may contribute towards our Diſcovery of the reſt.

To theſe we may ſubjoyn two external Cauſes that have made no ſmall increaſe of the Native and Original Difficulties that keep us from an eaſie and aſſur'd Diſcovery of St. Paul's *Senſe, in many parts of his Epiſtles, and thoſe are,*

Firſt, The dividing of them into Chapters and Verſes, as we have done, whereby they are ſo chop'd and minc'd, and as they are now Printed, ſtand ſo broken and divided, that not only the Common People take the Verſes uſually for diſtinct Aphoriſms, but even Men of more advanc'd Knowledge in reading them, loſe very much of the ſtrength and force of the Coherence, and the Light that depends on it. Our Minds are ſo weak and narrow, that they have need of all the helps and aſſiſtances can be procur'd, to lay before them undiſturbedly, the Thread and Coherence of any Diſcourſe; by which alone they are truly improv'd and lead into the Genuine Senſe of the Author. When the Eye is conſtantly diſturb'd with looſe Sentences, that by their ſtanding and ſeparation, appear as ſo many diſtinct Fragments; the Mind will have much ado to take in, and carry on in its Memory an uniform Diſcourſe of dependent Reaſonings, eſpecially having from the Cradle been uſed to wrong Impreſſions concerning them, and conſtantly accuſtom'd to hear them quoted as diſtinct Sentences, without any limitation or explication of their preciſe Meaning from the Place they ſtand in, and the Relation they bear to what goes before, or follows. Theſe Diviſions alſo have given occaſion to the reading theſe Epiſtles by parcels and in ſcraps, which has farther confirm'd the Evil ariſing from ſuch partitions. And I doubt not but

every

every one will confeſs it to be a very unlikely way to come to the Underſtanding of any other Letters, to read them Peice-meal, a Bit to day, and another Scrap to morrow, and ſo on by broken Intervals; Eſpecially if the Pauſe and Ceſſation ſhould be made as the Chapters the Apoſtles Epiſtles are divided into do end ſometimes in the middle of a Diſcourſe, and ſometimes in the middle of a Sentence. It cannot therefore but be wondred, that that ſhould be permitted to be done to Holy Writ, which would viſibly diſturb the Senſe, and hinder the Underſtanding of any other Book whatſoever. If Tully's *Epiſtles were ſo printed, and ſo uſed, I aſk whither they would not be much harder to be underſtood, leſs eaſy and leſs pleaſant to be read by much than now they are?*

How plain ſoever this Abuſe is, and what Prejudice ſoever it does to the Underſtanding of the Sacred Scripture, yet if a Bible was printed as it ſhould be, and as the ſeveral Parts of it were writ, in continued Diſcourſes where the Argument is continued, I doubt not but the ſeveral Parties would complain of it, as an Innovation, and a dangerous Change in the publiſhing thoſe holy Books. And indeed thoſe who are for maintaining their Opinions, and the Syſtems of Parties by Sound of Words, with a Neglect of the true Senſe of Scripture, would have reaſon to make and foment the Outcry. They would moſt of them be immediately diſarm'd of their great Magazine of Artillery wherewith they defend themſelves, and fall upon others, if the Holy Scripture were but laid before the Eyes of Chriſtians in its due Connection and Conſiſtency, it would not then be ſo eaſy to ſnatch out a few Words, as if they were ſeparate from the reſt, to ſerve a Purpoſe, to which they do not at all belong, and with which they have nothing to do. But as the matter now ſtands, he that has a mind to it, may at a cheap rate be a notable Champion for the Truth, that is, for the Do-

Ctrines

ctrines of the Sect that Chance or Intereſt has caſt him into. He need but be furniſhed with Verſes of Sacred Scripture, containing Words and Expreſſions that are but flexible (as all general obſcure and doubtful ones are) and his Syſtem that has appropriated them to the Orthodoxie of his Church, makes them immediately ſtrong and irrefragable Arguments for his Opinion. This is the Benefit of looſe Sentences, and Scripture crumbled into Verſes, which quickly turn into independent Aphoriſms. But if the Quotation in the Verſe produc'd, were conſider'd as a part of a continued coherent Diſcourſe, and ſo its Senſe were limited by the Tenour of the Context, moſt of theſe forward and warm Diſputants would be quite ſtrip'd of thoſe, which they doubt not now to call Spiritual Weapons, and they would have often nothing to ſay that would not ſhew their Weakneſs, and manifeſtly fly in their Faces. I crave leave to ſet down a Saying of the Learned and Judicious Mr. Selden, " *In interpreting the* " *Scripture, ſays he, many do as if a Man ſhould ſee one have* " *Ten Pounds, which he reckon'd by* 1, 2, 3, 4, 5, 6, 7, 8, 9, " 10. *meaning Four was but four Unites, and five five U-* " *nites,* &c. *and that he had in all but Ten Pounds: The* " *other that ſees him, takes not the Figures together, as he* " *doth, but picks here and there; and thereupon reports that* " *he had five Pounds in one Bag, and ſix Pounds in another* " *Bag, and nine Pounds in another Bag,* &c. *when as in* " *truth he has but ten Pounds in all. So we pick out a Text* " *here and there, to make it ſerve our turn; whereas if we take* " *it altogether, and conſider what went before, and what fol-* " *lowed after, we ſhould find it meant no ſuch thing. I have heard ſober Chriſtians very much admire why ordinary illiterate People, who were Profeſſors, that ſhew'd a Concern for Religion, ſeem'd much more converſant in St.* Paul's *Epiſtles, than in the plainer, and as it ſeem'd to them much more intelligible*

Parts of the New Teſtament; They confeſſed that tho' they read St. Paul's *Epiſtles with their beſt Attention, yet they generally found them too hard to be maſter'd, and they labour'd in vain ſo far to reach the Apoſtle's Meaning all along in the Train of what he ſaid, as to read them with that Satisfaction that ariſes from a feeling that we underſtand and fully comprehend the Force and Reaſoning of an Author; and therefore they could not imagin what thoſe ſaw in them, whoſe Eyes they thought not much better than their own. But the Caſe was plain, Theſe ſober inquiſitive Readers had a mind to ſee nothing in St.* Paul's *Epiſtles but juſt what he meant; whereas thoſe others of a quicker and gayer Sight could ſee in them what they pleaſed. Nothing is more acceptable to Phanſie than plyant Terms and Expreſſions that are not obſtinate, in ſuch it can find its account with Delight, and with them be illuminated, Orthodox, infallible at pleaſure, and in its own way. But where the Senſe of the Author goes viſibly in its own Train, and the Words, receiving a determin'd Senſe from their Companions and Adjacents, will not conſent to give Countenance and Colour to what is agreed to be right, and muſt be ſupported at any rate, there Men of eſtabliſh'd Orthodoxie do not ſo well find their Satisfaction. And perhaps if it were well examin'd, it would be no very extravagant Paradox to ſay, that there are fewer that bring their Opinions to the Sacred Scripture to be tried by that infallible Rule, than bring the Sacred Scripture to their Opinions, to bend it to them, to make it as they can a Cover and Guard of them. And to this Purpoſe its being divided into Verſes, and brought as much as may be into looſe and general Aphoriſms, makes it moſt uſeful and ſerviceable. And in this lies the other great Cauſe of Obſcurity and Perplexedneſs, which has been caſt upon St.* Paul's *Epiſtles from without.*

St.

St. Paul's *Epiſtles, as they ſtand tranſlated in our Engliſh Bibles, are now by long and conſtant Uſe become a part of the Engliſh Language, and common Phraſeology, eſpecially in Matters of Religion; This every one uſes familiarly, and thinks he underſtands, but it muſt be obſerved, that if he has a diſtinct meaning when he uſes thoſe Words and Phraſes, and knows himſelf what he intends by them, it is alway according to the Senſe of his own Syſtem, and the Articles or Interpretations of the Society he is engaged in. So that all this Knowledge and Underſtanding which he has in the Uſe of theſe Paſſages of Sacred Scripture, reaches no farther than this, that he knows (and that is very well) what he himſelf ſays, but thereby knows nothing at all what St.* Paul *ſaid in them. The Apoſtle writ not by that Man's Syſtem, and ſo his Meaning cannot be known by it. This being the ordinary way of underſtanding the Epiſtles, and every Sect being perfectly Orthodox in its own Judgment: What a great and invincible Darkneſs muſt this caſt upon St.* Paul's *Meaning to all thoſe of that way, in all thoſe Places where his Thoughts and Senſe run counter to what any Party has eſpouſed for Orthodox; as it muſt unavoidably to all but one of the different Syſtems, in all thoſe Paſſages that any way relate to the Points in Controverſie between them.*

This is a Miſchief which, however frequent and almoſt natural, reaches ſo far, that it would juſtly make all thoſe who depend upon them, wholly diffident of Commentators, and let them ſee, how little Help was to be expected from them in relying on them for the true Senſe of the Sacred Scripture, did they not take care to help to cozen themſelves, by chooſing to uſe and pin their Faith on ſuch Expoſitors as explain the Sacred Scripture in favour of thoſe Opinions that they before-hand have voted Orthodox, and bring to the Sacred Scripture not for Trial, but Confirmation. No Body can think that any Text of St. Paul's *Epi-*

piſtles has two contrary Meanings, and yet ſo it muſt have to two different Men, who taking two Commentators of different Sects for their reſpective Guides into the Senſe of any one of the Epiſtles, ſhall build upon their reſpective Expoſitions. We need go no further for a Proof of it. than the Notes of the two Celebrated Commentators on the New Teſtament, Dr. Hammond *and* Beza, *both Men of Parts and Learning, and both thought by their Followers Men mighty in the Sacred Scriptures. So that here we ſee the hopes of great Benefit and Light from Expoſitors and Commentators, is in a great part abated, and thoſe who have moſt need of their Help, can receive but little from them, and can have very little Aſſurance of reaching the Apoſtle's Senſe by what they find in them, whilſt Matters remain in the ſame State they are in at preſent. For thoſe, who find they need Help, and would borrow Light from Expoſitors, either conſult only thoſe who have the good luck to be thought ſound and Orthodox, avoiding thoſe of different Sentiments from themſelves in the great and approved Points of their Syſtems, as dangerous and not fit to be medled with; or elſe with Indifferency look into the Notes of all Commentators promiſcuouſly. The firſt of theſe take Pains only to confirm themſelves in the Opinions and Tenents they have already, which whether it be the way to get the true Meaning of what St.* Paul *deliver'd, is eaſy to determin. The others with much more Fairneſs to themſelves, tho with reaping little more Advantage (unleſs they have ſomething elſe to guide them into the Apoſtle's Meaning than the Comments themſelves) ſeek Help on all hands, and refuſe not to be taught by any one, who offers to enlighten them in any of the dark Paſſages. But here tho they avoid the Miſchief which the others fall into, of being confin'd in their Senſe, and ſeeing nothing but that in St.* Paul's *Writings, be it right or wrong; yet they run into as great on the other ſide, and inſtead of being con-*

confirm'd in the meaning, that they thought they ſaw in the Text, are diſtracted with an hundred, ſuggeſted by thoſe they adviſed with; and ſo inſtead of that one Senſe of the Scripture which they carried with them to their Commentators, return from them with none at all.

This indeed ſeems to make the Caſe deſperate: For if the Comments and Expoſitions of pious and learned Men cannot be depended on, whether ſhall we go for Help? To which I anſwer, I would not be miſtaken, as if I thought the Labours of the Learned in this Caſe wholly loſt, and fruitleſs. There is great Uſe and Benefit to be made of them, when we have once got a Rule to know which of their Expoſitions, in the great Variety there is of them, explains the Words and Phraſes according to the Apoſtle's Meaning. Till then 'tis evident, from what is above ſaid, they ſerve for the moſt part to no other Uſe, but either to make us find our own Senſe, and not his in St. Paul's *Words; or elſe to find in them no ſettled Senſe at all.*

Here it will be ask'd, how ſhall we come by this Rule you mention? Where is that Touchſtone to be had, that will ſhew us whether the Meaning we our ſelves put, or take as put by others upon St Paul's *Words in his Epiſtles, be truly his Meaning or no? I will not ſay the way which I propoſe, and have in the following Paraphraſe follow'd, will make us infallible in our Interpretations of the Apoſtle's Text: but this I will own, that till I took this way, St* Paul's *Epiſtles to me, in the ordinary way of reading and ſtudying them, were very obſcure Parts of Scripture, that left me almoſt every where at a loſs; and I was at a great Uncertainty in which of the contrary Senſes, that were to be found in his Commentators, he was to be taken. Whether what I have done has made it any clearer and more viſible now, I muſt leave others to judge. This I beg leave to ſay for my ſelf, that if ſome very ſober judicious Chriſtians, no Strangers to the Sacred Scriptures, nay learned*

learned Divines of the Church of England, *had not profeſſed that by the Peruſal of theſe following Papers, they underſtood the Epiſtles better much than they did before, and had not with repeated Inſtances preſſed me to publiſh them, I ſhould not have conſented they ſhould have gone beyond my own private Uſe, for which they were at firſt deſigned, and where they made me not repent my Pains.*

If any one be ſo far pleaſed with my Endeavours, as to think it worth while to be informed, what was the Clue I guided my ſelf by through all the dark Paſſages of theſe Epiſtles, I ſhall minutely tell him the Steps by which I was brought into this way, that he may judge whether I proceeded rationally, upon right Grounds or no, if ſo be any thing in ſo mean an Example as mine may be worth his notice.

After I had found by long Experience, that the reading of the Text and Comments in the ordinary way proved not ſo ſucceſsful as I wiſh'd to the end propos'd, I began to ſuſpect that in reading a Chapter as was uſual, and thereupon ſometimes conſulting Expoſitors upon ſome hard Places of it, which at that time moſt affected me, as relating to Points then under Conſideration in my own Mind, or in Debate amongſt others, was not a right Method to get into the true Senſe of theſe Epiſtles. I ſaw plainly, after I began once to reflect on it, that if any one now ſhould write me a Letter, as long as St. Paul's *to the* Romans, *concerning ſuch a Matter as that is, in a Stile as Foreign, and Expreſſions as dubious as his ſeem to be, if I ſhould divide it into fifteen or ſixteen Chapters, and read of them one to day, and another to morrow,* &c. *it was ten to one I ſhould never come to a full and clear Comprehenſion of it. The way to underſtand the Mind of him that writ it, every one would agree, was to read the whole Letter through from one end to the other, all at once, to ſee what was the main Subject and Tendency of it: or if it had ſeveral Views and Purpoſes in it, not dependent one of another, nor*

in

in a Subordination to one chief Aim and End, to discover what those different Matters were, and where the Author concluded one, and began another; and if there were any Necessity of dividing the Epistle into Parts, to make the Boundaries of them.

In Prosecution of this Thought, I concluded it necessary, for the understanding of any one of St. Paul's *Epistles, to read it all through at one Siting, and to observe as well as I could the Drift and Design of his writing it. If the first reading gave me some Light, the second gave me more; and so I persisted on reading constantly the whole Epistle over at once, till I came to have a good general View of the Apostle's main Purpose in writing the Epistle, the chief Branches of his Discourse wherein he prosecuted it, the Arguments he used, and the Disposition of the whole.*

This, I confess, is not to be obtained by one or two hasty Readings; it must be repeated again and again, with a close Attention to the Tenour of the Discourse, and a perfect Neglect of the Divisions into Chapters and Verses. On the contrary, the safest way is to suppose, that the Epistle has but one Business, and one Aim, till by a frequent Perusal of it, you are forced to see there are distinct independent Matters in it, which will forwardly enough shew themselves.

It requires so much more Pains, Judgment and Application, to find the Coherence of obscure and abstruse Writings, and makes them so much the more unfit to serve Prejudice and Pre-occupation when found, that it is not to be wondered that St. Paul's *Epistles have with many passed rather for disjointed, loose pious Discourses, full of Warmth and Zeal, and Overflows of Light, rather than for calm strong coherent Reasonings, that carried a Thread of Argument and Consistency all through them.*

But

But this muttering of lazy or ill disposed Readers, hindered me not from persisting in the Course I had began, I continued to read the same Epistle over and over, and over again, till I came to discover, as appeared to me, what was the Drift and Aim of it, and by what Steps and Arguments St. Paul *prosecuted his Purpose. I remembred that St.* Paul *was miraculously called to the Ministry of the Gospel, and declared to be a chosen Vessel; that he had the whole Doctrine of the Gospel from God by immediate Revelation, and was appointed to be the Apostle of the* Gentiles, *for the propagating of it in the Heathen World. This was enough to perswade me, that he was not a Man of loose and shattered Parts, uncapable to argue, and unfit to convince those he had to deal with. God knows how to choose fit Instruments for the Business he employs them in. A large Stock of Jewish Learning he had taken in at the Feet of* Gamaliel, *and for his Information in Christian Knowledge, and the Mysteries and Depths of the Dispensation of Grace by Jesus Christ, God himself had condescended to be his Instructer and Teacher. The Light of the Gospel he had received from the Fountain and Father of Light himself, who, I concluded, had not furnished him in this extraordinary manner, if all this plentiful Stock of Learning and Illumination had been in danger to have been lost, or proved useless, in a jumbled and confused Head; nor have laid up such a Store of admirable and useful Knowledge in a Man, who for want of Method and Order, Clearness of Conception, or Pertinency in Discourse, could not draw it out into Use with the greatest Advantages of Force and Coherence. That he knew how to prosecute his Purpose with Strength of Argument and close Reasoning, without incoherent Sallies, or the intermixing of things foreign to his Business, was evident to me from several Speeches of his recorded in the* Acts:

And

And it was hard to think that a Man that could talk with ſo much Conſiſtency and Clearneſs of Conviction, ſhould not be able to write without Confuſion, inextricable Obſcurity, and perpetual Rambling. The Force, Order and Perſpicuity of thoſe Diſcourſes could not be denied to be very viſible. How then came it that the like was thought much wanting in his Epiſtles? and of this there appear'd to me this plain Reaſon: The Particularities of the Hiſtory in which theſe Speeches are inſerted, ſhew St. Paul's *end in Speaking, which being ſeen, caſts a Light on the whole, and ſhews the Pertinency of all that he ſays. But his Epiſtles not being ſo circumſtantiated; there being no concurring Hiſtory that plainly declares the Diſpoſition St.* Paul *was in, what the Actions, Expectations, or Demands of thoſe to whom he writ, required him to ſpeak to, we are no where told. All this and a great deal more neceſſary to guide us into the true meaning of the Epiſtles, is to be had only from the Epiſtles themſelves, and to be gather'd from thence with ſtubborn Attention, and more than common Application.*

This being the only ſafe Guide (under the Spirit of God, that dictated theſe Sacred Writings) that can be rely'd on, I hope I may be excuſed, if I venture to ſay, that the utmoſt ought to be done to obſerve and trace out St. Paul's *Reaſonings; to follow the Thread of his Diſcourſe in each of his Epiſtles; to ſhew how it goes on ſtill directed with the ſame View, and pertinently drawing the ſeveral Incidents towards the ſame Point. To underſtand him right, his Inferences ſhould be ſtrictly obſerved; and it ſhould be carefully examined from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent Writer, and Care I think ſhould be taken in expounding of him, to ſhew that he is ſo. But tho I ſay he has weighty Aims in his Epiſtles, which he ſteadily keeps in his Eye, and drives at in all that he ſays, yet I do not ſay that he puts his Diſcourſes into an artificial Method, or leads his Reader into a Diſtinction of his Arguments, or gives them notice of*

new Matter by Rhetorical or ſtudy'd Tranſitions. He has no Ornaments borrow'd from the Greek Eloquence; no Notions of their Philoſophy mix'd with his Doctrine to ſet it off. The inticing Words of Man's Wiſdom, *whereby he means all the ſtudied Rules of the Grecian Schools, which made them ſuch Maſters in the Art of Speaking, he, as he ſays himſelf,* 1 Cor. 2. 4. *wholly neglected. The Reaſon whereof he gives in the next Verſe, and in other places. But tho Politeneſs of Language, Delicacy of Stile, Fineneſs of Expreſſion, laboured Periods, artificial Tranſitions, and a very methodical ranging of the Parts with ſuch other Imbelliſhments as make a Diſcourſe enter the Mind ſmoothly, and ſtrike the Phanſie at firſt hearing, have little or no place in his Stile, yet Coherence of Diſcourſe, and a direct Tendency of all the Parts of it, to the Argument in hand, are moſt eminently to be found in him. This I take to be his Character, and doubt not but he will be found to be ſo upon diligent Examination. And in this if it be ſo, we have a Clue, if we will take the Pains to find it, that will conduct us with Surety through thoſe ſeemingly dark Places, and imagined Intricacies in which Chriſtians have wander'd ſo far one from another, as to find quite contrary Senſes.*

Whether a ſuperficial Reading, accompanied with the common Opinion of his invincible Obſcurity, has kept off ſome from ſeeking in him the Coherence of a Diſcourſe tending with cloſe ſtrong reaſoning to a Point; Or a ſeemingly more honourable Opinion of one that had been wrap'd up into the Third Heaven, as if from a Man ſo warm'd and illuminated as he had been, nothing could be expected but Flaſhes of Light, and Raptures of Zeal, hinder'd others to look for a Train of Reaſoning, proceeding on regular and cogent Argumentation from a Man rais'd above the ordinary pitch of Humanity to an higher and brighter way of Illumination; Or elſe whether others were loth to beat their Heads about the Tenor and Coherence in St. Paul's *Diſcourſes, which if found out, poſſibly might ſet him at a manifeſt and irreconcileable*

cileable Difference with their Syſtems, 'tis certain that whatever hath been the Cauſe, this way of getting the true Senſe of St. Paul's *Epiſtles, ſeems not to have been much made uſe of, or at leaſt ſo throughly purſued as I am apt to think it deſerves.*

For, granting that he was full ſtor'd with the Knowledge of the things he treated of: For he had Light from Heaven, it was God himſelf furniſhed him, and he could not want: Allowing alſo that he had Ability to make uſe of the Knowledge had been given him for the end for which it was given him, viz. *the Information, Conviction, and Converſion of others; and accordingly that he knew how to direct his Diſcourſe to the Point in hand, we cannot widely miſtake the Parts of his Diſcourſe imploy'd about it, when we have any where found out the Point he drives at: Where ever we have got a View of his Deſign, and the Aim he propoſed to himſelf in Writing, we may be ſure that ſuch or ſuch an Interpretation does not give us his genuine Senſe, it being nothing at all to his preſent purpoſe Nay among various Meanings given a Text, it fails not to direct us to the beſt, and very often to aſſure us of the true. For it is no Preſumption, when one ſees a Man arguing for this or that Propoſition, if he be a ſober Man, Maſter of Reaſon or common Senſe, and takes any care of what he ſays, to pronounce with Confidence in ſeveral Caſes, that he could not talk thus or thus.*

I do not yet ſo magnifie this Method of ſtudying St. Paul's *Epiſtles, as well as other Parts of Sacred Scripture, as to think it will perfectly clear every hard Place, and leave no Doubt unreſolved. I know Expreſſions now out of uſe, Opinions of thoſe times, not heard of in our days, Alluſions to Cuſtoms loſt to us, and various Circumſtances and Particularities of the Parties, which we cannot come at,* &c. *muſt needs continue ſeveral Paſſages in the dark now to us at this diſtance, which ſhon with full Light to thoſe they were directed to. But for all that the ſtudying of St.* Paul's *Epiſtles in the way I have propoſed, will, I humbly conceive, carry us a*

great length in the right underſtanding of them, and make us rejoyce in the Light we receive from thoſe moſt uſeful Parts of Divine Revelation, by furniſhing us with viſible Grounds that we are not miſtaken, whilſt the Conſiſtency of the Diſcourſe, and the Pertinency of it to the Deſign he is upon, vouches it worthy of our great Apoſtle. At leaſt I hope it may be my Excuſe for having indeavoured to make St. Paul *an Interpreter to me of his own Epiſtles.*

To this may be added another Help *which St.* Paul *himſelf affords us towards the attaining the true meaning contained in his Epiſtles. He that reads him with the Attention I propoſe, will eaſily obſerve, that as he was full of the Doctrine of the Goſpel, ſo it lay all clear and in order open to his view. When he gave his Thoughts Utterance upon any Point, the Matter flow'd like a Torrent, but 'tis plain 'twas a Matter he was perfectly Maſter of: he fully poſſeſs'd the entire Revelation he had receiv'd from God, had throughly digeſted it; all the Parts were formed together in his Mind into one well contracted harmonious Body. So that he was no way at Uncertainty, nor ever in the leaſt at a loſs concerning any Branch of it. One may ſee his Thoughts were all of a piece in all his Epiſtles, his Notions were at all times uniform, and conſtantly the ſame, tho his Expreſſions very various. In them he ſeems to take great Liberty. This at leaſt is certain, that no one ſeems leſs tied up to a Form of Words. If then having by the Method before propoſed got into the Senſe of the ſeveral Epiſtles, we will but compare what he ſays, in the Places where he treats of the ſame Subject, we can hardly be miſtaken in his Senſe, nor doubt what it was, that he believed and taught concerning thoſe Points of the Chriſtian Religion. I know it is not unuſual to find a Multitude of Texts heaped up for the maintaining of an eſpouſed Propoſition, but in a Senſe often ſo remote from their true Meaning, that one can hardly avoid thinking that thoſe who ſo uſed them, either ſought not or valued not the Senſe; and were ſatisfied with the Sound where they*

they could but get that to favour them. But a verbal Concordance leads not always to Texts of the same meaning; trusting too much thereto, will furnish us but with slight Proofs in many Cases, and any one may observe how apt that is to jumble together Passages of Scripture not relating to the same Matter, and thereby to disturb and unsettle the true meaning of Holy Scripture. I have therefore said that we should compare together Places of Scripture treating of the same Point. Thus indeed one part of the Sacred Text could not fail to give light unto another. And since the Providence of God hath so order'd it, that St. Paul *has writ a great Number of Epistles, which tho upon different Occasions, and to several Purposes, yet are all confined within the Business of his Apostleship, and so contain nothing but Points of Christian Instruction, amongst which he seldom fails to drop in, and often to inlarge on the great and distinguishing Doctrines of our holy Religion; which, if quitting our own Infallibility in that Analogy of Faith which we have made to our selves, or have implicitly adopted from some other, we would carefully lay together, and diligently compare and study, I am apt to think would give us St.* Paul's *System in a clear and indisputable Sense, which every one must acknowledge to be a better Standard to interpret his Meaning by, in any obscure and doubtful Parts of his Epistles, if any such should still remain, than the System, Confession, or Articles of any Church or Society of Christians yet known, which however pretended to be founded on Scripture, are visibly the Contrivances of Men (fallible both in their Opinions and Interpretations) and as is visible in most of them, made with partial Views, and adapted to what the Occasions of that time, and the present Circumstances they were then in, were thought to require for the Support or Justification of themselves. Their Philosophy also has its part in mis-leading Men from the true Sense of the Sacred Scripture. He that shall attentively read the Christian Wri-*

Writers after the Age of the Apoſtles, will eaſily find how much the Philoſophy they were tinctured with, influenced them in their Underſtanding of the Books of the Old and New Teſtament. In the Ages wherein Platoniſm prevailed, the Converts to Chriſtianity of that School, on all occaſions, interpreted Holy Writ according to the Notions they had imbibed from that Philoſophy. Ariſtotle's *Doctrine had the ſame effect in its turn, and when it degenerated into the Peripateticiſm of the Schools, that too brought its Notions and Diſtinctions into Divinity, and affixed them to the Terms of the Sacred Scripture. And we may ſee ſtill how at this day every ones Philoſophy regulates every ones Interpretation of the Word of God. Thoſe who are poſſeſſed with the Doctrine of Aerial and Ætherial Vehicles, have thence borrowed an Interpretation of the Four firſt Verſes of* 2 Cor. 5. *without having any Ground to think that St.* Paul *had the leaſt Notion of any ſuch Vehicles. 'Tis plain that the teaching of Men Philoſophy, was no part of the Deſign of Divine Revelation; but that the Expreſſions of Scripture are commonly ſuited in thoſe Matters to the Vulgar Apprehenſions and Conceptions of the Place and People where they were delivered. And as to the Doctrine therein directly taught by the Apoſtles, that tends wholly to the ſeting up the Kingdom of Jeſus Chriſt in this World, and the Salvation of Mens Souls, and in this 'tis plain their Expreſſions were conformed to the Ideas and Notions which they had received from Revelation, or were conſequent from it. We ſhall therefore in vain go about to interpret their Words by the Notions of our Philoſophy, and the Doctrines of Men deliver'd in our Schools. This is to explain the Apoſtle's meaning by what they never thought of whilſt they were writing, which is not the way to find their Senſe in what they deliver'd, but our own, and to take up from their Writings not what they left there for us, but what we bring along with us in our ſelves. He that would underſtand*

St.

St. Paul *right, muſt underſtand his Terms in the Senſe he uſes them, and not as they are appropriated by each Man's particular Philoſophy, to Conceptions that never enter'd the Mind of the Apoſtle. For Example, he that ſhall bring the Philoſophy now taught and receiv'd to the explaining of* Spirit, Soul, *and* Body, *mentioned* 1 Theſſ. 5. 23. *will I fear hardly reach St.* Paul's *Senſe, or repreſent to himſelf the Notions St.* Paul *then had in his Mind. That is what we ſhould aim at in reading him, or any other Author, and 'till we from his Words paint his very Ideas and Thoughts in our Minds, we do not underſtand him.*

In the Diviſions I have made, I have indeavour'd the beſt I could to govern my ſelf by the Diverſity of Matter. But in a Writer like St. Paul, *it is not ſo eaſie always to find preciſely where one Subject ends, and another begins. He is full of the Matter he treats and writes with Warmth, which uſually neglects Method, and thoſe Partitions and Pauſes which Men educated in the Schools of Rhetoricians uſually obſerve. Thoſe Arts of Writing St.* Paul, *as well out of Deſign as Temper, wholly laid by: The Subject he had in hand, and the Grounds upon which it ſtood firm, and by which he inforced it, was what alone he minded, and without ſolemnly winding up one Argument, and intimating any way that he began another, let his Thoughts, which were fully poſſeſs'd of the Matter, run in one continued Train, wherein the Parts of his Diſcourſe were wove one into another. So that it is ſeldom that the Scheme of his Diſcourſe makes any Gap; and therefore without breaking in upon the Connection of his Language, 'tis hardly poſſible to ſeparate his Diſcourſe, and give a diſtinct View of his ſeveral Arguments in diſtinct Sections.*

I am far from pretending Infallibility in the Senſe I have any where given in my Paraphraſe or Notes; That would be to erect my ſelf into an Apoſtle, a Preſumption of the higheſt Nature in any one that cannot confirm what he ſays by Miracles. I have for my own Information ſought the true Meaning as far as my poor A-

bilities

bilities would reach. And I have unbiaſſedly imbraced what upon a fair Enquiry appear'd ſo to me. This I thought my Duty and Intereſt in a Matter of ſo great Concernment to me. If I muſt believe for my ſelf, it is unavoidable that I muſt underſtand for my ſelf. For if I blindly and with an Implicit Faith take the Pope's Interpretation of the Sacred Scripture, without examining whether it be Chriſt's Meaning, 'tis the Pope I believe in, and not in Chriſt; 'tis his Authority I reſt upon; 'tis what he ſays I imbrace: For what 'tis Chriſt ſays, I neither know nor concern my ſelf. 'Tis the ſame thing when I ſet up any other Man in Chriſt's place, and make him the Authentique Interpreter of Sacred Scripture to my ſelf. He may poſſibly underſtand the Sacred Scripture as right as any Man, but I ſhall do well to examin my ſelf, whether that which I do not know, nay (which in the way I take) I can never know, can juſtifie me in making my ſelf his Diſciple, inſtead of Jeſus Chriſt, who of Right is alone and ought to be my only Lord and Maſter: and it will be no leſs Sacrilege in me to ſubſtitute to my ſelf any other in his room, to be a Prophet, to me, than to be my King or Prieſt.

The ſame Reaſons that put me upon doing what I have in theſe Papers done, will exempt me from all Suſpition of impoſing my Interpretation on others. The Reaſons that lead me into the Meaning which prevail'd on my Mind, are ſet down with it, as far as they carry Light and Conviction to any other Man's Underſtanding, ſo far I hope my Labour may be of ſome Uſe to him, beyond the Evidence it carries with it, I adviſe him not to follow mine, nor any Man's Interpretation. We are all Men liable to Errors, and infected with them; but have this ſure way to preſerve our ſelves every one from danger by them, if laying aſide Sloth, Careleſſneſs, Prejudice, Party, and a Reverence of Men, we betake our ſelves in earneſt to the Study of the way to Salvation, in thoſe holy Writings wherein God has reveal'd it from Heaven, and propos'd it to the World, ſeeking our Religion where we are ſure it is in Truth to be found, comparing ſpiritual things with ſpiritual things.

A PARAPHRASE AND NOTES ON THE *EPISTLE of St.* PAUL TO THE GALATIANS.

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THE

PUBLISHER

TO THE

READER.

THere is nothing certainly of greater Concernment to the Peace of the Church in general, nor to the Direction and Edification of all Chriſtians in particular, than a right Underſtanding of the Holy Scripture. This Conſideration has ſet ſo many learned and pious Men amongſt us of late Years upon Expoſitions, Paraphraſes and Notes on the Sacred Writings; that the Author *of theſe hopes the Faſhion may excuſe him for endeavouring to add his Mite, believing, that after all that has been done by thoſe great Labourers in the Harveſt, there may be ſome Gleanings left, whereof he preſumes he has an Inſtance,* Ch. III. *ver.* 20. *and ſome other Places of this Epiſtle to the* Galatians, *which he looks upon not to be the hardeſt of St.* Paul's. *If he has given a Light to any obſcure Paſſage, he ſhall think his Pains well employ'd: If there be nothing elſe worth notice in him, accept of his good Intention.*

THE EPISTLE of St. *PAUL* TO THE *GALATIANS*.

Writ from Epheſus, *the Year of our Lord* 57. *Of* Nero 3.

SYNOPSIS.

THE Subject and Deſign of this Epiſtle of St. *Paul* is much the ſame with that of his Epiſtle to the *Romans*, but treated in ſomewhat a different manner. The Buſineſs of it is to dehort and hinder the *Galatians* from bringing themſelves under the Bondage of the *Moſaical* Law.

St. *Paul* himſelf had planted the Churches of *Galatia*, and therefore referring (as he does *Ch.* I. 8, 9.) to what he had before taught them, does not in this Epiſtle lay down at large to them the Doctrine of the Goſpel, as he does in that to the *Romans*, who having been converted to the Chriſtian Faith by others, he did not know how far they were inſtructed in all thoſe Particulars, which, on the occaſion whereon he writ to them, it might be neceſſary for them to underſtand. And therefore, writing to the *Romans*, he ſets before them a large and comprehenſive View of the Chief Heads of the Chriſtian Religion.

He alſo deals more roundly with his Diſciples the *Galatians*, than, we may obſerve, he does with the *Romans*, to whom, he being a Stranger, writes not in ſo familiar a Style, nor in his Reproofs and Exhortations uſes ſo much the Tone of a Maſter, as he does to the *Galatians*.

St. *Paul* had converted the *Galatians* to the Faith, and erected ſeveral Churches among them in the Year of our Lord 51, between which, and the Year 57, wherein this Epiſtle was writ, the Diſorders following were got into thoſe Churches.

Firſt,

Chap. I. *First*, Some Zealots for the *Jewish* Constitution, had very near persuaded them out of their Christian Liberty, and made them willing to submit to Circumcision, and all the ritual Observances of the *Jewish* Church as necessary under the Gospel: *Ch.* I. 7. III. 3. IV. 9, 10, 21. V. 1, 2, 6, 9, 10.

Secondly, Their Dissentions and Disputes in this Matter, had raised great Animosities amongst them, to the disturbance of their Peace, and the setting them at Strife one with another: *Ch.* V. 6, 13——15.

The reforming them in these two Points seems to be the main Business of this Epistle, wherein he endeavours to establish them in a Resolution to stand firm in the Freedom of the Gospel, which exempts them from the Bondage of the *Mosaical* Law: And labours to reduce them to a sincere Love and Affection one to another; which he concludes with an Exhortation to Liberality, and general Beneficence, especially to their Teachers; *Ch.* VI. 6, 10. These being the Matters he had in his Mind to write to them about, he seems here as if he had done. But upon mentioning *v.* 11. what a long Letter he had writ to them with his own Hand, the former Argument concerning Circumcision, which filled and warmed his Mind, broke out again into what we find, *v.* 12——17. of the VIth Chapter.

SECT. I.

CHAP. I. 1——5.

Introduction.

CONTENTS.

THE general View of this Epistle plainly shews St. *Paul*'s chief Design in it to be, to keep the *Galatians* from hearkning to those Judaizing Seducers, who had almost persuaded them to be Circumcised. These Perverters of the Gospel of Christ, as St. *Paul* himself calls them, *v.* 7. had, as may be gather'd from *v.* 8, and 10. and from *Ch.* V. 11. and other Passages of this Epistle, made the *Galatians* believe that St. *Paul* himself was for Circumcision. Till St. *Paul* himself had set them right in this matter, and convinced them of the Falshood of this Aspersion, it was in vain for him by other Arguments to attempt

attempt the re-eſtabliſhing the *Galatians* in the Chriſtian Liberty, and in that Truth which he had preached to them. The removing therefore of this Calumny was his firſt Endeavour; and to that purpoſe this Introduction, different from what we find in any other of his Epiſtles, is marvellouſly well adapted. He declares here at the entrance very expreſly and emphatically, that he was not ſent by Men on their Errands; Nay, that Chriſt in ſending him did not ſo much as convey his Apoſtolick Power to him by the Miniſtry, or Intervention of any Man; but that his Commiſſion and Inſtructions were all intirely from God, and Chriſt himſelf, by immediate Revelation. This of it ſelf was an Argument ſufficient to induce them to believe, 1. That what he taught them when he firſt preached the Goſpel to them, was the Truth, and that they ought to ſtick firm to that. 2. That he changed not his Doctrine, whatever might be reported of him. He was Chriſt's choſen Officer, and had no dependance on Men's Opinions, nor regard to their Authority, or Favour, in what he preached; and therefore 'twas not likely he ſhould preach one thing at one time, and another thing at another. Chap. I.

Thus this Preface is very proper in this Place to introduce what he is going to ſay concerning himſelf, and adds Force to his Diſcourſe, and the account he gives of himſelf in the next Section.

TEXT.

1 PAUL an Apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father who raiſed him from the dead.)

PARAPHRASE.

PAUL (an Apoſtle not of Men (*a*) to ſerve their Ends, or carry on their Deſigns, nor receiving his Call, or Commiſſion by the intervention of any Man (*b*) to whom he might be thought to owe any reſpect, or deference upon that account: but immediately from Jeſus Chriſt, and from God the Father, who raiſed him up from 1;

NOTES.

1 (*a*) Οὐκ ἀπ' ἀνθρώπων, *not of Men*, i. e. not ſent by Men at their Pleaſure, or by their Authority; nor inſtructed by Men what to ſay or do, as we ſee *Timothy* and *Titus* were when ſent by St. *Paul*; and *Judas* and *Silas* ſent by the Church of *Jeruſalem*.

(*b*) Οὐδὲ δι' ἀνθρώπου, *nor by Man*, i. e. His Choice and Separation to his Miniſtry and Apoſtleſhip, was ſo wholly an Act of God, and Chriſt, that there was no Intervention of any thing done by any Man in the Caſe, as there was in the Election of *Matthias*. All this we may ſee explain'd at large, *v.* 10——12. and *v.* 16, 17. and *Ch.* II. 6——9.

the

PARAPHRASE.

2. the Dead) and all the Brethren that are with me, unto the Churches (*c*) of *Galatia*: Favour be
3. to you, and Peace (*d*) from God the Father, and
4. from our Lord Jesus Christ, who gave himself for our Sins, that he might take us out of this present evil World, (*e*) according to the Will and good
5. Pleasure of God and our Father, to whom be Glory for ever and ever. *Amen.*

TEXT.

And all the brethren 2
which are with me unto
the Churches of Gala-
tia: Grace be to you, 3
and Peace from God
the Father, and from
our Lord Jesus Christ:
Who gave himself for 4
our sins, that he might
deliver us from this
present evil world, ac-
cording to the will of
God and our Father.
To whom be glory for 5
ever and ever, Amen.

NOTES.

2 (*c*) *Churches of* Galatia. This was an evident Seal of his Apostleship to the Gentiles; since in no bigger a Country than *Galatia*, a small Province of the Lesser *Asia*, he had, in no long stay among them, planted several distinct Churches.

3 (*d*) *Peace*, The wishing of *Peace* in the Scripture-Language, is the wishing of all manner of Good.

4 (*e*) Ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ. *That he might take us out of this present evil World*, or *Age*, so the Greek Words signifie. Whereby it cannot be thought, that St. *Paul* meant, that Christians were to be immediately removed into the other World. Therefore ἐνεστὼς αἰὼν must signifie something else than *present World*, in the ordinary Import of those Words in English. Αἰὼν ἔτος, 1 *Cor.* 2. 6, 8. and in other Places plainly signifies the Jewish Nation, under the Mosaical Constitution: and it suits very well with the Apostle's Design in this Epistle, that it should do so here. God has in this World but one Kingdom, and one People. The Nation of the *Jews* were the Kingdom and People of God, whilst the Law stood. And this Kingdom of God under the Mosaical Constitution was called αἰὼν οὗτος, *this Age*, or as it is commonly translated, *this World*, to which αἰὼν ἐνεστὼς, *the present World*, or *Age*, here answers. But the Kingdom of God, which was to be under the Messiah, wherein the Oeconomy and Constitution of the *Jewish* Church, and the Nation it self, that in opposition to Christ adhered to it, was to be laid aside, is in the New Testament called αἰὼν μέλλων, *the World*, or *Age to come*; so that Christ's *taking them out of the present World*, may, without any Violence to the Words, be understood to signifie his setting them free from the Mosaical Constitution. This is suitable to the Design of this Epistle, and what St. *Paul* has declared in many other Places. See *Col.* II. 14—17, and 20. which agrees to this place, and *Rom.* VII. 4. 6. The Law is said to be *contrary to us*, Col. II. 14. and to work Wrath, *Rom.* IV. 15. and St. *Paul* speaks very diminishingly of the ritual parts of it in many places: But yet if all this may not be thought sufficient to justifie the applying of the Epithet πονηρὸς, *Evil*, to it, that Scruple will be removed, if we take ἐνεστὼς αἰὼν, *this present World*, here, for the *Jewish* Constitution and Nation together, in which Sense it may very well be called *Evil*, tho' the Apostle, out of his wonted Tenderness to his Nation, forbears to name them openly, and uses a doubtful Expression, which might comprehend the Heathen World also, tho' he chiefly pointed at the *Jews*.

SECT.

SECT. II.

CHAP. I. 6——II. 21.

CONTENTS.

WE have above obſerved, that St. *Paul*'s firſt Endeavours in this Epiſtle was to ſatisfie the *Galatians*, that the Report ſpread of him, that he preached Circumciſion, was falſe. Till this Obſtruction, that lay in his way, was removed, it was to no purpoſe for him to go about to diſſuade them from Circumciſion, though that be what he principally aims at in this Epiſtle. To ſhew them that he promoted not Circumciſion, he calls their hearkening to thoſe who perſuaded them to be circumciſed, their being *removed* from him; and thoſe that ſo perſuaded them, *Perverters of the Goſpel of Chriſt*, v. 6, 7. He farther aſſures them, that the Goſpel which he preached every where was that, and that only, which he had received by immediate Revelation from Chriſt, and no Contrivance of Man, nor did he vary it to pleaſe Men: That would not conſiſt with his being a Servant of Chriſt, *v.* 10. And he expreſſes ſuch a firm Adherence to what he had received from Chriſt, and had preached to them, that he pronounces an *Anathema* upon himſelf, *v.* 8, 9. or any other Man or Angel, that ſhould preach any thing elſe to them. To make out this to have been all along his Conduct, he gives an Account of himſelf for many Years backwards, even from the time before his Converſion. Wherein he ſhews, that from a zealous perſecuting Jew, he was made a Chriſtian, and an Apoſtle by immediate Revelation, and that having no Communication with the Apoſtles, or with the Churches of *Judea*, or any Man for ſome Years, he had nothing to preach, but what he had received by immediate Revelation. Nay, when fourteen Years after he went up to *Jeruſalem*, it was by Revelation; and when he there communicated the Goſpel, which he preach'd among the *Gentiles*, *Peter*, *James*, and *John* approved of it without adding any thing, but admitted him as their Fellow Apoſtle. So that in all this he was guided by nothing but Divine Revelation, which he inflexibly ſtuck to, ſo far, that he openly oppoſed St. *Peter* for his Judaizing at *Antioch*. All which Account of himſelf tends clearly to ſhew; that St. *Paul* made not the leaſt ſtep towards complying with the *Jews* in Favour of the Law, nor did out of regard to Man, deviate

Chap. I.

ate from the Doctrine he had received by Revelation from God.

All the Parts of this Section, and the Narrative contained in it, manifestly *concenter* in this, as will more fully appear, as we go through them, and take a closer view of them, which will shew us that the whole is so skilfully managed, and the Parts so gently slid into, that it is a strong, but not seemingly labour'd Justification of himself, from the Imputation of Preaching up Circumcision.

PARAPHRASE.

6. I Cannot but wonder that you are so soon (*f*) removed from me,(*g*) (who called you into the Covenant of Grace which is in Christ) unto another sort of Gospel; 7. which is not owing to any thing else,(*h*) but only this, that you are troubled by a certain sort of Men, who would overturn the Gospel of Christ, by making Circumcision, and the keeping of the Law necessary (*i*) under the

TEXT.

6 I Marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of

NOTES.

6 (*f*) *So soon.* The first place we find *Galatia* mentioned is *Acts* XVI. 6. And therefore St. *Paul* may be supposed to have planted these Churches there, in his Journey mentioned, *Acts* XVI. which was *Anno Domini* 51. He visited them again, after he had been at *Jerusalem*, Acts XVIII. 21——23. *An. Dom.* 54. From thence he returned to *Ephesus*, and staid there about two Years, during which time this Epistle was writ, so that counting from his last Visit, this Letter was writ to them within two or three Years from the time he was last with them, and had left them confirmed in the Doctrine he had taught them, and therefore he might with Reason wonder at their forsaking him so soon, and that Gospel he had converted them to.

(*g*) *From him that called you.* These Words plainly point out himself. But then one might wonder how St. *Paul* came to use them; since it would have sounded better to have said, *Removed from the Gospel I preached to you, to another Gospel*, than *removed from me that preached to you, to another Gospel.* But if it be remembred that St. *Paul*'s Design here is to vindicate himself from the Aspersion cast on him, that he preached Circumcision, nothing could be more suitable to that purpose, than this way of expressing himself.

7 (*h*) Ὃ οὐκ ἔστιν ἄλλο· I take to signifie, *which is not any thing else.* The Words themselves, the Context, and the Business the Apostle is upon here, do all concur to give these Words the Sense I have taken them in. For, 1. If Ὃ had referred to εὐαγγέλιον, it would have been more natural to have kept to the word ἕτερον and not have changed it into ἄλλο. 2. It can scarce be supposed by any one who reads what St. *Paul* says, in the following Words of this Verse, and the two adjoyning; and also *Ch.* III. 4. and *Ver.* 2——4, and 7. That St. *Paul* should tell them, that what he would keep them from, *is not another Gospel.* 3. It is suitable to St. *Paul*'s Design here to tell them, that to their being *removed to another Gospel*, no body else had contributed, but it was wholly owing to those Judaizing Seducers.

(*i*) See *Acts* XV. 1, 5, 23, 24.

Gospel.

TEXT.

8 Christ. But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be ac-
9 cursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.
10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant
11 of Christ. But I certifie you, brethren, that the gospel which was preached of me, is not after

PARAPHRASE.

Gospel. But if even I my self, or an Angel from Heaven should preach any thing to you for Gospel, different from the Gospel I have preach'd unto you, let him be accursed. I say it again to you, if any one, under pretence of the Gospel, preach any other thing to you than what you have received from me, let him be accursed *(k)*. For can it be doubted of me, after having done and suffer'd so much for the Gospel of Christ, whether I do now *(l)* at this time of day make my court to Men, or seek the favour *(m)* of God? If I had hitherto made it my Business to please Men, I should not have been the Servant of Christ, nor taken up the profession of the Gospel. But I certifie you, Brethren, that the Gospel which has been

8. 9. 10. 11.

NOTES.

9 (*k*) *Accursed.* Tho' we may look upon the Repetition of the *Anathema* here to be for the adding of force to what he says; yet we may observe, that by joyning himself with an Angel in the foregoing Verse, he does as good as tell them, that he is not guilty of what deserves it, by skilfully insinuating to the *Galatians*, that they might as well suspect an Angel might preach to them a Gospel different from his, *i. e.* a false Gospel, as that he himself should; and then in this Verse lays the *Anathema* wholly and solely upon the Judaizing Seducers.

10 (*l*) Ἄρτι *now*, and ἔτι *yet*, cannot be understood without a Reference to something in St. *Paul*'s past Life; what that was which he had particularly then in his Mind, we may see by the account he gives of himself in what immediately follows, *viz.* That before his Conversion he was employ'd by Men in their Designs, and made it his business to please them, as may be seen, *Acts* IX. 1, 2. But when God called him, he received his Commission and Instructions from him alone, and set immediately about it without consulting any Man whatsoever, preaching that, and that only, which he had received from Christ. So that it would be senseless Folly in him, and no less than the forsaking his Master Jesus Christ, if he should *now*, as was reported of him, mix any thing of Mens with the pure Doctrine of the Gospel, which he had received immediately by Revelation from Jesus Christ, to please the *Jews*, after he had so long preached only that; and had, to avoid all appearance or pretence to the contrary, so carefully shun'd all communication with the Churches of *Judea*; and had not till a good while after, and that very sparingly, conversed with any, and those but a few of the Apostles themselves, some of whom he openly reproved for their Judaizing. Thus the Narrative subjoyn'd to this Verse explains the *now* and *yet* in it, and all tends to the same purpose.

(*m*) Πείθω translated *persuade*, is sometimes used for making application to any one to obtain his good Will or Friendship, and hence *Acts* 12, 20. πεισαντες Βλάστον is translated having made *Blastus* their Friend: The Sense here is the same which the 1 *Thess.* 2. 4. he expresses in these words, ἐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ τῷ Θεῷ, *not as pleasing Men but God.*

PARAPHRASE.

every where (*n*) preached by me, is not such as is pliant to humane Interest, or can be accommoda-
12. ted to the pleasing of Men. (For I neither received it from Man, nor was I taught it by any one as his Scholar) but it is the pure and unmixed immediate Revelation of Jesus Christ to me. To
13. satisfie you of this my Behaviour, whilst I was of the Jewish Religion, is so well known, that I need not tell you, how excessive violent I was in Persecuting the Church of God, and destroyed it all
14. I could; and that being carried on by an extraordinary Zeal for the Traditions of my Forefathers, I out-stripp'd many Students of my own
15. Age and Nation, in *Judaism*. But when it pleased God (who separated (*o*) me from my Mother's Womb, and by his especial Favour called (*p*) me to be a Christian, and a Preacher of the Gospel)
16. to reveal his Son to me, that I might preach him among the *Gentiles*, I thereupon applied not my
17. self to any Man (*q*) for advice what to do (*r*): Neither went I up to *Jerusalem*, to those who were Apostles before me, to see whether they approved my Doctrine, or to have farther Instructions from

TEXT.

man. For I neither re- 12
ceived it of man, neither
was I taught it, but by
the Revelation of Jesus
Christ. For ye have heard 13
of my conversation in
time past, in the Jews
religion, how that be-
yond measure I perse-
cuted the Church of God,
and wasted it: And pro- 14
fited in the Jews religi-
on, above many my e-
quals in mine own nati-
on, being more exceed-
ingly zealous of the tra-
ditions of my fathers.
But when it pleased God 15
who separated me from
my mother's womb, and
called me by his grace,
To reveal his Son in me, 16
that I might preach him
among the heathen:
immediately I conferred
not with flesh and blood:
Neither went I up to Je- 17
rusalem, to them which
were Apostles before me,
but I went into Arabia,
and returned again unto

NOTES.

11 (*n*) Τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, *which has been preached by me*: This being spoken indefinitely, must be understood in general *every where*, and so is the import of the foregoing Verse.

15 (*o*) *Separated.* This may be understood by *Jer.* I. 5.

(*p*) *Called.* The History of this Call, see *Acts* IX. 1. &c.

16 (*q*) *Flesh and Blood*, is used for Man, see *Eph.* VI. 12.

(*r*) *For advice*: This, and what he says in the following Verse, is to evidence to the *Galatians*, the full Assurance he had of the Truth and Perfection of the Gospel, which he had received from Christ by immediate Revelation; and how little he was disposed to have any regard to the pleasing of Men in preaching it, that he did not so much as communicate or advise with any of the Apostles about it, to see whether they approved of it.

them:

TEXT.

18 Damaſcus. Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fif-
19 teen days. But other of the apoſtles ſaw I none, ſave James the Lord's
20 brother. Now the things which I write unto you, behold, before God, I
21 lie not. Afterwards I came into the regions of
22 Syria and Cilicia: And was unknown by face unto the churches of Judea, which were in
23 Chriſt. But they had heard only, That he which perſecuted us in times paſt, now preacheth the faith which once he
24 deſtroyed. And they glorified God in me.

PARAPHRASE.

them: But I went immediately (*s*) unto *Arabia*, and from thence returned again to *Damaſcus*. Then after three Years (*t*) I went up to *Jeruſalem*, 18.
to ſee *Peter*, and abode with him fifteen days. But other of the Apoſtles ſaw I none but *James*, the 19.
Brother of our Lord. Theſe things that I write 20.
to you, I call God to witneſs, are all true; there is no Falſhood in them. Afterwards I came into 21.
the Regions of *Syria* and *Cilicia*. But with the 22.
Churches of Chriſt (*u*) in *Judea*, I had had no Communication, they had not ſo much as ſeen my Face (*w*), only they had heard that I who 23.
formerly perſecuted the Churches of Chriſt, did now preach the Goſpel, which I once endeavoured to ſuppreſs and extirpate. And they glori- 24.
fied God upon my account.

NOTES.

17 (*s*) Εὐθέως, *immediately*, tho' placed juſt before & and προσανεθέμην, *I conferred not*, yet it is plain by the Senſe and Deſign of St. *Paul* here, that it principally relates to, *I went into Arabia*; his Departure into *Arabia*, preſently upon his Converſion, before he had conſulted with any body, being made uſe of, to ſhew that the Goſpel he had received by immediate Revelation from Jeſus Chriſt, was compleat, and ſufficiently inſtructed and enabled him to be a Preacher and an Apoſtle to the *Gentiles*, without borrowing any thing from any Man, in order thereunto, no not with any of the Apoſtles, no one of whom he ſaw till three Years after.

18 (*t*) *Three Years*, i. e. from his Converſion.

22 (*u*) *In Chriſt*, i. e. Believing in Chriſt, ſee *Rom.* 16. 7.

(*w*) This which he ſo particularly takes notice of, does nothing to the proving that he was a true Apoſtle, but ſerves very well to ſhew, that in what he preached, he had no Communication with thoſe of his own Nation, nor took any care to pleaſe the *Jews*.

CHAP. II.

PARAPHRASE.

1. THen fourteen years after I went up again to *Jeruſalem* with *Barnabas*, and took *Titus* alſo with me. And I went up by Revelation, and
2. there laid before them the Goſpel which I (*x*) preached to the *Gentiles*, but privately to thoſe who were of Note and Reputation amongſt them, leſt the pains that I have already taken (*y*), or ſhould take in the Goſpel, ſhould be in vain (*z*).
3. But tho' I communicated the Goſpel which I preach'd to the *Gentiles*, to the eminent Men of

TEXT.

THen fourteen years 1
after, I went up
again to Jeruſalem, with
Barnabas, and took Ti- 2
tus with me alſo. And
I went up by revelation,
and communicated un-
to them that goſpel
which I preach among
the Gentiles, but pri-
vately to them which
were of reputation, leſt
by any means I ſhould
run, or had run in vain.
But neither Titus, who 3

NOTES.

2 (*x*) *I communicated.* The Conference he had in private with the chief of the Church of *Jeruſalem*, concerning the Goſpel which he preach'd among the Gentiles, ſeems not to have been barely concerning the Doctrine of their being free from the Law of *Moſes*: That had been openly and hotly diſputed at *Antioch*, and was known to be the Buſineſs they came about to *Jeruſalem*; but it is probable it was to explain to them the whole Doctrine he had received by Revelation, by the Fulneſs and Perfection whereof (for it is ſaid, *ver.* 6. that in that Conference they added nothing to it) and by the Miracle he had done in Confirmation of it (ſee *ver.* 8.) they might ſee and own what he preached to be the Truth, and him to be one of themſelves, both by Commiſſion and Doctrine, as indeed they did αὐτοῖς, *them*, ſignifies thoſe at *Jeruſalem*: κατ' ἰδίαν δὲ τοῖς δοκοῦσι, are exegetical, and ſhew the particular Manner and Perſons, import *nempe privatim eminentioribus.* 'Twas enough to his purpoſe to be owned by thoſe of greateſt Authority, and ſo we ſee he was by *James*, *Peter* and *John*, *ver.* 9. and therefore it was ſafeſt and beſt to give an account of the Goſpel he preach'd in private to them, and not publickly to the whole Church.

(*y*) *Running*, St. *Paul* uſes for *taking Pains* in the Goſpel. See *Col.* 2. 16. A Metaphor, I ſuppoſe, taken from the *Olympick* Games, to expreſs his utmoſt Endeavours to prevail in the propagating the Goſpel.

(*z*) *In vain.* He ſeems here to give two Reaſons why at laſt, after 14 Years, he communicated to the Chief of the Apoſtles at *Jeruſalem*, the Goſpel that he preached to the Gentiles, when as he ſhews to the *Galatians* he had formerly declined all Communication with the convert *Jews*. 1. He ſeems to intimate, that he did it by Revelation. 2. He gives another Reaſon, *viz.* That if he had not communicated as he did, with the leading Men there, and ſatisfied them of his Doctrine and Miſſion, his Oppoſers might unſettle the Churches he had, or ſhould plant, by urging, that the Apoſtles knew not what it was that he preached, nor had ever owned it for the Goſpel, or him for an Apoſtle. Of the Readineſs of the Judaizing Seducers to take any ſuch Advantage againſt him, he had lately an Example in the Church of *Corinth*.

the

TEXT. PARAPHRASE.

was with me, being a Greek, was compelled
4 to be circumciſed: And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage:
5 To whom we gave place by ſubjection, no not

the Church at *Jeruſalem*, yet neither (*a*) *Titus*, who was with me, being a *Greek*, was forced to be Circumciſed. Nor (*b*) did I yield any thing 4.
one moment by way of Subjection (*c*) to the Law, to thoſe falſe Brethren, who by an unwary admittance were ſlyly crept in to ſpy out our Liberty from the Law, which we have under the Goſpel: that they might bring us into Bondage (*d*) to the Law. But I ſtood my ground againſt it, that the 5.

NOTES.

3 (*a*) Οὐκ ἠναγκάσθη is rightly tranſlated, *was not compelled*, a plain Evidence to the *Galatians*, that the circumciſing of the convert *Gentiles* was no part of the Goſpel which he laid before theſe Men of Note, as what he preach'd to the *Gentiles*. For if it had, *Titus* muſt have been circumciſed; for no part of his Goſpel was blamed or altered by them, *ver.* 6. Of what other uſe his mentioning this of *Titus* here can be, but to ſhew to the *Galatians*, that what he preach'd contain'd nothing of circumciſing the convert *Gentiles*, it is hard to find. If it were to ſhew that the other Apoſtles and Church at *Jeruſalem*, diſpenſed with Circumciſion, and other ritual Obſervances of the Moſaical Law, that was needleſs; for that was ſufficiently declared by their Decree, *Acts* 15. which was made and communicated to the Churches before this Epiſtle was writ, as may be ſeen *Acts* 16. 4. much leſs was this of *Titus* of any force to prove that St. *Paul* was a true Apoſtle, if that were what he was here labouring to juſtifie. But conſidering his Aim here to be the clearing himſelf from a Report that he preached up Circumciſion, there could be nothing more to his purpoſe than this Inſtance of *Titus*, whom, uncircumciſed as he was, he took with him to *Jeruſalem*; uncircumciſed he kept with him there, and uncircumciſed he took him back with him when he return'd. This was a ſtrong and pertinent Inſtance to perſuade the *Galatians*, that the Report of his preaching Circumciſion was a meer Aſperſion.

4 (*b*) Οὐδὲ, *Neither*, in the 3*d* Verſe, according to Propriety of Speech ought to have a *Nor* to anſwer it, which is the οὐδὲ *nor* here; which ſo taken anſwers the Propriety of the Greek, and very much clears the Senſe; οὐδὲ Τίτος ἠναγκάσθη οὐδὲ πρὸς ὥραν εἴξαμεν *Neither was* Titus *compelled*; *nor did we yield to them a moment.*

(*c*) Τῇ ὑποταγῇ, *by Subjection.* The Point thoſe falſe Brethren contended for was, That the Law of *Moſes* was to be kept, ſee *Acts* 15. 5. St. *Paul*, who on other Occaſions was ſo complaiſant, that to the *Jews* he became as a *Jew*, to thoſe under the Law as under the Law (ſee 1 *Cor.* 9. 19——22.) yet when Subjection to the Law was claimed as due in any caſe, he would not yield the leaſt matter; this I take to be his meaning of οὐδὲ εἴξαμεν τῇ ὑποταγῇ, for where compliance was deſired of him upon the account of Expedience, and not of Subjection to the Law, we do not find him ſtiff and inflexible; as may be ſeen *Acts* 21. 18—26. which was after the writing of this Epiſtle.

(*d*) *Bondage.* What this *Bondage* was, ſee *Acts* 15. 1. 5, 10.

Truth

PARAPHRASE.

Truth (*e*) of the Goſpel might remain (*f*) among
6. you. But as for thoſe (*g*) who were really Men (*h*) of Eminency and Value, what they were heretofore it matters not at all to me, God accepts not the Perſon of any Man, but communi-

TEXT.

for an hour; that the truth of the goſpel might continue with you. But of theſe, who 6
ſeemed to be ſomewhat, (whatſoever they were, it maketh no matter to

NOTES.

5 (*e*) *The Truth of the Goſpel.* By it he means here the Doctrine of Freedom from the Law, and ſo he calls it again, *ver.* 14. and *ch.* 3. 1. & 4. 19.

(*f*) *Might remain among you.* Here he tells the Reaſon himſelf why he yielded not to thoſe Judaizing falſe Brethren: It was that the true Doctrine which he had preach'd to the *Gentiles*, of their Freedom from the Law, might ſtand firm. A convincing Argument to the *Galatians* that he preached not Circumciſion.

4, 5. *And that, to whom.* There appears a manifeſt difficulty in theſe two Verſes, which has been obſerved by moſt Interpreters, and is by ſeveral aſcribed to a Redundancy, which ſome place in δὲ, in the beginning of *ver.* 4. and others to οἷς in the beginning of *ver.* 5. The relation between δὲ *ver.* 3. and δὲ *ver.* 5. methinks puts an eaſie end to the Doubt, by ſhewing St. *Paul*'s Senſe to be, that he *neither* circumciſed *Titus*, *nor* yielded in the leaſt to the falſe Brethren; he having told the *Galatians*, that upon his laying before the Men of moſt Authority in the Church at *Jeruſalem* the Doctrine which he preached, *Titus* was not circumciſed; he, as a farther Proof of his not preaching Circumciſion, tells them how he carried it towards the falſe Brethren, whoſe Deſign it was to bring the convert *Gentiles* into *Subjection* to the Law. *And*, or *Moreover* (for ſo δὲ often ſignifies) ſays he *in regard to the falſe Brethren*, &c. which way of entrance on the matter would not admit of δὲ δὲ after it to anſwer δὲ δὲ *ver.* 3. which was already writ, but without οἷς the Negation muſt have been expreſſed by οὐκ, as any one will perceive who attentively reads the Greek Original. And thus οἷς may be allow'd for an Hebrew Pleonaſm, and the reaſon of it to be the preventing the former δὲ δὲ to ſtand alone to the diſturbance of the Senſe.

6 (*g*) He that conſiders the beginning of this Verſe, ἀπὸ δὲ τῶν δοκούντων, with regard to the Διὰ δὲ τοὺς παρεισάκτους, in the beginning of the 4*th* Verſe, will eaſily be induced by the Greek Idiom to conclude, that the Author by theſe beginnings, intimates a plain diſtinction of the matter ſeparately treated of, in what follows each of them (*viz.*) what paſſed between the falſe Brethren and him, contained in *ver.* 4, & 5. and what paſſed between the Chief of the Brethren and him, contained *ver.* 6——10. And therefore ſome (and I think with reaſon) introduce this Verſe with theſe words, *Thus we behaved our ſelves towards the falſe Brethren: But*, &c.

(*h*) Τῶν δοκούντων εἶναί τι, our Tranſlation renders, *who ſeemed to be ſomewhat*, which however it may anſwer the Words, yet to an *Engliſh* Ear it carries a diminiſhing and ironical Senſe, contrary to the meaning of the Apoſtle, who ſpeaks here of thoſe for whom he had a real Eſteem, and were truly of the firſt Rank; for it is plain by what follows, that he means *Peter*, *James* and *John*. Beſides, οἱ δοκοῦντες being taken in a good Senſe, *ver.* 2. and tranſlated, *in ſe of Reputation*, the ſame Expreſſion ſhould have been kept to in rendring *ver.* 6. and 3. where the ſame Term occurs again three times, and may be preſumed in the ſame Senſe that it was at firſt uſed in, *ver.* 2.

cates

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me: God accepteth no man's perſon) for they who ſeemed *to be ſomewhat*, in conference added nothing
7 to me. But contrariwiſe, when they ſaw that the Goſpel of the uncircumciſion was committed unto me, as the Goſpel of the circumciſion was unto *Peter*. (For he that

cates the Goſpel to whom he pleaſes (*i*), as he has done to me by Revelation, without their help; for in their Conference with me they added nothing to me, they taught me nothing new, nor that Chriſt had taught me before, nor had they any thing to object againſt what I preached to the *Gentiles*. But on the contrary, 7.
(*k*) *James*, *Peter* and *John*, who were of Reputation, and juſtly eſteem'd to be Pillars, perceiving that the Goſpel which was to be preached to the *Gentiles*, was committed to me, as that which was to be preach'd to the *Jews*; was com-

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(*i*) Every body ſees that there is ſomething to be ſupplied to make up the Senſe; moſt Commentators that I have ſeen add theſe Words; *I learned nothing*. But then that enervates the Reaſon that follows: *For in conference they added nothing to me*; giving the ſame thing as a Reaſon for it ſelf, and making St. *Paul* talk thus; *I learnt nothing of them*; *for they taught me nothing*. But it is very good reaſoning, and ſuited to his purpoſe, that it was nothing at all to him, how much thoſe great Men were formerly in Chriſt's Favour: This hinder'd not but that God who was no Reſpecter of Perſons, might reveal the Goſpel to him alſo; as 'twas evident he had done, and that in its full Perfection. For thoſe great Men, the moſt eminent of the Apoſtles had nothing to add to it or except againſt it. This was proper to perſuade the *Galatians*, that he no where in his preaching receded from that Doctrine of Freedom from the Law, which he had preached to them; and was ſatisfied it was the truth, even before he had conferred with theſe Apoſtles. The bare ſupplying of οἱ in the beginning of the Verſe, takes away the neceſſity of any ſuch Addition. Examples of the like Elleipſes we have *Mat.* 27. 9. where we read ἀπὸ υἱῶν for οἱ ἀπὸ υἱῶν; and *John* 16. 17. ἐκ τῶν μαθητῶν, for οἱ ἐκ τῶν μαθητῶν, and ſo here taking ἀπὸ τῶν δοκέντων, to be for οἱ ἀπὸ τῶν δοκέντων, all the Difficulty is removed; and St. *Paul* having in the foregoing Verſe ended the Narrative of his Deportment towards the Falſe Brethren, he here begins an Account of what paſſed between him and the Chief of the Apoſtles.

7 (*k*) *Peter*, *James* and *John*, who 'tis manifeſt by *ver.* 9. are the Perſons here ſpoken of, ſeem of all the Apoſtles to have been moſt in Eſteem and Favour with their Maſter during his Converſation with them on Earth. See *Mark* 5. 37. & 9. 2. & 14. 33. "But yet that "ſays St. *Paul*, is of no moment now to me. The Goſpel which I preach, and which God "who is no Reſpecter of Perſons, has been pleaſed to commit to me by immediate Revela- "tion, is not the leſs true, nor is there any reaſon for me to recede from it in a Tittle. For "theſe Men of the firſt Rank could find nothing to add, alter, or gainſay in it. This is ſuitable to St. *Paul*'s Deſign here, to let the *Galatians* ſee that as he in his Carriage had never favour'd Circumciſion, ſo neither had he any reaſon by preaching Circumciſion to forſake the Doctrine of Liberty from the Law; which he had preached to them as a part of that Goſpel which he had received by Revelation.

mit-

PARAPHRASE.

8. mitted to *Peter*. (For he that had wrought powerfully (*l*) in *Peter* to his executing the Office of an Apoſtle to the *Jews*, had alſo wrought powerfully in me in my Application and Apoſtle-
9. ſhip, to the *Gentiles*). And knowing (*m*) the Favour that was beſtowed on me, gave me and *Barnabas* the right Hand (*n*) of Fellowſhip, that we ſhould preach the Goſpel to the *Gentiles*, and they
10. to the Children of Iſrael. All that they propoſed was, that we ſhould remember to make Collections among the *Gentiles* for the poor Chriſtians of *Judea*, which was a thing that of my ſelf I was
11. forward to do. But when *Peter* came to *Antioch* I openly oppoſed (*o*) him to his Face. For indeed he

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wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the *Gentiles*). And when James, 8 9
Cephas, and John, who
ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we ſhould go unto the heathen, and they unto the circumciſion. Only they 10
would that we ſhould remember the poor; the ſame which I alſo was forward to do. But when Peter was 11

NOTES.

8 (*l*) Ἐνεργήσας, *working in*, may be underſtood here to ſignifie both the Operation of the Spirit upon the Mind of St. *Peter* and St. *Paul*, in ſending them, the one to the *Jews* the other to the *Gentiles*; and alſo the Holy Ghoſt beſtowed on them, whereby they were enabled to do Miracles for the Confirmation of their Doctrine. In neither of which St. *Paul*, as he ſhews, was inferior; and ſo had as Authentick a Seal of his Miſſion and Doctrine.

9 (*m*) Καὶ *and*, copulates γνόντες *knowing*, in this Verſe, with ἰδόντες *ſeeing*, ver. 7. and makes both of them to agree with the Nominative Caſe to the Verb ἔδωκαν *gave*, which is no other but *James*, *Cephas* and *John*; and ſo juſtifies my transferring thoſe Names to *ver.* 7. for the more eaſie Conſtruction and Underſtanding of the Text; tho' St. *Paul* defers the naming of them till he is, as it were, againſt his Will forced to it before the end of his Diſcourſe.

(*n*) The giving the right Hand was a Symbol amongſt the *Jews*, as well as other Nations, of Accord, and admitting Men into Fellowſhip.

11 (*o*) *I oppoſed him.* From this Oppoſition to St. *Peter*, which they ſuppoſe to be before the Council at *Jeruſalem*; ſome would have it that this Epiſtle to the *Galatians* was writ before that Council; as if what was done before the Council could not be mentioned in a Letter writ after the Council. They alſo contend, that this Journey mentioned here by St. *Paul*, was not that wherein he and *Barnabas* went up to that Council to *Jeruſalem*, but that mentioned *Acts* 11. 30. but this with as little Ground as the former. The ſtrongeſt Reaſon they bring is, that if this Journey had been to the Council, and this Letter after that Council, St. *Paul* would not certainly have omitted to have mentioned to the *Galatians* that Decree. To which I Anſwer. 1*ſt*, The mention of it was ſuperfluous, for they had it already ſee *Acts* 16. 4. 2*dly*, The mentioning of it was impertinent to the deſign of St. *Paul*'s Narrative here: For it is plain that his aim in what he relates here of himſelf and his paſt Actions, is to ſhew, that having received the Goſpel from Chriſt by immediate Revelation, he had all along Preached that and nothing but that every where; ſo that he could not be ſuppoſed to have Preached Circumciſion, or by his Carriage to have ſhewn any Subjection to the Law. All the whole Narrative following being to make good what he ſays *Ch.* 1. 11. That the Goſpel which he Preached was not accommodated to the humouring of Men; nor did he ſeek to

pleaſe

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come to Antioch, I withstood him to the face, because he was to be blamed.
12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.
13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?
15 We who are Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed

PARAPHRASE.

he was to be blamed. For he converſed there familiarly with the *Gentiles*, and eat with them till ſome *Jews* came thither from *James*, then he withdrew and ſeparated from the *Gentiles*, for fear of thoſe who were of the Circumciſion: And the reſt of the *Jews* joined alſo with him in this Hypocriſie, inſomuch that *Barnabas* himſelf was carried away with the Stream, and diſſembled as they did. But when I ſaw they conformed not their Conduct to the Truth *(p)* of the Goſpel, I ſaid unto *Peter* before them all: If thou being a *Jew* takeſt the liberty ſometimes to live after the manner of the *Gentiles*, not keeping to thoſe Rules which the *Jews* obſerve, why doeſt thou conſtrain the *Gentiles* to conform themſelves to the Rites, and manner of living of the *Jews?* We who are by *(q)* Nature *Jews*, born under the Inſtruction and Guidance of the Law, God's peculiar People, and not of the unclean and profligate Race of the *Gentiles*, abandoned to Sin and Death. Knowing that a Man cannot be juſtified by the Deeds of the Law, but ſolely by Faith in Jeſus Chriſt, even we have put our ſelves upon believing on him, and imbraced the profeſſion of the Goſpel for the attainment of Juſtification

12. 13. 14. 15. 16.

NOTES.

pleaſe the *Jews* (who are the Men here meant) in what he taught. Taking this to be his aim, we ſhall find the whole Account he gives of himſelf, from that 11 *v.* of *Ch.* 1. to the end of this 2*d*, to be very clear and eaſie, and very proper to invalidate the Report of his preaching Circumciſion.

14 (*p*) Ἀλήθεια τῦ ἐυαγγελίε, *The Truth of the Goſpel* is put here for that freedom from the Law of *Moſes*, which was a part of the true Doctrine of the Goſpel. For it was in nothing elſe but their undue and timorous obſerving ſome of the *Moſaical* Rites, that St. *Paul* here blames St. *Peter*, and the other Judaizing Converts at *Antioch*. In this Senſe he uſes the word *Truth*, all along thro' this Epiſtle, as *Ch.* 11. 5, 14. & 3. 1. & 5. 7. inſiſting on it, that this Doctrine of freedom from the Law, was the true Goſpel.

15 (*q*) Φύσει Ἰεδαῖοι, *Jews by Nature*. What the *Jews* thought of themſelves in contradiſtinction to the *Gentiles*, See *Rom.* 2. 17, 23.

PARAPHRASE.

by Faith in Chriſt, and not by the Works of the
17. Law: But if we ſeek to be juſtified in Chriſt, even we our ſelves alſo are found unjuſtified Sinners (*r*), (for ſuch are all thoſe who are under the Law, which admits of no Remiſſion nor Juſtification) is Chriſt therefore the Miniſter of Sin? Is the Diſpenſation by him a Diſpenſation of Sin, and not of Righteouſneſs? Did he come into the World, that thoſe who believe in him ſhould ſtill remain Sinners, *i. e.* under the Guilt of their Sins, without the benefit of Juſtification?
18. By no means. And yet certain it is, if I (*s*) who quitted the Law, to put my ſelf under the Goſpel, put my ſelf again under the Law, I make my ſelf a Tranſgreſſor, I re-aſſume again the Guilt of all my Tranſgreſſions: which by the Terms of that Covenant of Works, I cannot be
19. juſtified from. For by the (*t*) tenor of the Law it ſelf, I by Faith in Chriſt am diſcharged (*u*)

TEXT.

in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified. But if while 17
we ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſin? God forbid. For if I build 18
again the things which I deſtroyed, I make my ſelf a tranſgreſſour. For 19
I through the law am dead to the law, that

NOTES.

17 (*r*) *Sinners.* Theſe who are under the Law, having once Tranſgreſſed, remain always Sinners unalterably ſo in the Eye of the Law; which excludes all from Juſtification. The Apoſtle in this place argues thus; "We *Jews*, who are by birth God's Holy Peo-
" ple, and not as the profligate *Gentiles*, abandon'd to all manner of pollution and uncleanneſs, not being nevertheleſs able to attain Righteouſneſs by the deeds of the Law, have
" believed in Chriſt, that we might be juſtified by Faith in him. But if even we who have
" betaken our ſelves to Chriſt for Juſtification, are our ſelves found to be unjuſtified Sinners,
" liable ſtill to Wrath, as alſo under the Law, to which we ſubject our ſelves; what deliverance have we from Sin by Chriſt? None at all: We are as much concluded under Sin
" and Guilt, as if we did not believe in him. So that by joyning him and the Law together for Juſtification, we ſhut our ſelves out from Juſtification, which cannot be had
" under the Law, and make Chriſt the Miniſter of Sin, and not of Juſtification, which
" God forbid

18 (*s*) Whether this be a part of what St. *Paul* ſaid to St. *Peter*, or whether it be addreſſed to the *Galatians*, St. *Paul*, by ſpeaking in his own Name plainly declares, that if he ſets up the Law again, he muſt neceſſarily be an Offender; whereby he ſtrongly inſinuates to the *Galatians*, that he was no Promoter of Circumciſion, eſpecially when what he ſays, *Ch.* 5. 2——4. is added to it.

19 (*t*) *By the tenor of the Law it ſelf.* See *Rom.* 3. 21. *Gal.* 3. 24, 25. & 4. 21, &c.

(*u*) Being *diſcharged from the Law*, St. *Paul* expreſſes by *Dead to the Law*, compare *Rom.* 6. 14. with 7. 4.

from

TEXT.

I might live unto God. I
20 am crucified with Christ:
Nevertheless I live; yet
not I, but Christ liveth in
me: and the life which I
now live in the flesh, I live
by the faith of the Son of
God, who loved me, and
21 gave himself for me. I do
not frustrate the grace of
God: for if righteousness
come by the law; then
Christ is dead in vain.

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from the Law that I might be appropriated (*w*) to God, and live acceptably to him in his Kingdom which he has now set up under his Son. I a Member of Christ's Body am crucified (*x*) with 20.
him, but tho' I am thereby Dead to the Law, I nevertheless live, yet not I but Christ liveth in me, *i. e.* the Life which I now live in the Flesh, is upon no other Principle, nor under any other Law, but that of Faith in the Son of God (*y*), who loved me, and gave himself for me. And 21.
in so doing I avoid frustrating the Grace of God, I accept of the Grace (*z*) and Forgiveness of God, as it is offered through Faith in Christ in the Gospel: But if I subject my self to the Law, as still in force under the Gospel, I do in effect frustrate Grace. For if Righteousness be to be had by the Law, then Christ died to no purpose, there was no need of it (*a*).

NOTES.

(*w*) *Live to God.* What St. *Paul* says here, seems to imply, that living under the Law, was to live not acceptably to God; a strange Doctrine certainly to the *Jews*, and yet it was true now under the Gospel. For God having put his Kingdom in this World wholly under his Son, when he raised him from the dead, all who after that would be his People in his Kingdom, were to live by no other Law, but the Gospel, which was now the Law of his Kingdom. And hence we see God cast off the *Jews*, because sticking to their old Constitution, they would not have this Man reign over them: So that what St. *Paul* says here, is in effect this. "By believing in Christ, I am discharg'd from the Mosaical Law, that I may "wholly conform my self to the Rule of the Gospel which is now the Law, which must be "owned and observed by all those who, as God's People, will live acceptably to him". This I think is visibly his meaning, though the accustoming himself to Antitheses may possibly be the reason why, after having said, *I am dead to the Law*, he expresses his putting himself under the Gospel by *Living to God*.

20 (*x*) *Crucified with Christ*, See this explain'd *Rom.* 7. 4. and 6. 2——14.

(*y*) *i. e.* The whole management of my self is conformable to the Doctrine of the Gospel of Justification in Christ alone, and not by the Deeds of the Law. This and the former Verse seems to be spoken in opposition to St. *Peter*'s owning a Subjection to the Law of *Moses*, by his Walking mentioned *v.* 14.

21 (*z*) *Grace of God*, See *Ch.* 1. 6, 7. to which this seems here opposed.

(*a*) *In vain.* Read this explain'd in St. *Paul*'s own Words, *Ch.* 5. 3. ——6.

SECT.

SECT. III.

CHAP. III. 1-----5.

CONTENTS.

BY the Account St. *Paul* has given of himſelf in the foregoing Section, the *Galatians* being furniſhed with Evidence ſufficient to clear him in their Minds from the Report of his preaching Circumciſion, he comes now, the way being thus open'd, directly to oppoſe their being circumciſed, and ſubjecting themſelves to the Law. The firſt Argument he uſes is, that they received the Holy Ghoſt, and the Gifts of Miracles by the Goſpel, and not by the Law.

PARAPHRASE.

1. O Ye fooliſh *Galatians*, who hath caſt a Miſt before your Eyes, that you ſhould not keep to the Truth (*b*) of the Goſpel, you to whom the Sufferings and Death of Chriſt (*c*) upon the Croſs, hath been by me ſo lively repreſented, as if it had
2. been actually done in your ſight? This one thing I deſire to know of you, did you receive the miraculous Gifts of the Spirit, by the Works of the
3. Law, or by the Goſpel preach'd to you? Have you ſo little Underſtanding, that having begun in the Reception of the Spiritual Doctrine of the Goſpel, you hope to be advanc'd to higher degrees

TEXT.

O Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? 1
This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 2
Are ye ſo fooliſh? Having 3

NOTES.

1 (*b*) *Obey the Truth*, i. e. Stand faſt in the Liberty of the Goſpel, *Truth* being uſed in this Epiſtle as we have already noted, *Ch.* 2. 14. for the Doctrine of being free from the Law, which St. *Paul* had delivered to them. The Reaſon whereof he gives *Ch.* 5 3——5.

(*c*) St. *Paul* mentions nothing to them here but *Chriſt Crucified*, as knowing that when formerly he had preached Chriſt crucified to them, he had ſhewn them, that by Chriſt's Death on the Croſs, Believers were ſet free from the Law, and the Covenant of Works was removed to make way for that of Grace. This we may find him inculcating to his other Gentile Converts. See *Eph.* 2. 15, 16. *Col.* 2. 14, 20. And accordingly he tells the *Galatians*, *Ch.* 5. 2, 4. that if by Circumciſion they put themſelves under the Law, they were fallen from Grace, and Chriſt ſhould profit them nothing at all. Things which they are ſuppoſed to underſtand at his Writing to them.

of

TEXT.

begun in the ſpirit, are ye now made perfect by the
4 fleſh? Have ye ſuffered ſo many things in vain? If it
5 be yet in vain. He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

PARAPHRASE.

of Perfection, and to be compleated by the Law (*d*)? Have you ſuffered ſo many things in vain, if at leaſt you will render it in vain, by falling off from the Profeſſion of the pure and uncorrupted Doctrine of the Goſpel, and Apoſtatiſing to Judaiſm? The Gifts of the Holy Ghoſt that have been conferr'd upon you, have they not been conferr'd on you as Chriſtians, profeſſing Faith in Jeſus Chriſt, and not as Obſervers of the Law? And hath not he (*e*) who hath convey'd theſe Gifts to you, and done Miracles amongſt you, done it as a Preacher and Profeſſor of the Goſpel, the *Jews* who ſtick in the Law of *Moſes*, being not able by virtue of that to do any ſuch thing? 4. 5.

NOTES.

3 (*d*) It is a way of ſpeaking very familiar to St. *Paul*, in oppoſing the Law and the Goſpel, to call the Law *Fleſh*, and the Goſpel *Spirit*. The Reaſon whereof is very plain to any one converſant in his Epiſtles.

5 (*e*) *He*. The Perſon meant here by ὁ ἐπιχορηγῶν, *he that miniſtreth*, and *Ch.* 1. 6. by ὁ καλέσας, *he that called*, is plainly St. *Paul* himſelf, though out of Modeſty he declines naming himſelf.

SECT. IV.

CHAP. III. 6----18.

CONTENTS.

HIS next Argument againſt Circumciſion and Subjection to the Law, is, that the Children of *Abraham*, entitled to the Inheritance and Bleſſing promiſed to *Abraham* and his Seed, are ſo by Faith, and not by being under the Law, which brings a Curſe upon thoſe who are under it.

But

PARAPHRASE.

6. But to proceed. As *Abraham* believed in God, and it was accounted to him for Righteouſneſs; So
7. know ye, that thoſe who are of Faith, *i. e.* who rely upon God and his Promiſes of Grace, and not upon their own Performances, they are the Children of *Abraham* who ſhall inherit, and this is
8. plain in the Scripture. For it being in the purpoſe of God to juſtifie the *Gentiles* by Faith, he gave *Abraham* a Fore-knowledge of the Goſpel in theſe words: (*f*) *In thee all the Nations of the Earth*
9. *ſhall be bleſſed.* So that they who are of (*g*) Faith are bleſſed (*h*) with *Abraham*, who believed: But as
10. many as are of the Works of the Law are under the (*h*) Curſe: For it is written (*i*), *Curſed is every one who remaineth not in all things which are writ-*
11. *ten in the Book of the Law to do 'em.* But that no Man is juſtified by the Law in the ſight of God, is evi-
12. dent, *for the juſt ſhall live by faith* (*k*): But the Law ſays not ſo, the Law gives not Life to thoſe who believe (*l*): but the Rule of the Law is, *He that doth*
13. *them ſhall live in them* (*m*). Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. For it is written (*n*) *Curſed is every one that*
14. *hangeth on a Tree.* That the Bleſſing (*o*) promiſed

TEXT.

Even as Abraham believed 8
God, and it was accounted to him for righteouſneſs. Know ye therefore, 7
that they which are of Faith, the ſame are the Children of Abraham. And the Scripture foreſeeing that God would juſtifie the Heathen through 8
faith, preached before the goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. So then 9
they which be of faith are bleſſed with faithful Abraham. For as many as are 10
of the works of the law, are under the curſe: for it is written, curſed is every one that continueth not in all things which are written in the book of the law to do them. But that no 11
man is juſtified by the law in the ſight of God, it is evident: for the juſt ſhall live by faith. And the law 12
is not of faith, but, The man that doth them ſhall live in them. Chriſt 13
hath redeemed us from

NOTES.

8 (*f*) *Gen.* 12. 3.

9, 10 (*g*) *Of Faith*, and *of the Works of the Law.* Spoken as of two Races of Men, the one as the genuine Poſterity of *Abraham*, Heirs of the Promiſe; the other not.

(*h*) *Bleſſed*, and *under the Curſe.* Here again there is another *Diviſion* (viz.) into the *Bleſſed*, and *thoſe under the Curſe*; whereby is meant ſuch as are in a State of Life, or acceptance with God; or ſuch as are expoſed to his Wrath, and to Death. See *Deut.* 30. 19.

10 (*i*) Written *Deut.* 27. 26.

11 (*k*) *Hab.* 2. 4.

12 (*l*) See *Acts* 13. 39.

(*m*) *Levit.* 18. 5.

13 (*n*) *Deut.* 21. 23.

14 (*o*) *Bleſſing.* That Bleſſing, *v.* 8, 9, 14. Juſtification, *v.* 11 Righteouſneſs, *v.* 21. Life, *v.* 11, 12, 21. Inheritance, *v.* 18. Being the Children of God, *v.* 26. are in effect all the ſame on the one ſide: And *the Curſe*, *v.* 13. the direct contrary on the other ſide; ſo plain in St. *Paul's* Diſcourſe here, that no body who reads it with the leaſt attention will be in any doubt about it.

TEXT.

the curſe of the law, being made a curſe for us: for it is written, Curſed is every one that hangeth on a tree:
14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the
15 Spirit through faith. Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannulleth
16 or addeth thereto. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one. And to thy ſeed, which is Chriſt.
17 And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which

PARAPHRASE.

to *Abraham* might come on the *Gentiles* through Jeſus Chriſt; that we who are Chriſtians might, believing, receive the Spirit that was promis'd (*p*). Brethren, this is a known and allowed Rule in 15. humane Affairs, that a Promiſe or Compact, tho' it be barely a Man's Covenant, yet if it be once ratified, ſo it muſt ſtand, no Body can render it void, or make any Alteration in it. Now to *Abra-* 16. *ham* and his Seed were the Promiſes made. God doth not ſay, *and to Seeds* (*q*), as if he ſpoke of more Seeds than one, that were entitled to the Promiſe upon different accounts, but only of one ſort of Men, who upon one ſole account were that Seed of *Abraham* which was alone meant and concerned in the Promiſe; ſo that *unto thy Seed* (*r*), deſign'd Chriſt, and his myſtical Body (*s*), *i. e.* Thoſe that become Members of him by Faith. This therefore 17. I ſay, that the Law which was not till 430 Years after, cannot diſannul the Covenant that was long before made and ratified to Chriſt by God, ſo as

NOTES.

(*p*) *Promiſed.* St. *Paul*'s Argument to convince the *Galatians*, that they ought not to be Circumciſed, or ſubmit to the Law, from their having received the Spirit from him, upon their having received the Goſpel which he preached to them, *v.* 2, and 5. ſtands thus: The Bleſſing promiſed to *Abraham*, and to his Seed, was wholly upon the account of Faith, *v.* 7. There were not different Seeds who ſhould inherit the Promiſe; The one by the Works of the Law, and the other by Faith. For there was but one Seed, which was Chriſt, *v.* 16. and thoſe who ſhould claim in and under him by Faith. Among thoſe there was no diſtinction of *Jew* and *Gentile*. They, and they only who believ'd, were all one and the ſame true Seed of *Abraham*, and Heirs according to the Promiſe, *v.* 28, 29. And therefore the Promiſe made to the People of God, of giving them the Spirit under the Goſpel, was performed only to thoſe who believed in Chriſt: A clear Evidence that it was not by putting themſelves under the Law, but by Faith in Jeſus Chriſt, that they were the People of God, and Heirs of the Promiſe.

16 (*q*) *And to Seeds.* By Seeds St. *Paul* here viſibly means the οἱ ἐκ πίστεως, *Thoſe of Faith*; and the οἱ ἔξ ἔργων νόμε, *Thoſe of the Works of the Law*, ſpoken of above, *v.* 9, 10. As two diſtinct Seeds, or Deſcendants claiming from *Abraham*.

(*r*) *And to thy Seed.* See *Gen.* 12.7. Repeated again in the following Chapters.

(*s*) *Myſtical Body.* See *v.* 27.

PARAPHRASE. TEXT.

to ſet aſide the Promiſe. For if the Right to the Inheritance be from the Works of the Law, it is plain that it is not Founded in the Promiſe to *Abraham*, as certainly it is. For the Inheritance was a Donation and Free Gift of God, ſettled on *Abraham* and his Seed by Promiſe.

was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

SECT. V.

CHAP. III. 19------25.

CONTENTS.

IN Anſwer to this Objection, *To what then ſerveth the Law?* He ſhews that the Law was not contrary to the Promiſe; But ſince all Men were Guilty of Tranſgreſſion, *v.* 22. the Law was added to ſhew the *Iſraelites* the Fruit and inevitable Conſequence of their Sin, and thereby the neceſſity of betaking themſelves to Chriſt: But as ſoon as Men have received Chriſt, they have attained the end of the Law, and ſo are no longer under it. This is a farther Argument againſt Circumciſion.

18. If the Bleſſing and Inheritance be ſettled on *Abraham* and Believers, as a free Gift by promiſe, and was not to be obtained by the deeds of the Law, to what purpoſe then was the Law? It was added,
19. becauſe the *Iſraelites*, the Poſterity of *Abraham*, were Tranſgreſſors (*t*), as well as other Men, to ſhew them their Sins, and the Puniſhment and Death they incurred by them, till Chriſt ſhould

For if the inheritance be of the law, it is no more of promiſe: but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the

18
19

NOTES.

19 (*t*) That this is the meaning of, *becauſe of Tranſgreſſion*, the following part of this Section ſhews, wherein St. *Paul* argues to this purpoſe. The *Jews* were Sinners as well as other Men, *v.* 22. The Law denouncing Death to all Sinners, could ſave none; *v.* 21. but was thereby uſeful to bring Men to Chriſt, that they might be juſtified by Faith, *v.* 24. See *Ch.* 2. 15, 16.

come,

TEXT.

seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.
20 Now a mediator is not a mediator of one; but God
21 is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteous-

PARAPHRASE.

come, who was that Seed into whom both *Jews* and *Gentiles*, ingrafted by believing, become the People of God, and Children of *Abraham*, that Seed to which the Promise was made. And the Law was ordained by Angels in the Hand of a Mediator(*u*), whereby it is manifest, that the Law could not disannul the Promise; Because a Mediator is a 20.
Mediator between two Parties concern'd, but God is but one (*w*) of those concern'd in the Promise.
If then the promised Inheritance come not to the 21.
Seed of *Abraham* by the Law, is the Law opposite, by the Curse it denounces against Transgressors, to the Promises that God made of the Blessing to *Abraham*? No by no means. For if there had been a Law given which could have put

NOTES.

(*u*) *Mediator.* See *Deut.* 5. 5. *Lev.* 26. 46. Where it is said, the Law made between God and the Children of *Israel*, *by the Hand of Moses.*

20 (*w*) *But God is one.* To understand this Verse, we must carry in our Minds what St. *Paul* is here doing, and that from *v.* 17. is manifest, that he is proving that the Law could not disannul the Promise, and he does it upon this known Rule, that a Covenant or Promise once ratified, cannot be alter'd or disannull'd by any other, but by both the Parties concern'd. Now, says he, God is but one of the Parties concern'd in the Promise; the *Gentiles* and *Israelites* together made up the other, *v.* 14. But *Moses* at the giving of the Law was a Mediator only between the *Israelites* and God, and therefore could not transact any thing to the disannulling the Promise which was between God and the *Israelites* and *Gentiles* together, because God was but one of the Parties to that Covenant; the other, which was the *Gentiles* as well as *Israelites*, *Moses* appeared or transacted not for. And so what was done at Mount *Sinai*, by the Mediation of *Moses*, could not affect a Covenant made between Parties; whereof one only was there. How necessary it was for St. *Paul* to add this, we shall see, if we consider, that without it his Argument of 430 Years distance would have been deficient and hardly conclusive. For if both the Parties concerned in the Promise had transacted by *Moses* the Mediator (as they might if none but the Nation of the *Israelites* had been concerned in the Promise made by God to *Abraham*) they might by mutual consent have altered or set aside the former Promise, as well 400 years as 4 days after. That which hinder'd it was, that at *Moses*'s Mediation at Mount *Sinai*, God who was but one of the Parties to the Promise, was present. But the other Party, *Abraham*'s Seed, consisting of *Israelites* and *Gentiles* together, was not there; *Moses* transacted for the Nation of the *Israelites* alone: The other Nations were not concern'd in the Covenant made at Mount *Sinai*, as they were in the Promise made to *Abraham* and his Seed, which therefore could not be disannull'd without their consent. For that both the Promise to *Abraham* and his Seed, and the Covenant with *Israel* at Mount *Sinai*, was National is in it self Evident.

PARAPHRASE.

us in a State of Life, (*x*) certainly Righteouſneſs
22. ſhould have been by Law (*y*). But we find the quite contrary by the Scripture, which makes no diſtinction betwixt *Jew* and *Gentile* in this reſpect, but has ſhut up together all Mankind (*z*), *Jews* and *Gentiles* under Sin (*a*) and Guilt, that the Bleſſing which was promiſed to that which is *Abraham*'s true and intended Seed by Faith (*b*) in Chriſt, might be given to thoſe who believe. But
23. before Chriſt and the doctrine of Juſtification by Faith (*c*) in him came, we *Jews* were ſhut up as a company of Priſoners, together, under the cuſtody and inflexible rigor of the Law, unto the coming of the Meſſiah, when the doctrine of Juſtification
24. by Faith (*d*) in him ſhould be reveal'd. So that the Law by its ſeverity ſerv'd as a Schoolmaſter to bring us to Chriſt, that we might be juſtified by
25. Faith. But Chriſt being come, and with him the Doctrine of Juſtification by Faith, we are ſet free from this Schoolmaſter, there is no longer any need of him.

TEXT.

neſs ſhould have been by the law. But the Scripture 22
hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. But before faith 23
came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed. Where- 24
fore the law was our ſchoolmaſter to bring us unto Chriſt, that we might be juſtified by faith. But after 25
that faith is come, we are no longer under a ſchoolmaſter.

NOTES.

21 (*x*) Ζωοποιῆσαι, *Put into a State of Life.* The Greek Word ſignifies to *make alive.* St. *Paul* conſiders all Men here as in a Mortal State; and to be put out of that Mortal State into a State of Life, he calls being *made alive.* This he ſays the Law could not do, becauſe it could not confer Righteouſneſs.

(*y*) Ἐκ νόμου, *by Law,* i. e by Works or Obedience to that Law, which tended towards Righteouſneſs as well as the Promiſe, but was not able to reach or confer it. See *Rom.* 8. 3. *i. e.* Frail Men were not able to attain Righteouſneſs by any exact Conformity of their Actions to the Law of Righteouſneſs.

22 (*z*) Τὰ πάντα, *All,* is uſed here for *All Men.* The Apoſtle, *Rom.* 3. 9. and 19. expreſſes the ſame thing by πάντας, *all Men*; and πᾶς ὁ Κόσμος, *all the World.* But ſpeaking in the Text here of the *Jews* in particular, he ſays, *We,* meaning thoſe of his own Nation, as is evident from *v.* 24, 25.

(*a*) *Under Sin,* i. e. rank them all together as one guilty Race of Sinners. See this proved *Rom.* 3. 9. 1. 18. &c. To the ſame purpoſe of putting both *Jews* and *Gentiles* into one State, St *Paul* uſes συνέκλεισε πάντας, *hath ſhut them up all together,* Rom. 11. 22.

(*b*) The thing *promiſed* in this Chapter, ſometimes called *Bleſſing, v.* 9, 14. Sometimes *Inheritance, v.* 18. Sometimes *Juſtification, v.* 11, 24. Sometimes *Righteouſneſs, v.* 21. and ſometimes *Life v.* 11, 21.

(*c*) *By Faith.* See *v.* 14.

23 (*d*) *Juſtification by Faith.* See *v.* 24.

SECT.

SECT. VI.

CHAP. III. 26—— 29.

CONTENTS.

AS a farther Argument to diſſuade them from Circumciſion, he tells the *Galatians*, that by Faith in Chriſt, all, whether *Jews* or *Gentiles*, are made the Children of God, and ſo they ſtood in no need of Circumciſion.

TEXT.

26 For ye are all the children of God by faith in
27 Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put
28 on Chriſt. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one
29 in Chriſt Jeſus. And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

PARAPHRASE.

For ye are *(e)* all the Children of God by 26.
Faith in Chriſt Jeſus. For as many of you as 27.
have been baptized into Chriſt, have put on *(f)*
Chriſt. There is no diſtinction of *Jew* or *Gentile*; 28.
of Bond or Free; of Male or Female. For ye are 29.
all one Body, making up one Perſon in Chriſt
Jeſus. And if ye are all one in Chriſt Jeſus *(g)*,
ye are the true ones, Seed of *Abraham*, and Heirs,
according to the Promiſe.

NOTES.

26 *(e) All*, i. e. Both *Jews* and *Gentiles*.

27 *(f) Put on Chriſt.* This, which at firſt ſight may ſeem a very bold Metaphor, if we conſider what St. *Paul* has ſaid, *v.* 16. and 26, is admirably adapted to expreſs his Thoughts in few Words, and has a great grace in it. He ſays, *v.* 16. that the *Seed* to which the Promiſe was made, *was but one, and that one was Chriſt.* And *v.* 26. he declares, that *by Faith in Chriſt they all become the Sons of God.* To lead them into an eaſie Conception how this is done, he here tells them, that by taking on them the Profeſſion of the Goſpel, *they have* as it were *put on Chriſt*; ſo that to God, now looking on them, there appears nothing but Chriſt. They are, as it were, cover'd all over with him, as a Man is with the Cloaths he hath put on: And hence he ſays in the next Verſe, that *they are all one in Chriſt Jeſus*, as if there were but that one Perſon.

29 *(g)* The *Clermont* Copy reads εἰ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ *And if ye are one in Chriſt Jeſus*, more ſuitable, as it ſeems, to the Apoſtle's Argument. For *v.* 28. he ſays, *they are all one in Chriſt Jeſus*; from whence the Inference in the following Words of the *Clermont* Copy is Natural. *And if ye be one in Chriſt Jeſus, then are ye Abraham's Seed, and Heirs according to Promiſe.*

SECT.

SECT. VII.

CHAP. IV. 1——11.

CONTENTS.

IN the first part of this Section he farther shews, that the Law was not against the Promise, in that the Child is not disinherited by being under Tutors. But the chief Design of this Section is to shew, that tho' both *Jews* and *Gentiles* were intended to be the Children of God, and Heirs of the Promise by Faith in Christ, yet they both of them were left in Bondage, the *Jews* to the Law, *v.* 3. and the *Gentiles* to false Gods, *v.* 8. till Christ in due time came to redeem them both; and therefore it was Folly in the *Galatians*, being redeem'd from one Bondage, to go backwards, and put themselves again in a State of Bondage, though under a new Master.

PARAPHRASE.

1. NOW I say that the Heir, as long as he is a
2. Child, differeth nothing from a Bondman *(h)*, tho' he be Lord of all, but is under Tutors
3. and Guardians, until the time prefix'd by his Fa-
4. ther. So we *(i) Jews*, whilst we were Children, were in Bondage under the Law *(k)*. But when the time appointed for the coming of the Messias was accomplished, God sent forth his Son made of a

TEXT.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, tho' he be lord of all; But is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when

1
2
3
4

NOTES.

1 (*h*) *Bondman*, so δέλος signifies; and unless it be so translated, *v.* 1, 7, 8. *Bondage*, *v.* 3. 7. will scarce be understood by an English Reader; but St. *Paul*'s Sense will be lost to one, who by *Servant* understands not one in a State of *Bondage*.

3 (*i*) *We*. 'Tis plain St. *Paul* speaks here in the Name of the *Jews* or Jewish Church, which, though God's peculiar People, yet was to pass its Nonage (so St. *Paul* calls it) under the restraint and tutorage of the Law, and not to receive the Possession of the promised Inheritance till Christ came.

(*k*) *The Law* he calls here στοιχεῖα τοῦ κόσμου, *Elements*, or *Rudiments of the World*. Because the observances and discipline of the Law, which had Restraint and Bondage enough in it, led them not beyond the things of this World, into the possession or taste of their Spiritual and Heavenly Inheritance.

Woman,

TEXT.

the fulneſs of the time was come, God ſent forth his Son made of a woman, 5 made under the law, to redeem them that were under the law, that we might receive the adoption of 6 ſons And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, 7 Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt. 8 Howbeit, then when ye knew not God, ye did ſervice unto them which by 9 nature are no gods. But now after that ye have known God, or rather

PARAPHRASE.

Woman, and ſubjected to the Law: That he might redeem thoſe who were under the Law, and ſet them free from it, that we who believe might be put out of the ſtate of Bondmen into that of Sons. Into which ſtate of Sons, it is evident that you *Galatians*, who were heretofore *Gentiles*, are put; foraſmuch as God hath ſent forth his Spirit *(l)* into your Hearts, which inables you to cry *Abba*, Father; ſo that thou art no longer a Bondman but a Son: And if a Son, then an Heir *(m)* of God, or of the Promiſe of God through Chriſt. But then, *i. e.* before ye were made the Sons of God by Faith in Chriſt, now under the Goſpel, ye, not knowing God, were in Bondage to thoſe who were in truth no Gods. But now that ye know God, yea rather, that ye are known *(n)* and taken into Favour by him, how 5. 6. 7. 8. 9.

NOTES.

6 *(l)* The ſame Argument of proving their Sonſhip from their having the *Spirit*, St. *Paul* uſes to the *Romans*, Rom. 8. 16. And he that will read 2 *Cor.* 4. 17—5, 6. and *Eph.* 1 1—14. will find, that the Spirit is look'd on as the Seal and Aſſurance of the Inheritance of Life to thoſe *who have received the adoption of Sons*, as St. *Paul* ſpeaks here, *v.* 5. The Force of the Argument ſeems to lie in this, that as he that has the Spirit of a Man in him, has an Evidence that he is the Son of Man; ſo he that hath the Spirit of God, has thereby an Aſſurance that he is the Son of God. Conformable hereunto the Opinion of the *Jews* was, that the Spirit of God was given to none but themſelves, they alone being the People or Children of God; for God calls the People of *Iſrael* his Sons, *Exod.* 4. 22, 23. And hence we ſee, that when, to the Aſtoniſhment of the *Jews*, the Spirit was given to the *Gentiles*, the *Jews* no longer doubted that the Inheritance of Eternal Life was alſo conferred on the *Gentiles*. Compare *Acts* 10. 44——48. with *Acts* 11. 15——18.

7 *(m)* St. *Paul* from the *Galatians* having received the Spirit (as appears *Ch.* 3. 2.) argues that they are the Sons of God without the Law, and conſequently Heirs of the Promiſe without the Law. For ſays he, *v.* 1—6. the *Jews* themſelves were fain to be redeem'd from the Bondage of the Law by Jeſus Chriſt, that as Sons they might attain to the Inheritance. But you *Galatians*, ſays he, have, by the Spirit that is given you by the Miniſtry of the Goſpel, an Evidence that God is your Father; and being Sons, are free from the Bondage of the Law, and Heirs without it. The ſame ſort of reaſoning St. *Paul* uſes to the *Romans*, *ch.* 8. 14——17.

9 *(n) Known.* It has been before obſerved, how apt St. *Paul* is to repeat his Words, tho' ſomething varied in their Signification. We have here another inſtance of it, having ſaid Ye have known God, he ſubjoyns, or *rather are known of him*, in the Hebrew latitude of the Word *known*, in which Language it ſometimes ſignifies *knowing* with Choice and Approbation. See *Amos* 3. 2. 1 *Cor.* 8. 3.

can

PARAPHRASE.

can it be that you have been put out of a State of Bondage into the Freedom of Sons, ſhould go backwards, and be willing to put your ſelves under the (*o*) weak and beggarly Elements (*p*) of the World, into a State of Bondage again? Ye
10. obſerve Days, and Months, and Times, and Years, in compliance with the Moſaical Inſtitution. I
11. begin to be afraid of you, and to be in doubt, whether all the Pains I have taken about you, to ſet you at Liberty in the Freedom of the Goſpel, will not prove loſt Labour.

TEXT.

are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage? Ye ob- 10
ſerve days, and months, and times, and years. I 11
am afraid of you, leſt I have beſtowed upon you labour in vain.

NOTES.

(*o*) The Law is here called *weak*, becauſe it was not able to deliver a Man from Bondage and Death, into the glorious Liberty of the Sons of God, *Rom.* 8. 1—3. And it is called *beggarly*, becauſe it kept Men in the poor Eſtate of Pupils, from the full poſſeſſion and enjoyment of the Inheritance, *v.* 1——3.

(*p*) The Apoſtle makes it matter of Aſtoniſhment, how they who had been in Bondage to falſe Gods, having been once ſet free, could endure the thoughts of parting with their Liberty, and of returning into any ſort of Bondage again, even under the mean and beggarly Rudiments of the Moſaical Inſtitution, which was not able to make them Sons, and inſtal them in the Inheritance. For St. *Paul*, *v.* 7. expreſly oppoſes Bondage to Sonſhip; ſo that all who are not in the State of Sons, are in the State of Bondage. Πάλιν, *again*, cannot here refer to στοιχεῖα, *Elements*, which the *Galatians* had never been under hitherto, but to *Bondage*, which he tells them, *v.* 8. they had been in to Falſe Gods.

SECT. VIII.

CHAP. IV. 12-----20.

CONTENTS.

HE preſſes them with the Remembrance of the great Kindneſs they had for him when he was amongſt them, and aſſures them, that they have no Reaſon to be alienated from him, tho' that be it which the Judaizing Seducers aim at.

TEXT.

12 Brethren, I beſeech you, be as I am; for I am as ye are: ye have not injured
13 me at all. Ye know how through infirmity of the fleſh, I preached the goſpel
14 unto you at the firſt. And my temptation which was in my fleſh ye deſpiſed not, nor rejected; but received me as an angel of God, even
15 as Chriſt Jeſus. Where is then the Bleſſedneſs you ſpake of? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes and have given them to
16 me. Am I therefore become your enemy, becauſe
17 I tell you the truth? They zealouſly affect you, but not well; yea, they would exclude you, that you
18 might affect them. But it is good to be zealouſly affected always in a good thing, and not only when I am preſent

PARAPHRASE.

I beſeech you, Brethren, let you and I be as if we were all one. Think your ſelves to be very me; as I in my own Mind put no difference at all between you and my ſelf; you have done me no manner of Injury; On the contrary ye know, that through Infirmity of the Fleſh, I heretofore preach'd the Goſpel to you, and yet ye deſpiſed me not for the trial I underwent in the Fleſh (*q*), you treated me not with Contempt and Scorn: But you received me as an Angel of God, yea as Jeſus Chriſt himſelf. What Benedictions (*r*) did you then pour out upon me? For I bare you witneſs, had it been practicable, you would have pulled out your very eyes, and given them me. But is it ſo that I am become your Enemie, (*s*) in continuing to tell you the truth? They who would make you of that mind, ſhew a warmth of Affection to you: But it is not well. For their buſineſs is to exclude me, that they may get into your Affection. It is good to be well and warmly affected towards a good Man (*t*) at all times, and not barely

12 13 14 15 16 17 18

NOTES.

14 (*q*) What this *weakneſs* and *trial in the Fleſh* was, ſince it has not pleaſed the Apoſtle to mention it, is impoſſible for us to know: But may be remarked here as an inſtance once for all, of that unavoidable Obſcurity of ſome Paſſages in Epiſtolary Writings, without any Fault in the Author. For ſome things neceſſary to the underſtanding of what is writ, are uſually of courſe, and juſtly omitted, becauſe already known to him the Letter is writ to, and it would be ſometimes Ungraceful, oftentimes Superfluous, particularly to mention them.

15 (*r*) The Context makes this Senſe of the Words ſo neceſſary and viſible, that 'tis to be wonder'd how any one could overlook it.

16 (*s*) *Your Enemie.* See *Ch.* 1. 6.

18 (*t*) That by καλῷ he here means a Perſon and himſelf, the Scope of the Context evinces. In the ſix preceding Verſes he ſpeaks only of himſelf, and the change of their Affection to him ſince he left them. There is no other thing mentioned as peculiarly deſerving their affection, to which the Rule given in this Verſe could refer. He had ſaid, *ver.* 17. ζηλοῦσιν ὑμᾶς, *they affect you*; and ἵνα αὐτοὺς ζηλοῦτε, *that you might affect them*; this is only of Perſons, and therefore ζηλοῦσθαι ἐν καλῷ, which immediately follows, may beſt be underſtood of a Perſon, elſe the following part of the Verſe, tho' joyn'd by the Copulative δὲ, *and*, will

PARAPHRASE.

19. ly when I am preſent with you. My little Children for whom I have again the Pains of a Woman in Childbirth till Chriſt be formed in you (*u*), *i. e.* till the true Doctrine of Chriſtianity be ſettled in
20. your Minds. But I would willingly be this very moment with you, and change (*w*) my Diſcourſe as I ſhould find occaſion. For I am at a ſtand about you, and know not what to think of you.

TEXT.

with you. My little chil- 19
dren, of whom I travail in
birth again until Chriſt be
formed in you: I deſire to 20
be preſent with you now,
and to change my voice,
for I ſtand in doubt of you.

NOTES.

make but a diſ-joynted Senſe with the preceding. But there can be nothing plainer, nor more coherent than this, which ſeems to be St. *Paul*'s Senſe here. *You were very affectionate to me when I was with you. You are ſince eſtranged from me; it is the Artifice of the Seducers that have cooled you to me. But if I am the good Man you took me to be, you will do well to continue the Warmth of your Affection to me, when I am abſent, and not to be well affected towards me only when I am preſent among you.* Though this be his meaning, yet the way he has taken to expreſs it is much more Elegant, Modeſt and Graceful. Let any one read the Original and ſee whether it be not ſo.

19 (*u*) If this Verſe be taken for an entire Sentence by it ſelf, it will be a Parentheſis, and that not the moſt neceſſary or congruous that is to be found in St. *Paul*'s Epiſtles; or δὲ, *But*, muſt be left out, as we ſee it is in our Tranſlation. But if τεκνία μου, *my little Children*, be joyn'd on by Appoſition to ὑμᾶς, *You*, the laſt word of the foregoing Verſe, and ſo to the two Verſes 18 & 19, be read as one Sentence, the 20*th ver.* with δὲ, *but*, in it follows very Naturally. But as we now read in our Engliſh Bible δὲ, *but*, is forced to be left out, and the 20*th ver.* ſtands alone by it ſelf, without any Connection with what goes before, or follows.

20 (*w*) Ἀλλάξαι φωνὴν, to *change the Voice*, ſeems to ſignifie the ſpeaking Higher or Lower; changing the Tone of the Voice ſuitably to the Matter one delivers, *v. g.* whether it be Advice, or Commendation, or Reproof, &c. For each of theſe have their diſtinct Voices. St. *Paul* wiſhes himſelf with them, that he might accommodate himſelf to their preſent Condition and Circumſtances, which he confeſſes himſelf to be ignorant of, and in doubt about.

SECT. IX.

CHAP. IV. 21----V. 1.

CONTENTS.

HE exhorts them to ſtand faſt in the Liberty with which Chriſt hath made them Free, ſhewing thoſe who are ſo zealous for the Law, that if they mind what they read in the Law, they will there

there find, that the Children of the Promiſe, or of the New *Jeruſalem*, were to be Free; but the Children after the Fleſh, of the Earthly *Jeruſalem*, were to be in Bondage, and to be caſt out, and not to have the Inheritance. Ch. IV.

TEXT.

21 Tell me, ye that deſire to be under the law, do ye
22 not hear the law? For it is written, that Abraham had two ſons; the one by a bond-maid, the other by
23 a free-woman. But he who was of the bond-woman, was born after the fleſh: but he of the free-woman
24 was by promiſe. Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage
26 with her children. But Jeruſalem which is above, is free, which is the mother
27 of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an
28 Husband. Now we brethren, as Iſaac was, are the children of promiſe.

PARAPHRASE.

Tell me, you that would ſo fain be under the Law, do you not acquaint your ſelves with what is in the Law, either by reading (*x*) it, or having it read in your Aſſemblies? For it is there written (*y*), *Abraham* had two Sons, one by a Bond-maid, the other by a Free Woman; but he that was of the Bond-woman was born according to the Fleſh, in the ordinary courſe of Nature; but he that was of the Free Woman, *Abraham* had by Virtue of the Promiſe, after he and his Wife were paſt the hopes of another Child. Theſe things have an Allegorical meaning: For the two Women are the two Covenants, the one of them delivered from Mount *Sinai*, and is repreſented by *Agar*, who produces her Iſſue into Bondage. (For *Agar* is Mount *Sinai* in *Arabia*) and anſwers to *Jeruſalem* that now is, and is in Bondage with her Children. But the Heavenly *Jeruſalem* which is above, and anſwers to *Sarah* the Mother of the promis'd Seed, is free, the Mother of us all, both *Jews* and *Gentiles*, who believe. For it was of her that it is written (*z*), *Rejoyce thou barren that bareſt not; break out into loud Acclamations of Joy, thou that haſt not the travails of Childbirth, for more are the Children of the deſolate than of her that has an Huſband.* And 'tis we, my Brethren, who, as *Iſaac*

21. 22. 23. 24. 25. 26. 27. 28.

NOTES.

21 (*x*) The Vulgar has, after ſome Greek Manuſcripts, *Read.*

22 (*y*) *Written there* (viz.) *Gen.* 16. 15. and 21. 1. The term *Law* in the foregoing Verſe comprehends the five Books of *Moſes.*

27 (*z*) *Written* (viz.) *Iſai.* 54. 1.

PARAPHRASE.

29. was, are the Children of Promiſe. But as then *Iſhmael*, who was born in the ordinary Courſe of Nature (*a*), perſecuted *Iſaac*, who was born by an extraordinary Power from Heaven, working miraculouſly; ſo is it now. But what ſaith the Scripture (*b*), *Caſt out the Bond-woman and her Son. For the Son of the Bond-woman ſhall not ſhare the Inheritance with the Son of the Free-woman.* So then, Brethren, we who believe in Chriſt are not the Children of the Bond-woman, but of the Free (*c*). Stand faſt therefore in the Liberty wherewith Chriſt hath made you Free, and do not put on again a Yoke of Bondage, by putting your ſelves under the Law.

TEXT.

But as then he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free woman. So then, brethren, we are not children of the bond-woman, but of the free.

Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

NOTES.

29 (*a*) Ὁ κατὰ σάρκα γεννηθεὶς, *Born after the Fleſh*; and τὸν κατὰ πνεῦμα, *Born after the Spirit.* Theſe Expreſſions have in their Original brevity, with regard to the whole view wherein St. *Paul* uſes them, an admirable Beauty and Force which cannot be retained in a Paraphraſe.

30 (*b*) *Scripture*, (viz.) *Gen.* 20. 10.

31 (*c*) The Apoſtle by this Allegorical Hiſtory ſhews the *Galatians*, that they who are Sons of *Agar*, i. e. under the Law given at Mount *Sinai*, are in Bondage, and intended to be caſt out, the Inheritance being deſigned for thoſe only, who are the Free-born Sons of God under the Spiritual Covenant of the Goſpel. And thereupon he exhorts them in the following Words to preſerve themſelves in that State of Freedom.

SECT. X.

CHAP. V. 2——13.

CONTENTS.

IT is evident from Verſe 11. that the better to prevail with the *Galatians* to be circumciſed, it had been reported, that St. *Paul* himſelf preached up Circumciſion. St. *Paul*, without taking expreſs notice

tice of this Calumny, *Ch.* 1. 6. & 2. 21. gives an Account of his paſt Life in a large train of particulars, which all concur to make ſuch a Character of him, as renders it very incredible, that he ſhould ever declare for the Circumciſion of the *Gentile* Converts, or for their Submiſſion to the Law. Having thus prepar'd the Minds of the *Galatians*, to give him a fair hearing, as a fair Man, ζηλοῦσθε ἐν καλῷ, he goes on to argue againſt their ſubjecting themſelves to the Law. And having eſtabliſhed their Freedom from the Law by many ſtrong Arguments, he comes here at laſt openly to take notice of the Report had been raiſed of him, that he preached Circumciſion, and directly confutes it. Ch. V.

1. By poſitively denouncing to them himſelf, very ſolemnly, that they who ſuffer'd themſelves to be circumcis'd, put themſelves into a perfect legal State, out of the Covenant of Grace, and could receive no benefit by Jeſus Chriſt, *ver.* 2——4.

2. By aſſuring them, that he and thoſe that followed him, expected Juſtification only by Faith, *v.* 5——6.

3. By telling them, that he had put them in the right way, and that this new Perſuaſion came not from him that converted them to Chriſtianity, *v.* 7——8.

4. By inſinuating to them, that they ſhould agree to paſs Judgment on him that troubled them with this Doctrine, *v.* 9——10.

5. By his being perſecuted for oppoſing the Circumciſion of the Chriſtians. For this was the great Offence which ſtuck with the *Jews*, even after their Converſion, *v.* 11.

6. By wiſhing theſe cut off that trouble them with this Doctrine, *v.* 12.

This will, I doubt not, by whoever weighs it, be found a very skilful Management of the Argumentative part of this Epiſtle, which ends here. For tho' he begins with ſapping the Foundation on which the Judaizing Seducers ſeem'd to have laid their main ſtreſs (*viz.*) the Report of his Preaching Circumciſion; yet he reſerves the direct and open Confutation of it to the end, and ſo leaves it with them, that it may have the more forcible and laſting Impreſſion on their Minds.

Take

PARAPHRASE.

2. TAke notice that I *Paul (d)* who am falſly reported to preach up Circumciſion in other places, ſay unto you, that if you are circumciſed,
3. Chriſt ſhall be of no advantage to you. For I repeat here again what I have always preach'd, and ſolemnly teſtifie to every one who yields to be circumciſed, in compliance with thoſe who ſay that now under the Goſpel he cannot be ſaved without it (*e*), that he is under an Obligation to the whole Law, and bound to obſerve and perform every
4. Tittle of it. Chriſt is of no uſe to you, who ſeek Juſtification by the Law: Whoſoever do ſo, be ye what you will, ye are fallen from the Covenant
5. of Grace. But I (*f*) and thoſe who with me are true Chriſtians, we who follow the Truth of the Goſpel (*g*) and the Doctrine of the Spirit of God, have no other hope of Juſtification but by Faith in Chriſt.
6. For in the State of the Goſpel under Jeſus the Meſſiah, 'tis neither Circumciſion nor Uncircumciſion that is of any moment; all that is available
7. is Faith alone, working by Love (*h*). When you firſt entred into the profeſſion of the Goſpel, you were in a good way, and went on well: who has

TEXT.

Behold, I Paul ſay unto 2
you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtifie a- 3
gain to every man that is circumciſed, that he is a debtor to the whole law.
Chriſt is become of no effect 4
unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.
For we through the Spirit 5
wait for the hope of righteouſneſs by faith. For in 6
Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love. Ye did run 7
well, who did hinder

NOTES.

2 (*d*) Ἰδὲ ἐγὼ Παῦλος, *Behold I Paul*, I the ſame *Paul*, who am reported to preach Circumciſion, μαρτύρομαι πάλιν παντὶ ἀνθρώπῳ, *v.* 3. *Witneſs again*, continue my Teſtimony *to every Man*, to you and all Men. This ſo emphatical way of ſpeaking, may very well be underſtood to have regard to what he takes notice, *v.* 11. to be caſt upon him, *viz.* his preaching Circumciſion, and is a very ſignificant Vindication of himſelf.

3 (*e*) *Cannot be ſaved.* This was the Ground upon which the *Jews* and *Judaizing* Chriſtians urged Circumciſion. See *Acts* 15. 1.

5 (*f*) *We.* 'Tis evident from the Context, that St. *Paul* here means himſelf. But *We* is a more graceful way of ſpeaking than *I*, tho' he be vindicating himſelf alone from the imputation of ſetting up Circumciſion.

(*g*) *Spirit.* The Law and the Goſpel oppoſed under the Titles of *Fleſh* and *Spirit*, we may ſee *Ch.* 3. 3. of this Epiſtle. The ſame Oppoſition it ſtands in here to *the Law*, in the foregoing Verſe, points out the ſame Signification.

6 (*h*) *Which worketh by Love.* This is added to expreſs the Animoſities which were amongſt them, probably raiſed by this Queſtion about Circumciſion. See *v.* 19——15.

put

TEXT.

you, that ye ſhould not o-
8 bey the truth? This per-
ſuaſion cometh not of him
9 that calleth you. A little
leaven leaveneth the whole
10 lump. I have confidence in
you through the Lord, that
you will be none otherwiſe
minded: but he that trou-
bleth you, ſhall bear his
judgment, whoſoever he be.
11 And I, brethren, if I yet
preach circumciſion, why
do I yet ſuffer per-
ſecution? Then is the
offence of the croſs

PARAPHRASE.

put a ſtop to you, and hindred you, that you keep
no longer to the truth of the Chriſtian Doctrine?
This Perſuaſion, that it is neceſſary for you to be 8.
circumciſed, cometh not from him (*i*) by whoſe
Preaching you were called to the Profeſſion of the
Goſpel. Remember that a little Leaven leaveneth 9.
the whole Lump; the Influence of one Man (*k*)
entertain'd among you, may miſlead you all: I 10.
have confidence in you, that by the help of the Lord
you will be all of this ſame mind (*l*) with me; and
conſequently he that troubles you ſhall fall under
the cenſure he deſerves for it (*m*), whoever he be.
But as for me, Brethren, if I at laſt am become a 11.
Preacher of circumciſion, why am I yet perſecuted?
(*n*) If it be ſo that the *Gentile* Converts are to be
circumciſed, and ſo ſubjected to the Law, the great

NOTES.

8 (*i*) This Expreſſion of *him that called*, or *calleth you*, he uſed before, *Ch.* 1. 6. and in both places means himſelf, and here declares, that this πεισμονὴ (whether taken for *Perſuaſion* or for *Subjection*, as it may be in St. *Paul's* Style, conſidering πείθεσθαι, in the end of the foregoing Verſe) came not from him, for he called them to liberty from the Law, and not ſubjection to it; See *v.* 13. *You were going on well in the Liberty of the Goſpel, who ſtop'd you? I, you may be ſure, had no hand in it; I, you know, call'd you to Liberty, and not to Subjection to the Law; and therefore you can by no means ſuppoſe that I ſhould preach up Circumciſion.* Thus St. *Paul* argues here.

9 (*k*) By this and the next Verſe, it looks as if all this Diſorder aroſe from one Man.

10 (*l*) *Will not be otherwiſe minded*, will beware of this Leaven, ſo as not to be put into a Ferment, nor ſhaken in your Liberty, which you ought to ſtand faſt in, and to ſecure it, I doubt not (ſuch confidence I have in you) will, with one accord, caſt out him that troubles you. For, as for me, you may be ſure I am not for Circumciſion, in that the *Jews* continue to perſecute me. This is evidently his meaning, though not ſpoken out, but managed warily, with a very skilful and moving Inſinuation. For as he ſays himſelf, *Ch.* 4. 20. he knew not at that diſtance what temper they were in.

(*m*) Κρῖμα, *Judgment*, ſeems here to mean Expulſion by a Church-Cenſure, ſee *v.* 12. We ſhall be the more inclined to this if we conſider, that the Apoſtle uſes the ſame Argument of *a little Leaven leaveneth the whole Lump*, 1 Cor. 5. 6. where he would perſuade the *Corinthians* to purge out the Fornicator.

11 (*n*) *Perſecution.* The *Perſecution* St. *Paul* was ſtill under, was a convincing Argument that he was not for Circumciſion and Subjection to the Law, for it was from the *Jews*, upon that account, that at this time roſe all the Perſecution which the Chriſtians ſuffered, as may be ſeen through all the Hiſtory of the *Acts*. Nor are there wanting clear Footſteps of it in ſeveral places of this Epiſtle beſides this here, as *Ch.* 3. 4. and 6. 12.

offence

PARAPHRASE.

offence of the Gospel (*o*) in relying solely on a
12. crucified Saviour for Salvation, is removed. But I am of another mind, and wish that they may be cut off who trouble you about this matter, and
13. they shall be cut off. For, Brethren, ye have been call'd by me unto Liberty.

TEXT.

ceased. I would they were 12
even cut off which trouble you. For, brethren, ye 13
have been called unto liberty.

NOTES.

(*o*) Offence of the Cross. See *Ch.* 6. 12——14.

SECT. XI.

CHAP. V. 13——26.

CONTENTS.

From the mention of Liberty, which he tells them they are called to under the Gospel, he takes a rise to caution them in the use of it, and so exhorts them to a Spiritual or true Christian Life, shewing the difference and contrariety between that and a Carnal Life, or a Life after the Flesh.

Though the Gospel to which ye are called, be a State of Liberty from the Bondage of the Law, yet pray take great care you do not mistake that Liberty, nor think it affords you an Opportunity, in the Abuse of it, to satisfie the Lust of the Flesh, but
14. serve (*p*) one another in Love. For the whole Law

Only use not liberty for an occasion to the flesh, but by love serve one another.
For all the law is ful- 14
filled in one word, even

NOTES.

13 (*p*) Δουλεύετε, *Serve*, has a greater Force in the Greek, than our English Word *Serve* does in the common Acceptation of it expres. For it signifies the opposite to ἐλευθερία, *Freedom.* And so the Apostle elegantly informs them, that though by the Gospel they are called to a State of *Liberty* from the Law; yet they were still as much bound and subjected to their Brethren in all the Offices and Duties of Love and Good-will, as if in that respect they were their Vassals and Bondmen.

con-

TEXT.

in this; Thou ſhalt love thy neighbour as thy ſelf.
15 But if ye bite and devour one another, take heed that ye be not conſumed one of
16 another. This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt
17 of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.
18 But if ye be led by the

PARAPHRASE.

concerning our Duty to others, is fulfil'd in obſerving this one Precept, (q) *Thou ſhalt love thy Neighbour as thy ſelf.* But if you bite and tear one another, take heed that ye be not deſtroy'd and conſumed by one another. This I ſay to you, conduct your ſelves by the Light that is in your Minds (r), and do not give your ſelves up to the Luſts of the Fleſh, to obey them in what they put you upon. For the Inclinations and Deſires of the Fleſh, are contrary to thoſe of the Spirit: And the Dictates and Inclinations of the Spirit, are contrary to thoſe of the Fleſh; ſo that under theſe contrary Impulſes you do not do the things that you purpoſe to your ſelves (s). But if you give your ſelves up to the Con- 15. 16. 17. 18.

NOTES.

14 (q) *Lev.* 19. 18.

16 (r) That which he here, and in the next Verſe, calls *Spirit*, he calls, *Rom.* 7. 22. *the inward Man*; *v.* 23. *the Law of the Mind*; *v.* 25. *the Mind.*

17 (s) *Do not*; So it is in the Greek, and ours is the only Tranſlation that I know which renders it, *cannot.*

16, 17. There can be nothing plainer, than that the State St. *Paul* deſcribes here in theſe two Verſes, he points out more at large, *Rom.* 7. 17, &c. Speaking there in the Perſon of a *Jew*. This is evident, that St. *Paul* ſuppoſes two Principles in every Man, which draw him different Ways, the one he calls *Fleſh*, the other *Spirit*. Theſe, though there be other Appellations given them, are the moſt common and uſual Names given them in the New Teſtament: *By Fleſh* is meant all thoſe vitious, and irregular Appetites, Inclinations and Habitudes, whereby a Man is turn'd from his Obedience to that eternal Law of Right, the Obſervance whereof God always requires, and is pleaſed with. This is very properly called *Fleſh*, this bodily State being the Source from which all our Deviations from the ſtraight Rule of Rectitude, do for the moſt part take their Riſe, or elſe do ultimately terminate in: On the other ſide, *Spirit* is the part of a Man which is endowed with Light from God, to know and ſee what is Righteous, Juſt, and Good, and which being conſulted and hearken'd to, is always ready to direct and prompt us to that which is good. The *Fleſh* then, in the Goſpel Language, is that Principle which inclines and carries Men to Ill; the *Spirit* that Principle which dictates what is Right, and inclines to Good. But becauſe, by prevailing Cuſtom and contrary Habits, this Principle was very much weakned, and almoſt extinct in the *Gentiles*, See *Eph.* 4. 17——21. He exhorts them to be *renewed in the Spirit of their Minds*, v. 23. and to *put off the old Man*, i. e. Fleſhly corrupt Habits, and to put on the *New Man*, which he tells them, *v.* 24. is created *in Righteouſneſs and true Holineſs.* This is alſo called *renewing of the Mind*, Rom. 12. 2. *Renewing of the inward Man*, 2 Cor. 4. 16. Which is done by the Aſſiſtance of the Spirit of God, *Eph.* 3. 16.

PARAPHRASE.

duct of the Gospel (*t*) by Faith in Christ, ye are not
19. under the Law (*u*). Now the Works of the Flesh
as is manifest are these, Adultery, Fornication, Un-
20. cleanness, Lasciviousness, Idolatry, Witchcraft (*w*),
Enmities, Quarrels, Emulations, Animosities,
21. Strife, Seditions, Sects, Envyings, Murders,
Drunkenness, Revellings (*x*), and such like, con-
cerning which I forewarn you now, as heretofore
I have done, that they who do such things shall
22. not inherit the Kingdom of God. But on the o-
ther side, the Fruit of the Spirit is Love, Joy,
Peace, Long-suffering, Sweetness of Disposition,
23. Beneficence, Faithfulness, Meekness, Temperance:
24. Against these and the like there is no Law. Now
they who belong (*y*) to Christ, and are his Mem-

TEXT.

Spirit, are ye not under
the law. Now the works 19
of the flesh are manifest,
which are these, Adultery,
fornication, uncleanness,
lasciviousness, Idolatry, 20
witchcraft, hatred, vari-
ance, emulations, wrath,
strife, seditions, heresies,
Envyings, murders, drunk- 21
enness, revellings, and such
like: of the which I tell you
before, as I have also told
you in time past, that
they which do such things,
shall not inherit the King-
dom of God. But the fruit 22
of the Spirit is love, joy,
peace, long suffering, gentle-
ness, goodness, faith,

NOTES.

18 (*t*) The Reason of this Assertion we may find, *Rom.* 8. 14. *viz.* Because *they who are led by the Spirit of God, are the Sons of God*, and so Heirs, and free without the Law, as he argues here, *Ch.* 3, and 4.

(*u*) This is plainly the Sense of the Apostle, who teaches all along in the former Part of this Epistle, and also that to the *Romans*, that those that put themselves under the Gospel, are not under the Law: The Question then that remains, is only about the Phrase, *led by the Spirit*. And as to that, it is easie to observe how Natural it is, for St. *Paul*, having in the foregoing Verses more than once mention'd the *Spirit*, to continue the same Word, though somewhat varied in the Sense. In St. *Paul*'s Phraseologie, as the Irregularities of Appetite, and the Dictates of right Reason, are opposed under the Titles of *Flesh* and *Spirit*, as we have seen: So the Covenant of Works, and the Covenant of Grace, Law, and Gospel are opposed under the Titles of *Flesh* and *Spirit*, 2 *Cor.* 3. 6, 8. he calls the Gospel *Spirit*, and *Rom.* 7. 5. *In the Flesh*, signifies in the legal State. But we need go no farther than *Ch.* 3. 3. of this very Epistle, to see the Law and the Gospel opposed by St. *Paul* under the Titles of *Flesh* and *Spirit*. The Reason of thus using the word *Spirit* is very apparent in the Doctrine of the New Testament, which teaches, that those who receive Christ by Faith, with him receive his Spirit, and its Assistance against the Flesh, See *Rom.* 8. 9.——11. Accordingly, for the attaining of Salvation, St. *Paul* joyns together Belief of the Truth and Sanctification of the Spirit, 1 *Thess.* 2. 13. And so *Spirit* here may be taken for the *Spirit of their Minds*, but renewed and strengthened by the Spirit of God; See *Eph.* 3. 16. and 4. 23.

20 (*w*) Φαρμακεία signifies *Witchcraft*, or *Poisoning*.

21 (*x*) Κωμοι, *Revellings*, were, amongst the *Greeks*, disorderly spending of the Night in Feasting, with a licentious Indulging to Wine, good Cheer, Musick, Dancing, &c.

(24) Οι τῦ Χριςῦ, *Those who are of Christ*, are the same *with those who are led by the Spirit*, v. 18. and are opposed to *those who live after the Flesh*, Rom. 8. 13. Where it is said, conformably to what we find here, *they through the Spirit mortifie the Deeds of the Body*.

bers,

TEXT. PARAPHRASE.

23 Meekneſs, temperance: againſt ſuch there is no law.
24 And they that are Chriſt's, have crucified the fleſh,
25 with the affections and luſts. If we live in the Spirit, let us alſo walk in the
26 Spirit. Let us not be deſirous of vain glory, provoking one another, envying one another.

bers, have (z) crucified the Fleſh, with the Affections and Luſts thereof. If our Life then (our Fleſh having been crucified) be as we profeſs by the Spirit, whereby we are alive from that State of Sin we were dead in before, let us regulate our Lives and Actions by the Light and Dictates of the Spirit. Let us not be led by an itch of vain Glory to provoke one another, or to envy one another (a). 25. 26.

NOTES.

(z) *Crucified the Fleſh.* That Principle in us, from whence ſpring vitious Inclinations and Actions, is, as we have obſerved, above called, ſometimes the *Fleſh*, ſometimes the *Old Man*. The ſubduing and mortifying of this evil Principle, ſo that the Force and Power wherewith it uſed to rule in us, is extinguiſhed, the Apoſtle, by a very engaging Accommodation to the Death of our Saviour, calls, *Crucifying the Old Man*, Rom. 6. 6. *Crucifying the Fleſh*, here. *Putting off the Body of the Sins of the Fleſh*, Col. 2. 11. *Putting off the Old Man*, Eph. 4. 2. Col. 3. 8. 9. It is alſo called, *Mortifying the Members which are on the Earth*, Col. 3. 5. *Mortifying the Deeds of the Body*, Rom. 8. 13.

26 (a) Whether the *vain Glory* and *envying* here were about their ſpiritual Gifts, a Fault which the *Corinthians* were guilty of, as we may ſee at large, 1 Cor. 12. 13, 14. or upon any other occaſion, and ſo contained in *v.* 15. of this Chapter, I ſhall not curiouſly examine: Either way, the Senſe of the words will be much the ſame, and accordingly this Verſe muſt end the *5th* or begin the *6th* Chapter.

SECT. XII.

CHAP. VI. 1-----5.

CONTENTS.

HE here exhorts the ſtronger to Gentleneſs and Meekneſs towards the weak.

BRethren, if a man be overtaken in a fault, ye which are ſpi-

BRethren, if a Man by Frailty or Surpriſe, fall into a fault, do you who are eminent in the Church for Knowledge, Practice, and Gifts, (b),

NOTES.

1 (b) Πνευματικοι, *Spiritual*, in 1 Cor. 3. 1. and 12. 1. taken together, has this Senſe.

PARAPHRASE.

raiſe him up again, and ſet him right, with Gentleneſs and Meekneſs, conſidering that you your ſelves are not out of the reach of Temptations.
2. Bear with one anothers Infirmities, and help to ſupport each other under your Burdens, (*c*), and ſo
3. fulfil the Law of Chriſt (*d*). For if any one be conceited of himſelf, as if he were ſomething, a Man of Weight, fit to preſcribe to others, when
4. indeed he is not, he deceiveth himſelf. But let him take care that what he himſelf doth be right, and ſuch as will bear the teſt, and then he will have matter of glorifying (*e*) in himſelf, and not
5. in another. For every one ſhall be accountable only for his own Actions.

TEXT.

ritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear 2
ye one anothers burdens, & ſo fulfil the law of Chriſt.
For if a man think him- 3
ſelf to be ſomething, when he is nothing, he deceiveth himſelf. But let every man 4
prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another. For every man ſhall bear his own burden.

NOTES.

2 (*c*) See a parallel Exhortation, 1 *Theſſ.* 5. 14. which will give light to this, as alſo *Rom.* 15. 1.

(*d*) See *John* 13. 34, 35. and 14. 2. There were ſome among them very Zealous for the Obſervation of the Law of *Moſes*; St. *Paul* here puts them in mind of a Law which they were under, and were obliged to obſerve, *viz. the Law of Chriſt.* And he ſhews them how to do it, (*viz.*) by helping to bear one anothers Burdens, and not increaſing their Burdens by the Obſervances of the Levitical Law. Though the Goſpel contain the Law of the Kingdom of Chriſt, yet I do not remember that St. *Paul* any where calls it *the Law of Chriſt*, but in this place, where he mentions it in Oppoſition to thoſe who thought a Law ſo neceſſary, that they would retain that of *Moſes* under the Goſpel.

4 (*e*) Καύχημα, I think ſhould have been Tranſlated here *Glorying*, as Καυχήσονται is; *v.* 13. The Apoſtle in both Places meaning the ſame Thing, (*viz.*) Glorying in another, in having brought him to Circumciſion, and other ritual Obſervances of the Moſaical Law. For thus St. *Paul* ſeems to me to diſcourſe in this Section. "Brethren, there be ſome among "you that would bring others under the ritual Obſervances of the Moſaical Law, a Yoke "which was too heavy for us, and our Fathers to bear. They would do much better to eaſe "the Burdens of the Weak; this is ſuitable to the Law of Chriſt which they are under, "and is the Law which they ought ſtrictly to obey. If they think, becauſe of their Spi-"ritual Gifts, that they have Power to preſcribe in ſuch Matters, I tell them, that they "have not, but do deceive themſelves. Let them rather take care of their own particular "Actions, that they be right, and ſuch as they ought to be. This will give them matter of "Glorying in themſelves, and not vainly in others, as they do when they prevail with "them to be Circumciſed. For every Man ſhall be anſwerable for his own Actions. Let the Reader judge whether this does not ſeem to be St. *Paul*'s View here, and ſuit with his way of Writing?

Ἔχειν Καύχημα, is a Phraſe whereby St. *Paul* ſignifies *to have matter of Glorying*, and to that Senſe it is render'd, *Rom.* 4 2.

SECT.

SECT. XIII.

CHAP. VI. 6------10.

CONTENTS.

ST. *Paul* having laid ſome reſtraint upon the Authority and Forwardneſs of the Teachers, and leading Men amongſt them, who were, as it ſeems, more ready to impoſe on the *Galatians* what they ſhould not, than to help them forward in the Practice of Goſpel-Obedience; he here takes care of them in reſpect of their Maintenance, and exhorts the *Galatians* to Liberality towards them; and in general towards all Men, eſpecially Chriſtians.

TEXT.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.
7 Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he
8 alſo reap. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.
9 And let us not be weary in well doing: for in due ſeaſon we ſhall reap, if we faint
10 not. As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

PARAPHRASE.

LET him that is taught the Doctrin of the Goſpel, freely communicate the good things of this World to him that teaches him. 6.
Be not deceived, God will not be mocked. For as a Man ſoweth (*f*), ſo alſo ſhall he reap. 7.
He that lays out the ſtock of good things he has, only for the ſatisfaction of his own bodily Neceſſities, Conveniences or Pleaſures, ſhall at the Harveſt find the Fruit and Product of ſuch Husbandry to be Corruption and periſhing (*g*). But he that lays out his worldly Subſtance according to the Rules dictated by the Spirit of God in the Goſpel, ſhall of the Spirit reap Life everlaſting. 8.
In doing thus what is good and right, let us not wax weary, for in due ſeaſon, when the time of Harveſt comes, we ſhall reap, if we continue on to do good, and flag not. 9.
Therefore as we have Opportunities, let us do good unto all Men, eſpecially to thoſe who profeſs Faith in Jeſus Chriſt, *i. e.* the Chriſtian Religion. 10.

NOTES.

7 (*f*) *Soweth.* A Metaphor uſed by St. *Paul* for Mens laying out their Worldly Goods. See 2 *Cor.* 9. 6, &c.

8 (*g*) *Rom.* 8. 13. and 2. 12.

SECT.

GALATIANS.

SECT. XIV.

CHAP. VI. 11—— 18.

CONTENTS.

ONE may see what lay upon St. *Paul*'s Mind, in writing to the *Galatians*, by what he inculcates to them here, even after he had finished his Letter. The like we have in the last Chapter to the *Romans*. He here winds up all with Admonitions to the *Galatians*, of a different end and aim they had to get the *Galatians* circumcised, from what he had in preaching the Gospel.

PARAPHRASE.	TEXT.
11. You see how long a Letter I have writ to you	Ye see how large a letter I 11 have written unto you with
12. with my own Hand (*b*). They who are willing to carry so fairly in the ritual part of the Law, and to make ostentation of their compliance therein, constrain you to be circumcised, only to avoid Persecution, for owning their Dependance for Salvation solely on a crucified Messiah, (*i*) and not on the	mine own hand. As many 12 as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither 13
13. Observances of the Law. For even they themselves who are circumcised do not keep the Law. But they will have you to be circumcised, that this Mark in your Flesh may afford them matter of glorying, and of recommending themselves to the	they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But 14
14. good opinion of the *Jews* (*k*). But as for me, whatever may be said of me, (*l*) God forbid that I should glory in any thing, but in having Jesus Christ who	God forbid that I should

NOTES.

11 (*b*) St. *Paul* mentions the *Writing with his own Hand*, as an Argument of his great Concern for them in the Case. For it was not usual for him to write his Epistles with his own Hand, but to dictate them to others who writ them from his Mouth. See *Rom.* 16. 22. 1 *Cor.* 16. 21.

12 (*i*) *In the Flesh*, i. e. in the ritual Observances of the Law; which, *Heb.* 9. 10. are called, δικαίωμα τῆς σαρκὸς.

13 (*k*) See *Ch.* 5. 11.

14 (*l*) See *Ch.* 5. 11.

was

TEXT.

glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto
15 the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new
16 creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the
17 Iſrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord
18 Jeſus. Brethren the grace of our Lord Jeſus Chriſt be with your ſpirit, Amen. ¶ Unto the Galatians, written from Rome.

PARAPHRASE.

was crucified, for my ſole Lord and Maſter, whom I am to obey and depend on, which I ſo entirely do, without regard to any thing elſe, that I am wholly dead to the World, and the World dead to me, and it has no more Influence on me than if it were not. For as to the obtaining a 15.
ſhare in the Kingdom of Jeſus Chriſt, and the Privileges and Advantages of it, neither Circumciſion nor Uncircumciſion, ſuch outward Differences in the Fleſh, avail any thing, but the New Creation, wherein by a thoro' Change, a Man is diſpoſed to Righteouſneſs and true Holineſs in good Works (*m*). And on all thoſe who walk by this Rule, *viz.* that 16.
it is the New Creation alone, and not Circumciſion, that availeth under the Goſpel, Peace and Mercy ſhall be on them, they being that *Iſrael* which are truly the People of God (*n*). From 17.
henceforth let no Man give me trouble by Queſtions, or Doubt, whether I preach Circumciſion or no. 'Tis true, I am circumciſed. But yet the Marks I now bear in my Body, are the marks of Jeſus Chriſt, that I am his. The Marks of the Stripes which I have received from the *Jews*, and which I ſtill bear in my Body for preaching Jeſus Chriſt, are an Evidence that I am not for Circumciſion. Brethren, *The Favour of our Lord Jeſus* 18.
Chriſt be with your Spirit. Amen.

NOTES.

15 (*m*) See *Eph.* 2. 10. and 4. 24.

16 (*n*) St. *Paul* having in the foregoing Verſe aſſerted, that it is the New Creation alone that puts Men into the Kingdom of Chriſt, and into the Poſſeſſion of the Privileges thereof, this Verſe may be underſtood alſo as Aſſertory, rather than as a Prayer, unleſs there were a Verb that expreſſed it; eſpecially conſidering that he writes this Epiſtle to encourage them to refuſe Circumciſion. To which end the aſſuring them, that thoſe who do ſo ſhall have Peace and Mercy from God, is of more Force than to tell them, that he prays that they may have Peace and Mercy. And for the ſame reaſon I underſtand the *Iſrael of God*, to be the ſame with *thoſe who walk by this Rule*, though joyn'd with them by the Copulative Καὶ, *And*; no very unuſual way of ſpeaking.

FINIS.

A

PARAPHRASE

AND

NOTES

ON THE

Firſt EPISTLE of St. *PAUL*

TO THE

CORINTHIANS.

LONDON:

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THE
First Epistle of St. *PAUL*
TO THE
CORINTHIANS.

SYNOPSIS.

SAint *Paul*'s first coming to *Corinth* was *Anno Christi* 52, where he first applied himself to the Synagogue, *Acts* 18. 4. But finding them obstinate in their Opposition to the Gospel, he turn'd to the Gentiles, *ver.* 6. out of whom this Church at *Corinth* seems chiefly to be gathered, as appears, *Acts* 18. and 1 *Cor.* 12. 2.

His stay here was about two Years, as appears from *Acts* 18. 11, 18. compared: In which time it may be concluded he made many Converts, for he was not idle there, nor did he use to stay long in a place where he was not incouraged by the Success of his Ministry. Besides what his so long Abode in this one City, and his Indefatigable Labour every where might induce one to presume of the number of Converts he made in that City; the Scripture it self, *Acts* 18. 10. gives sufficient Evidence of a numerous Church gathered there.

Corinth it self was a rich Merchant-Town, the Inhabitants Greeks, a People of quick Parts, and inquisitive, 1 *Cor.* 1. 22. but naturally vain and conceited of themselves.

These things considered may help us in some measure the better to understand St. *Paul*'s Epistles to this Church, which seems to be in greater Disorder, than any other of the Churches which he writ to.

This Epiſtle was writ to the *Corinthians*, *Anno Chriſti* 57, between two and three Years after St. *Paul* had left them. In this Interval there was got in amongſt them a new Inſtructor, a Jew by Nation, who had raiſed a Faction againſt St. *Paul*. With this Party, whereof he was the Leader, this falſe Apoſtle had gain'd great Authority, ſo that they admired, and gloried in him, with an apparent Diſeſteem and Diminiſhing of St. *Paul*.

Why I ſuppoſe the Oppoſition to be made to St. *Paul* in this Church by one Party under one Leader, I ſhall give the Reaſons that make it probable to me, as they come in my way, going through theſe two Epiſtles, which I ſhall leave to the Reader to judge, without poſitively determining on either ſide: And therefore ſhall, as it happens, ſpeak of theſe Oppoſers of St. *Paul* ſometimes in the ſingular, and ſometimes in the plural Number.

This at leaſt is evident, that the main Deſign of St. *Paul* in this Epiſtle, is to ſupport his own Authority, Dignity, and Credit, with that part of the Church, which ſtuck to him; to vindicate himſelf from the Aſperſions and Calumnies of the oppoſite Party; to leſſen the Credit of the chief and leading Men in it, by intimating their Miſcarriages, and ſhewing their no Cauſe of glorying, or being gloried in; that ſo withdrawing their Party from the Admiration and Eſteem of thoſe their Leaders, he might break the Faction; and putting an end to the Diviſion, might re-unite them with the uncorrupted part of the Church, that they might all unanimouſly ſubmit to the Authority of his Divine Miſſion, and with one Accord receive and keep the Doctrine and Directions he had delivered to them.

This is the whole Subject from *Ch.* 1. 10. to the end of *Ch.* 6. In the remaining part of this Epiſtle he anſwers ſome Queſtions they had propoſed to him; and reſolves ſome Doubts not without a mixture, on all Occaſions, of Reflections on his Oppoſers, and of other things that might tend to the breaking of their Faction.

SEC-

An. Ch. 57.
Neronis 3.

SECTION I.

CHAP. I. V. 1.——9.

TEXT.

1 PAUL called to be an apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes our brother.
2 Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.
3 Grace be unto you, and Peace from God our Father, and from the Lord
4 Jeſus Chriſt. I thank my God always on your behalf, for the grace of God which is given you by Je-
5 ſus Chriſt; That in every thing ye are enriched by him in all utterance, and in all knowledge:

INTRODUCTION.

PAUL an Apoſtle of Jeſus Chriſt, called to be ſo by the Will of God (*a*) and *Soſthenes* (*b*) our Brother in the Chriſtian Faith, to the Church of God which is at *Corinth*, to them that are ſeparated from the reſt of the World by Faith in *Chriſt Jeſus*, (*c*) called to be Saints, with all that are every where called by the name of *Jeſus Chriſt* (*d*) their Lord (*e*) and ours; Favour and Peace be unto you from God our Father, and from the Lord *Jeſus Chriſt*. 1. 2. 3.

I thank God always on your behalf, for the Favour of God which is beſtowed on you through *Jeſus Chriſt*; ſo that by him you are inriched with all Knowledge and Utterance, 4. 5.

NOTES.

1 (*a*) St. *Paul* in moſt of his Epiſtles mentions his being *called to be an Apoſtle by the Will of God*, which way of ſpeaking being peculiar to him, we may ſuppoſe him the rein to intimate his extraordinary and miraculous Call, *Acts* 9. and his receiving the Goſpel by immediate Revelation, *Gal.* 1. 11, 12. For he doubted not of the Will and Providence of God governing all things.

(*b*) *Acts* 18. 17.

2 (*c*) Ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, *Sanctified in Chriſt Jeſus*, does not ſignify here, whoſe Lives are pure and holy, for there were many amongſt thoſe he writ to, who were quite otherwiſe; but *ſanctified* ſignifies ſeparate from the common State of Mankind, to be the People of God, and to ſerve him. The Heathen World had revolted from the true God, to the Service of Idols and falſe Gods, *Rom.* 1. 18—25. The Jews being ſeparated from this corrupted Maſs, to be the peculiar people of God, were called *Holy*, Exod. 19. 5, 6. Numb. 15. 40. They being caſt off, the Profeſſors of Chriſtianity were ſeparated to be the People of God, and ſo became holy, 1 *Pet.* 11. 9, 10.

(*d*) Ἐπικαλουμένοις ὄνομα Χριστοῦ, *that are called Chriſtians*; theſe Greek Words being a Periphraſis for Chriſtians, as is plain from the Deſign of this Verſe. But he that is not ſatisfied with that, may ſee more Proofs of it in Dr. *Hammond* upon the place.

(*e*) What the Apoſtle means by *Lord*, when he attributes it to Chriſt, *Vid.* 8. 6.

and

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INTRODUCTION. TEXT.

6. and all extraordinary Gifts, as at firſt by thoſe miraculous Gifts the Goſpel of *Chriſt* was con-
7. firmed among you: So that in no ſpiritual Gift are you ſhort or deficient, (*f*) waiting for
8. the coming of our Lord *Jeſus Chriſt*, who alſo ſhall confirm you unto the end, that in the day of the Lord *Jeſus Chriſt* there may be no charge
9. againſt you. For God who has called you unto the Fellowſhip of his Son *Jeſus Chriſt* our Lord, may be relied on for what is to be done on his ſide.

Even as the teſtimony of Chriſt was confirmed in 6
you. So that ye come be- 7
hind in no Gift; waiting for the coming of our Lord Jeſus Chriſt: Who ſhall 8
alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. God 9
is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

NOTES.

7 (*f*) Vid. 2 *Cor.* 12. 12, 13.

SECT. II.

CHAP. I. 10.——VI. 20.

CONTENTS.

THere were great Diſorders in the Church of *Corinth*, cauſed chiefly by a Faction raiſed there againſt St. *Paul*: The Partiſans of the Faction mightily cried up and gloried in their Leaders, who did all they could to diſparage St. *Paul*, and leſſen him in the Eſteem of the *Corinthians*. St. *Paul* makes it his buſineſs in this Section, to take off the *Corinthians* from ſiding with and glorying in this pretended Apoſtle, whoſe Followers and Scholars they profeſſed themſelves to be, and to reduce them into one Body, as the Scholars of Chriſt united in a belief of the Goſpel, which he had preached to them, and in an obedience to it, without any ſuch diſtinction of Maſters or Leaders, from whom they denominated themſelves. He alſo here and there intermixes a Juſtification of himſelf againſt the Aſperſions which were caſt upon him by his Oppoſers. How much St. *Paul* was ſet againſt their Leaders, may be ſeen, 2 *Cor.* 11. 13.——15.

The

The Arguments uſed by St. *Paul* to break the oppoſite Faction, and put an end to all Diviſions amongſt them, being various, we ſhall take notice of them under their ſeveral Heads, as they come in the order of his Diſcourſe. *An.Ch.*57. *Neronis* 3.

SECT. II. *N.* 1.

CHAP. I. 10——16.

CONTENTS.

SAint *Paul*'s firſt Argument is, That in Chriſtianity, they all had but one Maſter, *viz. Chriſt*; and therefore were not to fall into Parties denominated from diſtinct Teachers, as they did in their Schools of Philoſophy.

TEXT.	*PARAPHRASE.*
10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and 11 in the ſame judgment. For it hath been declared unto me of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you.	NOW I beſeech you, Brethren, by the Name *(g)* of our Lord *Jeſus Chriſt*, that ye hold the ſame Doctrine, and that there be no Diviſions amongſt you; but that ye be framed together into one entire Body, with one Mind, and one Affection. For I underſtand, my Brethren, *(h)* by ſome of the Houſe of *Chloe*, that there are Quarrels and Diſſentions amongſt you: 10. 11.

NOTES.

10 *(g)* Of whom the whole Family in Heaven and Earth, is and ought to be named. If any one has thought St. *Paul* a looſe Writer, it is only becauſe he was a looſe Reader. He that takes notice of St. *Paul*'s Deſign, ſhall find that there is not a Word ſcarce, or Expreſſion that he makes uſe of, but with relation and tendency to his preſent main purpoſe; As here intending to aboliſh the Names of the Leaders they diſtinguiſh'd themſelves by, he beſeeches them by the *Name* of Chriſt, a Form that I do not remember he elſewhere uſes.

11 *(h) Brethren*, a Name of Union and Friendſhip uſed here twice together by St. *Paul* in the entrance of his Perſwaſion to them, to put an end to their Diviſions.

So

An. Ch. 57.
Neronis 3.

PARAPHRASE.

12. So that ye are all fallen into Parties, ranking your ſelves under different Leaders, or Maſters, one ſaying, I am of *Paul*, another, I of
13. *Apollos*, I of *Cephas*, I of *Chriſt*. Is *Chriſt*, who is our only Head and Maſter, divided? Was *Paul* crucified for you? Or were you baptized
14. into (*i*) the Name of *Paul*? I thank God that I baptized none of you but *Criſpus* and *Gaius*;
15. Leſt any one ſhould ſay I had baptized into my
16. own Name. I baptized alſo the Houſhold of *Stephanas*: Farther I know not whether I baptized any other.

TEXT.

Now this I ſay, that every one of you ſaith, I 12
am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt. Is Chriſt 13
divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I 14
baptized none of you, but Criſpus and Gaius: Leſt 15
any ſhould ſay that I had baptized in mine own name. And I baptized al- 16
ſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

NOTES.

13 (*i*) Εἰς properly ſignifies *into*, ſo the French tranſlate it here: The Phraſe βαπτισθῆναι εἰς, *to be baptized into any one's Name, or into any one*, is ſolemnly by that Ceremony to enter himſelf a Diſciple of him into whoſe Name he is baptized, with Profeſſion to receive his Doctrine and Rules, and ſubmit to his Authority: A very good Argument here why they ſhould be called by no one's Name but *Chriſt*'s.

SECT. II. *N.* 2.

CHAP. I. 17——31.

CONTENTS.

THE next Argument of St. *Paul* to ſtop their Followers from glorying in theſe falſe Apoſtles, is, that neither any Advantage of Extraction nor Skill in the Learning of the Jews, nor in the Philoſophy and Eloquence of the Greeks was that for which God choſe Men to be Preachers of the Goſpel. Thoſe whom he made choice of for overturning the Mighty and the Learned, were mean plain illiterate Men.

For

TEXT.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of
18 none effect. For the preaching of the croſs is to them that periſh, fooliſhneſs: but unto us which are ſaved, it is the power
19 of God. For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the
20 prudent. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world?
21 For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

PARAPHRASE.

For *Chriſt* ſent me not to baptiſe, but to preach the Goſpel; not with learned and eloquent Harangues, leſt thereby the Virtue and Efficacy of *Chriſt*'s Sufferings and Death ſhould be overlooked and neglected, if the ſtreſs of our Perſwaſion ſhould be laid on the Learning and Quaintneſs of our Preaching. For the plain inſiſting on the Death of a crucified Saviour is by thoſe, who periſh, received as a fooliſh contemptible thing; though to us, who are ſaved, it be the Power of God, conformable to what is propheſied by *Iſaiah*: I will deſtroy the Wiſdom of the Wiſe, and I will bring to nothing the Underſtanding of the Prudent. Where is the Philoſopher skill'd in the Wiſdom of the Greeks? Where the Scribe (*k*) ſtudied in the Learning of the Jews? Where the Profeſſor of humane Arts and Sciences? Hath not God rendred all the Learning and Wiſdom of this World fooliſh and uſeleſs for the Diſcovery of the Truths of the Goſpel? For ſince the World by their natural Parts and Improvements in what with them paſſed for Wiſdom, acknowledg'd not the one only true God, though he had manifeſted himſelf to them in the wiſe Contrivance and admirable Frame of the viſible Works of the Creation, it pleaſed God by the plain, and (as the World eſteems it) fooliſh Doctrine of the Goſpel, to ſave

17. 18. 19. 20. 21.

NOTES.

20 (*k*) *Scribe* was the Title of a learned Man amongſt the *Jews*; one verſed in their Law and Rites, which was the Study of their Doctors and Rabbies. It is likely the falſe Apoſtle ſo much concerned in theſe two Epiſtles to the *Corinthians*, who was a *Jew*, pretended to ſomething of this kind, and magnified himſelf thereupon, otherwiſe it is not probable that St. *Paul* ſhould name to the *Corinthians*, a ſort of Men not much known or valued among the *Greeks*. This therefore may be ſuppoſed to be ſaid to take off their glorying in their falſe Apoſtle.

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PARAPHRASE.

22. those who receive and believe it. Since (*l*) both the *Jews* demand extraordinary Signs and Miracles; and the *Greeks* seek Wisdom; but I
23. have nothing else to preach to them but Christ crucified, a Doctrine offensive to the Hopes and Expectations of the *Jews*; and foolish to the acute Men of Learning, the *Greeks*; but yet it
24. is to these, both *Jews* and *Greeks* (when they are converted) *Christ* the Power of God, and
25. *Christ* the Wisdom of God: Because that which seems Foolishness in those who came from God, surpasses the Wisdom of Man; and that which
26. seems Weakness in those sent by God, surpasses the Power of Men. For reflect upon your selves, Brethren, and you may observe, that there are not many of the wise and learned Men, not many Men of Power or of Birth
27. among you that are called. But God hath chosen the foolish Men in the account of the World, to confound the wise; and God hath chosen the weak Men of the World to confound

TEXT.

For the Jews require a 22
sign, and the Greeks seek
after wisdom: But we 23
preach Christ crucified,
unto the Jews a stumbling
block, and unto the Greeks,
foolishness; But unto them 24
which are called, both Jews
and Greeks, Christ, the
power of God, and the
wisdom of God. Because 25
the foolishness of God is
wiser than men; and the
weakness of God is stronger than men. For ye see 26
your calling, brethren,
how that not many wise
men after the flesh, not
many mighty, not many
noble are called. But God 27
hath chosen the foolish
things of the world, to
confound the wise; and
God hath chosen the weak
things of the world, to
confound the things which
are mighty;

NOTES.

22 (*l*) Ἐπειδὴ ἐν, *since both.* These Words used here by St. *Paul* are not certainly idle and insignificant, and therefore I cannot see how they can be omitted in the Translation.

Ἐπειδὴ is a word of Reasoning, and if minded, will lead us into one of St. *Paul's* Reasonings here, which the neglect of this word makes the Reader overlook. St. *Paul* in *ver.* 21, argues thus in general. "Since the World by their natural Parts and improvements did not "attain to a right and saving Knowledge of God, God by the preaching of the Gospel, "which seems Foolishness to them, was pleased to communicate that Knowledge to those who believed.

In the three following Verses he repeats the same Reasoning a little more expressly applied to the People he had here in his view, *viz.* *Jews* and *Greeks*: and his Sense seems to be this; "Since the *Jews*, to make any Doctrine go down with them, require extraordi- "nary Signs of the *Power* of God to accompany it, and nothing will please the nice Palates "of the learned *Greeks* but *Wisdom*, and though our preaching of a crucified *Messiah* be a "Scandal to the *Jews*, and Foolishness to the *Greeks*; yet we have what we both seek; for "both *Jew* and *Gentile*, when they are called, find the *Messiah* whom we preach to be the "*Power* of God, and the *Wisdom* of God.

the

TEXT.

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory
30 in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That according as it is written, He that glorieth, let him glory in the Lord.

PARAPHRASE.

the mighty: The mean Men of the World, and contemptible, has God chosen, and those that are of no account, are nothing (*m*) to displace those that are: That so there might be no room or pretence for any one to glory in his Presence: Natural humane Abilities, Parts or Wisdom, could never have reach'd this way to Happiness: 'Tis to his Wisdom alone that ye owe the Contrivance of it: To his revealing of it that ye owe the Knowledge of it, and 'tis from him alone that you are in *Christ Jesus*, whom God has made to us *Christians* Wisdom, and Righteousness, and Sanctification, and Redemption, which is all the Dignity and Preeminence, all that is of any value amongst us *Christians*; That as it is written, He that glorieth should glory only in the Lord. 28. 29. 30. 31.

NOTES.

25, 27, 28. He that will read the Context, cannot doubt but that St. *Paul*, by what he expresse in these Verses in the Neuter Gender, means Persons, the whole Argument of the Place being about Persons, and their glorying, and not about things.

28 (*m*) Τὰ μὴ ὄντα, *Things that are not*, I think may well be understood of the *Gentiles*, who were not the People of God, and were counted as nothing by the *Jews*; and we are pointed to this meaning by the words καταισχύνῃ & καταργήσῃ. By *the foolish and weak things*, *i. e.* by simple, illiterate and mean Men, God should *make asham'd* the learned Philosophers and great Men of the Nations: But by the μὴ ὄντα, the things that are not, he would abolish the things that are, as in effect he did abolish the *Jewish* Church by the Christian, taking in the Gentiles to be his People, in the place of the rejected *Jews*, who till then were his People. This St. *Paul* mentions here not by chance, but pursuant to his main Design to stay their glorying in their false Apostle, who was a *Jew*; by shewing that whatever that head of the Faction might claim under that Pretence, as it is plain he did stand upon it. (See 2 *Cor.* 11. 21, 22.) He had not any the least Title to any Esteem or Respect upon that account, since the *Jewish* Nation was laid aside, and God had chosen the *Gentiles* to take their Place, and to be his Church and People instead of them: *Vid.* Note on *Chap.* 2. *v.* 6. there one may see, who are the καταργήμενοι, *the abolished*, whom God says here, καταργήσῃ, he will *abolish*. καταργήσῃ

An.Ch.57. Neronis 3.

SECT. II. N. 3.

CHAP. II. 1——5.

CONTENTS.

FArther to keep them from glorying in their Leaders, he tells them, that as the Preachers of the Gospel of God's chooſing were mean and illiterate Men, ſo the Goſpel was not to be propagated, nor Men to be eſtabliſhed in the Faith my humane Learning and Eloquence, but by the Evidence it had from the Revelation contained in the Old Teſtament, and from the Power of God accompanying and confirming it with Miracles.

PARAPHRASE.

1. AND I, Brethren, when I came and preach'd the Goſpel to you, I did not endeavour to ſet it off with any Ornaments of Rhetorique, or the mixture of humane Learning or Philoſophy, but plainly declared it to you as a Doctrine coming from God, revealed
2. and atteſted (*n*) by him. For I reſolved to own

TEXT

AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know

1
2

NOTES.

1 (*n*) Τὸ μαρτύριον τοῦ Θεοῦ, *The Teſtimony of God*, i. e. what God hath revealed and teſtifies in the Old Teſtament: The Apoſtle here declares to the Corinthians, that when he brought the Goſpel to them, he made no uſe of any humane Science, Improvement or Skill, no Inſinuations of Eloquence, no Philoſophical Speculations, or Ornaments of humane Learning appear'd in any thing he ſaid to perſwade them: All his Arguments were, as he tells them, *ver.* 4. from the Revelation of the Spirit of God in the Predictions of the Old Teſtament, and the Miracles which he *Paul* did among them, that their Faith might be built wholly upon the Spirit of God, and not upon the Abilities and Wiſdom of Man: Tho' μαρτύριον τῦ Θεοῦ, *The Teſtimony of God*, agrees very well with ſo much of St. *Paul*'s meaning as relates to his founding his Preaching on the Teſtimony of God; yet thoſe Copies which read μυστήριον, *Myſtery*, for μαρτύριον, *Teſtimony*, ſeem more perfectly to correſpond with St. *Paul*'s Senſe in the whole latitude of it. For tho' he owns the Doctrine of the Goſpel dictated by the Spirit of God, to be contained in the Scriptures of the Old Teſtament, and builds upon Revelation: yet he every where teaches, that it remained a Secret there, not underſtood till they were lead into the hidden Evangelical meaning of thoſe Paſſages by the coming of *Jeſus Chriſt*; and by the Aſſiſtance of the Spirit in the times of the *Meſſiah*, and then publiſh'd to the World by the Preachers of the Goſpel: And therefore he calls it, eſpecially that part of it which relates to the *Gentiles*, almoſt every where, μυστήριον, *Myſtery*. See particularly, *Rom.* 16. 25, 26.

or

TEXT.

any thing among you, ſave Jeſus Chriſt and him
3 crucified. And I was with you in weakneſs, and in fear, and in much trem-
4 bling. And my ſpeech, and my preaching was not with inticing words of man's wiſdom, but in demonſtration of the Spirit,
5 and of power: That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

PARAPHRASE.

or ſhow no other Knowledge among you, but the Knowledge *(o)* or Doctrine of *Jeſus Chriſt*, and of him crucified. All my Carriage among 3.
you had nothing in it, but the appearance of Weakneſs and Humility, and Fear of offending you *(p)*: Neither did I in my Diſcourſes, or 4.
Preaching, make uſe of any humane Art of Perſwaſion to inveigle you. But the Doctrine of the Goſpel which I propoſed, I confirmed, and inforced by what the Spirit *(q)* had revealed and demonſtrated of it in the Old Teſtament, and by the Power of God accompanying it with miraculous Operations, that your Faith might 5.
have its Foundation not in the Wiſdom and Endowments of Men, but in the Power of God *(r)*.

NOTES.

2 *(o)* St. *Paul* who was himſelf a learned Man, eſpecially in the Jewiſh Knowledge, having in the foregoing Chapter told them, that neither the *Jewiſh* Learning, nor *Grecian* Sciences, give a Man any Advantage, as a Miniſter of the Goſpel; he here reminds them, that he made no ſhew or uſe of either when he planted the Goſpel amongſt them; intimating thereby, that thoſe were not things for which their Teachers were to be valued or followed.

3 *(p)* St. *Paul* by thus ſetting forth his own modeſt and humble Behaviour amongſt them, reflects on the contrary Carriage of their falſe Apoſtle, which he deſcribes in words at length, 2 *Cor.* 11. 20.

4 *(q)* There were two ſorts of Arguments wherewith the Apoſtle confirmed the Goſpel; The one was the Revelations made concerning our Saviour by Types and Figures, and Propheſies of him under the Law: The other Miracles and miraculous Gifts accompanying the firſt Preachers of the Goſpel in the publiſhing and propagating of it. The latter of theſe St. *Paul* here calls *Power*, the former in this Chapter he terms *Spirit*; ſo *ver.* 12, 14. *Things of the Spirit of God, and ſpiritual things*, are things which are revealed by the Spirit of God, and not diſcoverable by our natural Faculties.

5 *(r)* Their Faith being built wholly on Divine Revelation and Miracles, whereby all humane Abilities were ſhut out, there could be no reaſon for any of them to boaſt themſelves of their Teachers, or value themſelves upon their being the Followers of this or that Preacher, which St. *Paul* hereby obviates.

SECT.

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SECT. II. N. 3.

CHAP. II. 6——16.

CONTENTS.

THE next Argument the Apoſtle uſes to ſhew them, that they had no reaſon to glory in their Teachers, is, that the Knowledge of the Goſpel was not attainable by our natural Parts, however they were improved by Arts and Philoſophy, but was wholly owing to Revelation.

PARAPHRASE.

6. Howbeit that which we preach is Wiſdom, and known to be ſo among thoſe who are throughly inſtructed in the *Chriſtian* Religion, and take it upon its true Principles *(s)*: but not the Wiſdom of this World *(t)*, nor of

TEXT.

Howbeit we ſpeak wiſdom 6 among them that are perfect: yet not the wiſdom of this world; nor of the princes of this world, that

NOTES.

6 *(s) Perfect* here is the ſame with Spiritual, *ver.* 15. one that is ſo perfectly well apprized of the Divine Nature and Original of the *Chriſtian* Religion, that he ſees and acknowledges it to be all a pure Revelation from God; and not in the leaſt the Product of humane Diſcovery, Parts, or Learning, and ſo deriving it wholly from what God hath taught by his Spirit in the Sacred Scriptures, allows not the leaſt part of it to be aſcribed to the Skill or Abilities of Men, as Authors of it, but received as a Doctrine coming from God alone. And thus *perfect* is oppoſed to *carnal*, Ch. 3. 1, 3. *i. e.* ſuch *Babes* in Chriſtianity, ſuch weak and miſtaken Chriſtians, that they thought the Goſpel was to be managed as humane Arts and Sciences amongſt Men of the World, and thoſe were better inſtructed, and were more in the right who followed this Maſter or Teacher rather than another, and ſo glorying in being the Scholars, one of *Paul*, and another of *Apollos*, fell into Diviſions and Parties about it, and vaunted one over another: Whereas in the School of *Chriſt* all was to be built on the Authority of God alone, and the Revelation of the Spirit in the Sacred Scriptures.

6 *(t) Wiſdom of this World*, *i. e.* the Knowledge, Arts and Sciences attainable by Man's natural Parts and Faculties; ſuch as Man's Wit could find out, cultivate and improve, *or of the Princes of this World*, *i. e.* ſuch Doctrines, Arts and Sciences, as the Princes of the World approve, incourage, and endeavour to propagate.

the

An. Ch. 57. Neronis 3.

TEXT. PARAPHRASE.

7 come to nought. But we speak the wisdom of God

the Princes (*u*) or Great Men of this World (*w*), who will quickly be brought to nought (*x*). But we speak the Wisdom 7.

NOTES.

6 (*u*) Tho' by Ἄρχοντες τῦ αἰῶνος τέτε, may here be understood the *Princes* or Great Men *of this World*, in the ordinary Sense of these Words, yet he that well considers *ver.* 28. of the foregoing Chapter, and *ver.* 8. of this Chapter, may find reason to think, that the Apostle here principally designs the Rulers and Great Men of the *Jewish* Nation. If it be objected, that there is little Ground to think that St. *Paul* by the Wisdom he disowns should mean that of his own Nation, which the *Greeks* of *Corinth* (whom he was writing to) had little Acquaintance with, and had very little Esteem for; I reply, that to understand this right, and the Pertinency of it, we must remember, that the great Design of St. *Paul* in writing to the *Corinthians*, was to take them off from the Respect and Esteem that many of them had for a false Apostle that was got in among them, and had there raised a Faction against St. *Paul*. This pretended Apostle, 'tis plain from 2 *Cor.* 11. 22. was a *Jew*, and as it seems, 2 *Cor.* 5. 16, 17. valued himself upon that account, and possibly boasted himself to be a Man of Note, either by Birth or Alliance, or Place, or Learning, among that People who counted themselves the holy and illuminated People of God, and therefore to have a right to sway among these new Heathen Converts. To obviate this Claim of his to any Authority, St. *Paul* here tells the *Corinthians*, that the Wisdom and Learning of the *Jewish* Nation lead them not into the Knowledge of the Wisdom of God, *i. e.* the Gospel revealed in the old Testament, evident in this, that it was their Rulers and Rabbies, who stiffly adhering to the Notions and Prejudices of their Nation, had crucified *Jesus* the Lord of Glory, and were now themselves, with their State and Religion, upon the point to be swept away and abolish'd. 'Tis to the same purpose that 2 *Cor.* 4. 16—19. he tells the *Corinthians*, that he *knows no Man after the Flesh*, *i. e.* that he acknowledges no Dignity of Birth, or Descent, or outward national Privileges. The old things of the *Jewish* Constitution are past and gone; whoever is in *Christ*, and entred into his Kingdom, is in a new Creation, wherein all things are new, all things are from God; no Right, no Claim or Preference derived to any one from any former Institution, but every one's Dignity consists solely in this, that God had reconciled him to himself, not imputing his former Trespasses to him.

6 (*w*) Αἰὼν οὗτος, which we translate *this World*, seems to me to signifie commonly, if not constantly, in the New Testament, that State which during the Mosaical Constitution, Men, either *Jews* or *Gentiles*, were in, as contra-distinguished to the Evangelical State or Constitution, which is commonly called Αἰὼν μέλλων, or ἐρχόμενος, *The World to come*.

6 (*x*) Τῶν καταργεμένων, *Who are brought to nought*, *i. e.* who are vanishing. *If the Wisdom of this World, and of the Princes of this World*, be to be understood of the Wisdom and Learning of the World in general, as contra-distinguished to the Doctrine of the Gospel, then the Words are added, to shew what Folly it is for them to glory as they do in their Teachers, when all that worldly Wisdom and Learning, and the Great Men, the Supporters of it, would quickly be gone, whereas all true and lasting Glory came only from *Jesus Christ*, the Lord of Glory. But if these Words are to be understood of the *Jews*, as seems most consonant both to the main Design of the Epistle, and to St. *Paul*'s Expressions here; Then his telling them that the Princes of the *Jewish* Nation *are brought to nought*, is to take them off from glorying in their Judaizing false Apostle, since the Authority of the Rulers of that Nation, in Matters of Religion, was now at an end, and they with all their Pretences, and their very Constitution it self, were upon the point of being abolished and swept away, for having rejected and crucified the Lord of Glory.

of

An.Ch.57.
Neronis 3.

PARAPHRASE.

of God (ϛ), contained in the myſterious and the obſcure Propheſies of the Old Teſtament (*a*), which has been therein concealed and hid: tho' it be what God predetermined in his own purpoſe before the Jewiſh Conſtitution (*b*), to the

TEXT.

in a Myſtery, even the hidden wiſdom which God ordained before the world

NOTES.

7 (ϛ) *Wiſdom of God* is uſed here for the Doctrine of the Goſpel coming immediately from God by the Revelation of his Spirit, and in this Chapter is ſet in oppoſition to all Knowledge, Diſcoveries and Improvements whatſoever attainable by humane Induſtry, Parts, and Study, all which he calls *the Wiſdom of the World*, and *Man's Wiſdom*. Thus diſtinguiſhing the Knowledge of the Goſpel which was derived wholly from Revelation, and could be had no other way, from all other Knowledge whatſoever.

7 (*a*) What the Spirit of God had revealed of the Goſpel during the times of the Law, was ſo little underſtood by the *Jews*, in whoſe Sacred Writings it was contained, that it might well be called the *Wiſdom of God in a Myſtery*, *i. e.* declared in obſcure Propheſies and myſterious Expreſſions and Types. Though this be undoubtedly ſo, as appears by what the *Jews* both thought and did when *Jeſus* the *Meſſiah*, exactly anſwering what was foretold of him, came amongſt them, *yet by the Wiſdom of God in Myſtery wherein it was hid, though purpoſed by God before the ſetling of the Jewiſh Oeconomy*, St. *Paul* ſeems more particularly to mean, what the *Gentiles*, and conſequently the *Corinthians*, were more peculiarly concerned in, (*viz.*) God's purpoſe of calling the *Gentiles* to be his People under the *Meſſiah*, which tho' revealed in the Old Teſtament, yet was not in the leaſt underſtood till the times of the Goſpel, and the preaching of St. *Paul* the Apoſtle of the *Gentiles*, which therefore he ſo frequently calls a *Myſtery*. The reading and comparing *Rom.* 16. 25, 26. *Eph.* 3. 3—9. *ch.* 6. 19, 20. *Col.* 1. 26, 27. & 2. 1—8. & 4. 3, 4. will give light to this. To which give me leave to obſerve upon the uſe of the word *Wiſdom* here, that St. *Paul* ſpeaking of God's calling the *Gentiles*, cannot in mentioning it forbear Expreſſions of his Admiration of the great and incomprehenſible Wiſdom of God therein. See *Eph.* 3. 8, 10. *Rom.* 11. 33.

7 (*b*) Πρὸ τῶν αἰώνων, ſignifies properly *before the Ages*, and I think it may be doubted whether theſe words, *before the World*, do exactly render the Senſe of the Place, that αἰὼν or αἰῶνες, ſhould not be tranſlated *the World*, as in many places they are, I ſhall give one convincing Inſtance among many that might be brought, *viz. Eph.* 3. 9. compared with *Col.* 1. 26. The words in *Coloſſians* are τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ αἰώνων, thus render'd in the *Engliſh* Tranſlation, *which hath been hidden from Ages*, but in *Eph.* 3. 9. a Parallel place, the ſame words, τῷ μυστηρίῳ τῷ ἀποκεκρυμμένῳ ἀπὸ τῶν αἰώνων, are tranſlated, *The Myſtery which from the beginning of the World hath been hid.* Whereas is is plain from *Col.* 1. 26. ἀπὸ τῶν αἰώνων, does not ſignify the Epoch or Commencement of the Concealment, but thoſe from whom is was concealed. 'Tis plain, the Apoſtle in the Verſe immediately preceding, and that following this which we have before us, ſpeaks of the *Jews*; and therefore πρὸ τῶν αἰώνων, here may well be underſtood to mean, *Before the Ages of the Jews*; and ſo ἀπ' αἰώνων, *from the Ages of the Jews*, in the other two mentioned Texts. Why αἰῶνες in theſe and other places, as *Luke* 1. 70. & *Acts* 3. 21. and elſewhere, ſhould be appropriated to the Ages of the *Jews*, may be owing to their counting by Ages or Jubilees; *Vid.* Dr. *Burthogge* in his Judicious Treatiſe, *Chriſtianity a revealed Myſtery*, c. 2. p. 17.

Glory

TEXT.

8 unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the
9 Lord of glory. But as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the heart of man the things which God hath prepared for them that love
10 him. But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things; yea, the deep things of God.
11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of
12 God. Now we have received, not the ſpirit of

PARAPHRASE.

Glory of us (*c*) who underſtand, receive and preach it: Which none of the Rulers amongſt the *Jews* underſtood: for if they had, they would not have crucified the Lord Chriſt, who has in his hands the diſpoſing of all true Glory. But they knew it not, as it it written, Eye hath not ſeen, nor Ear heard, nor have the things that God hath prepared for them that love him, enter'd into the Heart or Thoughts of Man. But theſe things which are not diſcoverable by Man's natural Faculties and Powers, God hath revealed to us by his Spirit, which ſearcheth out all things, even the deep Counſels of God, which are beyond the reach of our Abilities to diſcover. For as no Man knoweth what is in the Mind of another Man, but only the Spirit of the Man himſelf that is in him; ſo much leſs doth any Man know or can diſcover the Thoughts and Counſels of God, but only the Spirit of God. But we (*d*) have received not the Spirit of the

8. 9. 10. 11. 12.

NOTES.

7 (*c*) St *Paul* oppoſes here the true *Glory* of a *Chriſtian* to the *glorying* which was amongſt the *Corinthians*, in the Eloquence, Learning or any other Quality of their factious Leaders; for St. *Paul* in all his Expreſſions has an Eye on his main Purpoſe; as if he ſhould have ſaid, "Why do you make Diviſions by glorying as you do, in your diſtinct Teachers; the "Glory that God has ordained us *Chriſtian* Teachers and Profeſſors to, is to be Expounders, "Preachers, and Believers of thoſe revealed Truths and Purpoſes of God, which tho contained in the Sacred Scriptures of the Old Teſtament, were not underſtood in former Ages. "This is all the Glory that belongs to us the Diſciples of *Chriſt*, who is the Lord of *all* Power and Glory, and herein has given us what far excels all that either *Jews* or *Gentiles* had "any Expectation of from what they gloried in: *Vid.* ver. 9. Thus St. *Paul* takes away all matter of glorying from the falſe Apoſtle, and his factious Followers among the *Corinthians*. The Excellency of the Goſpel-Miniſtration, ſee alſo 2 *Cor.* 3. 6—11.

12 (*d*) *We* the true Apoſtles, or rather *I*; for tho' he ſpeaks in the plural Number to avoid Oſtentation, as it might be interpreted; yet he is here juſtifying himſelf, and ſhewing the *Corinthians*, that none of them had reaſon to forſake and ſlight him, to follow and cry up their falſe Apoſtle. And that he ſpeaks of himſelf, is plain from the next Verſe, where he ſaith, *We ſpeak not in the Words which Man's Wiſdom teacheth*, the ſame which he ſays of himſelf, *Chap.* 1. *v.* 17. *I was ſent not to preach with Wiſdom of Words.* And *ch.* 11. *v.* 1. *I came to you not with Excellency of Speech, or of Wiſdom.*

An.Ch.57. Neronis 3.

PARAPHRASE.

World (*e*), but the Spirit which is of God, that we might know what things are in the purpoſe of God, out of his free Bounty to be-
13. ſtow upon us, which things we not only know, but declare alſo; not in the Language and Learning taught by humane Eloquence and Philoſophy, but in the Language and Expreſſions which the Holy Ghoſt teacheth in the Revelations contained in the Holy Scriptures, comparing one part of Revelation (*f*) with ano-
14. ther. (*g*) But a Man who hath no other Help but his own natural Faculties, how much ſoever improved by humane Arts and Sciences, cannot receive the Truths of the Goſpel, which are made known by another Principle only, *viz.* the Spirit of God revealing them, and therefore ſeem fooliſh and abſurd to ſuch a Man; nor can he by the bare uſe of his natural Faculties, and the Principles of humane Reaſon, ever come to the Knowledge of them: Becauſe it is by the ſtudying of Divine Revelation alone that we can attain the Knowledge
15. of them: But he that lays his Foundation in Divine Revelation, can judge what is, and what

TEXT.

the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which 13
things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. But the natural 14
man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. But he 15
that is ſpiritual, judgeth all things, yet he him-

NOTES.

12 (*e*) As he puts Princes of the World, *ver.* 6, & 8. for the Rulers of the *Jews*, ſo here he puts *Spirit of the World*, for the Notions of the *Jews*, that worldly Spirit wherewith they interpreted the Old Teſtament, and the Propheſies of the *Meſſiah* and his Kingdom; which Spirit, in Contra-diſtinction to the Spirit of God, which the *Roman* Converts had received, he calls *the Spirit of Bondage*, Rom. 8. 15.

13 (*f*) 'Tis plain the *ſpiritual things* he here ſpeaks of, are the unſearchable Counſels of God, revealed by the Spirit of God, which therefore he calls *ſpiritual things*.

14, 15. (*g*) Ψυχικὸς, *the animal Man*, and πνευματικὸς, *the ſpiritual Man*, are oppoſed by St. *Paul* in *ver.* 14, 15. the one ſignifying a Man that has no higher Principles to build on than thoſe of natural Reaſon, the other a Man that founds his Faith and Religion on Divine Revelation. This is what appears to be meant by *natural*, or rather *animal* Man and Spiritual, as they ſtand oppoſed in theſe two Verſes.

An. Ch. 57. Neronis 3.

TEXT. PARAPHRASE.

self is judged of no man.
16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

is not the Doctrine of the Gospel and of Salvation; he can judge who is, and who is not a good Minister and Preacher of the Word of God: But others who are bare Animal (g) Men, that go not beyond the Discoveries made by the natural Faculties of humane Understanding, without the Help and Study of Revelation, cannot judge of such an one, whether he preacheth right and well, or not. For who by the bare use use of his natural Parts can come to know the Mind of the Lord in the design of the Gospel, so as to be able to instruct him (b) [the spiritual Man] in it. But I who renouncing all humane Learning and Knowledge in the case, take all that I preach from Divine Revelation alone, I am sure that therein I have the Mind of Christ: And therefore there is no Reason why any of you should prefer other Teachers to me, glory in them who oppose and vilifie me; and count it an Honour to go for their Scholars, and be of their Party. 16.

NOTES.

16 (b) Αὐτὸν, *him*, refers here to *spiritual Man* in the former Verse, and not to *Lord* in this. For St. *Paul* is shewing here, not that a *natural Man* and a meer Philosopher cannot instruct Christ, this no body pretending to be a Christian could own; but that a Man by his bare natural Parts, not knowing the Mind of the Lord, could not instruct, could not judge, could not correct a Preacher of the Gospel who built upon Revelation, as he did, and therefore 'twas sure he had the Mind of Christ.

SECT. II. N. 4.

CHAP. III. 1—IV. 20.

CONTENTS.

THE next Matter of boasting which the Faction made use of, to give the Pre-eminence and Preference to their Leader above St. *Paul*, seems to have been this, that their new Teacher had led them farther, and given them a deeper Insight into the Mysteries of the Gospel than St. *Paul* had done. To take away their

An. Ch. 57. Nerenis 3. glorying on this account St. *Paul* tells them, that they were carnal, and not capable of thoſe more advanced Truths, or any thing beyond the firſt Principles of Chriſtianity which he had taught them; and tho' another had come and watered what he had planted; yet neither Planter nor Waterer, could aſſume to himſelf any Glory from thence, becauſe it was God alone that gave the Increaſe. But whatever new Doctrines they might pretend to receive from their magnified new Apoſtle, yet no Man could lay any other Foundation in a Chriſtian Church, but what he St. *Paul* had laid, *viz.* that *Jeſus* is the *Chriſt*; and therefore there was no Reaſon to glory in their Teachers; becauſe upon this Foundation they poſſibly might build falſe or unſound Doctrines, for which they ſhould receive no Thanks from God, tho' continuing in the Faith, they might be ſaved. Some of the particular Hay and Stubble which this Leader brought into the Church at *Corinth*, he ſeems particularly to point at, *Ch.* 3. 16, 17. *viz.* their defiling the Church by retaining, and as it may be ſuppoſed, patronizing the Fornicator, who ſhould have been turned out, *ch.* 5. 7——13. He further adds, that theſe extolled Heads of their Party were at beſt but Men; and none of the Church ought to glory in Men: For even *Paul*, and *Apollos*, and *Peter*, and all the other Preachers of the Goſpel, were for the Uſe and Benefit, and Glory of the Church; as the Church was for the Glory of Chriſt.

Moreover he ſhews them, that they ought not to be puffed up upon the account of theſe their new Teachers, to the undervaluing of him, tho' it ſhould be true, that they had learned more from them, than from himſelf, for theſe Reaſons.

1. Becauſe all the Preachers of the Goſpel are but Stewards of the Myſteries of God; and whether they have been faithful in their Stewardſhip cannot be now known; and therefore they ought not to be ſome of them magnified and extolled, and others depreſſed and blamed by their Hearers here, till *Chriſt* their Lord came, and then he, knowing how they behaved themſelves in their Miniſtry, will give them their due Praiſes. Beſides, theſe Stewards have nothing but what they have received, and therefore no Glory belongs to them for it.

2. Becauſe if theſe Leaders were (as was pretended) Apoſtles, Glory, and Honour, and outward Affluence here, was not their Portion, the Apoſtles being deſtined to Want, Contempt, and Perſecution.

3. They

3. They ought not to be honour'd, followed and gloried in as Apoſtles, becauſe they had not the Power of Miracles, which he intended ſhortly to come and ſhew they had not. *An Ch.* 57. *Neronis.* 3.

TEXT.

1 AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt.

PARAPHRASE.

AND I, Brethren, found you ſo given up to Pride and Vain-Glory; in Affectation of Learning and Philoſophical Knowledge (*i*), that I could not ſpeak to you as Spiritual (*k*), *i. e.* as to Men not wholly depending on Philoſophy, and the Diſcoveries of natural Reaſon; as to Men who had reſigned themſelves up in Matters of Religion to Revelation, and the Knowledge which comes only from the Spirit of God; But as to Carnal (*l*), even as to Babes who yet retained a great many Childiſh and wrong Notions about it: This hindered me that I could not go ſo far as I deſired in the Myſteries of the *Chriſtian* Religion, but was fain to content my ſelf with inſtructing you in the firſt Prin- 1.

NOTES.

(*i*) Vid. *ch.* 1. 22. & 3. 18.

(*k*) Here πνευματικὸς *Spiritual*, is oppoſed to σαρκικὸς *Carnal*, as *ch.* 2. 14. it is to ψυχικὸς *Natural*, or rather *animal*; ſo that here we have three ſorts of Men, 1. *Carnal*, i. e. ſuch as are ſway'd by fleſhly Paſſions and Intereſts: 2. *Animal*, i. e. ſuch as ſeek Wiſdom, or a way to Happineſs only by the Strength and Guidance of their own natural Parts, without any ſupernatural Light coming from the Spirit of God, *i. e.* by Reaſon without Revelation, by Philoſophy without Scripture. 3. *Spiritual*, i. e. Such as ſeek their Direction to Happineſs, not in the Dictates of natural Reaſon and Philoſophy, but in the Revelations of the Spirit of God in the Holy Scriptures.

(*l*) Here σαρκικὸς *carnal*, is oppoſed to πνευματικὸς *ſpiritual*, in the ſame Senſe that ψυχικὸς *natural* or *animal*, is oppoſed to πνευματικὸς *ſpiritual*, ch. 2. 14. as appears by the Explication which St. *Paul* himſelf gives here to σαρκικὸς *carnal*: For he makes the *carnal* to be all one with *Babes in Chriſt*, v. 1. *i. e.* ſuch as had not their underſtandings yet fully opened to the true Grounds of the Chriſtian Religion, but retained a great many childiſh Thoughts about it, as appeared by their Diviſions; one for the Doctrine of his Maſter *Paul*, another for that of his Maſter *Apollos*, which if they had been *ſpiritual*, *i. e.* had looked upon the Doctrine of the Goſpel to have come ſolely from the Spirit of God, and to be had only from Revelation, they could not have done. For then all humane Mixtures of any thing derived either from *Paul* or *Apollos*, or any other Man, had been wholly excluded. But they in theſe Diviſions profeſſed to hold their Religion, one from one Man, and another from another; and were thereupon divided into Parties. This he tells them was to be *carnal*, and ἐκ πατέρ ἀνθρωπον, to be led by Principles purely humane, *i. e.* to found their Religion upon Mens natural Parts and Diſcoveries, whereas the Goſpel was wholly built upon Divine Revelation, and nothing elſe, and thence alone thoſe who were πνευματικοὶ took it.

ciples

An.Ch.57: Neronis 3.

PARAPHRASE.

ciples (*m*) and more obvious and easie Doctrines
2. of it. I could not apply my self to you, as to spiritual Men (*n*), that could compare spiritual things with spiritual, one part of Scripture with another, and thereby understand the Truths revealed by the Spirit of God, discerning true from false Doctrines, good and useful from evil (*o*) and vain Opinions. A further Discovery of the Truths and Mysteries of Christianity, depending wholly on Revelation, you were not able to
3. bear them, nor are you yet able to bear; Because you are carnal, full of Envyings and Strife, and Factions, upon the account of your Knowledge and the Orthodoxie of your par-
4. ticular Parties (*p*). For whilst you say one, I am of *Paul*, and another, I am of *Apollos* (*q*), are ye not carnal, and manage your selves in the Conduct both of your Minds and Actions, according to barely humane Principles, and do

TEXT.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 2

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 3

For while one saith, I am of Paul, and another, 4

NOTES.

(*m*) That this the meaning of the Apostle's Metaphor of *Milk* and *Babes*, may be seen *Heb.* 5. 12——14.

(*n*) Vid. *ch.* 2. 13.

(*o*) Vid. *Heb.* 5. 14.

3 (*p*) Κατ' ἄνθρωπον, speaking according to Man, signifies speaking according to the Principles of natural Reason, in Contra-distinction to Revelation, *Vid.* 1 Cor. 9 8. Gal. 1. 11. and so *walking according to Man*, must here be understood.

4 (*q*) From this 4*th* Verse compared with *ch.* 4. 6. it may be no improbable Conjecture that the Division in this Church was only into two opposite Parties, whereof the one adhered to St. *Paul*, the other stood up for their Head, a false Apostle, who opposed St. *Paul*. For the *Apollos* whom St. *Paul* mentions here was one (as he tells us, *ver.* 6.) who came in and water'd what he had planted, *i. e* when St. *Paul* had planted a Church at *Corinth*, this *Apollos* got into it, and pretended to instruct them farther, and boasted in his Performances amongst them, which St. *Paul* takes notice of again, 2 *Cor.* 10. 15, 16. Now the *Apollos* that he here speaks of, he himself tells us, *ch.* 4. 6. was another Man under that borrowed Name. 'Tis true St. *Paul* in his Epistles to the *Corinthians*, generally speaks of these his Opposers in the plural Number; but it is to be remembred, that he speaks so of himself too, which as it was the less invidious way in regard of himself, so it was the softer way towards his Opposer, tho' he seems to intimate plainly, that it was one Leader that was set up against him.

not

TEXT. PARAPHRASE.

I am of Apollos, are ye not carnal?

not as ſpiritual Men acknowledge all that Information, and all thoſe Gifts wherewith the Miniſters of Jeſus Chriſt are furniſhed for the Propagation of the Goſpel, to come wholly from

5 Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man?

the Spirit of God? What then are any of the 5.
Preachers of the Goſpel, that you ſhould glory in them, and divide into Parties under their Names? Who, for Example, is *Paul*, or who *Apollos?* What are they elſe but bare Miniſters, by whoſe Miniſtry according to thoſe ſeveral Abilities and Gifts which God has beſtowed upon each of them, ye have received the Goſpel? They are only Servants imploy'd to bring unto you a Religion derived intirely from Divine Revelation, wherein humane Abilities, or Wiſdom had nothing to do. The Preachers of it are only Inſtruments by whom this Doctrine is conveyed to you, which whether you look on it in its Original, it is not a thing of humane Invention or Diſcovery; or whether you look upon the Gifts of the Teachers who inſtruct you in it, all is entirely from God alone, and affords you not the leaſt Ground to

6 I have planted, Apollos watered; but God gave the increaſe.

attribute any thing to your Teachers. For 6.
Example, I planted it amongſt you, and *Apollos* watered it, but nothing can from thence be aſcribed to either of us; there is no reaſon for your calling your ſelves ſome of *Paul*, and others

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

of *Apollos*. For neither the Planter nor the 7.
Waterer have any Power to make it take Root and grow in your Hearts: they are as nothing in that reſpect, the Growth and Succeſs is owing to God alone. The Planter and the Wa- 8.

8 Now he that planteth, and he that watereth are one: and every man ſhall receive his own reward,

terer on this account are all one, neither of them to be magnified or preferred before the other; they are but Inſtruments concurring to the ſame end, and therefore ought not to be

diſtin-

PARAPHRASE.

distinguished, and set in opposition one to another, or cried up as more deserving one than
9. another. We the Preachers of the Gospel are but Labourers imploy'd by God about that which is his Work, and from him shall receive Reward hereafter, every one according to his own Labour, and not from Men here, who are liable to make a wrong Estimate of the Labours of their Teachers, preferring those who do not labour together with God, who do not carry on the Design or Work of God in the Gospel, or perhaps do not carry it on equally with others who are undervalued by them.
10. Ye who are the Church of God are God's Building, in which I, according to the Skill and Knowledge which God of his free Bounty has been pleased to give me, and therefore ought not to be to me or any other, matter of Glorying, as a Skilful Architect have laid a sure
11. Foundation, which is Jesus the Messiah, the sole and only Foundation of Christianity, besides which no Man can lay any other. But tho' no Man who pretends to be a Preacher of the Gospel can build upon any other Foundation; yet you ought not to cry up your new Instructer (r) (who has come and built upon the Foundation that I laid) for the Doctrines he builds thereon, as if there were no other
12. Minister of the Gospel but he: For 'tis possible a Man may build upon that true Foundation Wood, Hay, and Stubble, things that will not bear the Test when the Trial by Fire at the

TEXT.

according to his own labour.

For we are labourers together with God: ye are God's husbandry, ye are God's building. 9

According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 10

For other Foundation can no man lay, than that is laid, which is Jesus Christ. 11

Now if any Man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: 12

NOTES.

11 (r) Ch. 4. 15. In this he reflects on the false Apostle, 2 Cor. 10. 15, 16.

last

TEXT.

13 Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

14 If any man's work abide which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burnt, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which temple ye are.

18 Let no man deceive himſelf: if any man among you ſeemeth to be

PARAPHRASE.

laſt day (*s*) ſhall come; at that day every Man's Work ſhall be tried and diſcover'd of what ſort it is, if what he hath taught be found and good, and will ſtand the Trial, as Silver and Gold, and precious Stones abide in the Fire, he ſhall be rewarded for his Labour in the Goſpel: But if he hath introduced falſe or unſound Doctrines into Chriſtianity, he ſhall be like a Man whoſe Building being of Wood, Hay and Stubble, is conſumed by the Fire, all his Pains in Building is loſt, and his Works conſumed and gone, tho' he himſelf ſhould eſcape and be ſaved. I told you, that ye are God's Building (*t*), yea more than that, ye are the Temple of God, in which his Spirit dwelleth: If any Man by corrupt Doctrine or Diſcipline defileth (*u*) the Temple of God, he ſhall not be ſaved with Loſs as by Fire, but him will God deſtroy, for the Temple of God is holy, which Temple ye are. Let no Man deceive himſelf by his Succeſs in carrying his Point (*w*): If any one ſeemeth to himſelf or

13. 14. 15. 16. 17. 18.

NOTES.

13 (*s*) When the Day of Trial and Recompenſe ſhall be; ſee *ch.* 4. 5. where he ſpeaks of the ſame thing.

16 (*t*) Vid. *ver.* 9.

17 (*u*) It is not incongruous to think, that by *any Man* here St. *Paul* deſigns one particular Man, *viz.* the falſe Apoſtle, who 'tis probable by the ſtrength of his Party ſupporting and retaining the Fornicator mentioned *ch.* 5. in the Church, had defiled it, which may be the reaſon why St. *Paul* ſo often mentions Fornication in this Epiſtle, and that in ſome Places with particular Emphaſis, as *ch.* 5. 9. and 6. 13.—20. moſt of the Diſorders in this Church we may look on as owing to this falſe Apoſtle, which is the reaſon why St. *Paul* ſets himſelf ſo much againſt him in both theſe Epiſtles, and makes almoſt the whole buſineſs of them to draw the Corinthians off from this Leader, judging, as 'tis like, that this Church could not be reformed as long as that Perſon was in Credit, and had a Party among them.

18 (*w*) What it was wherein the Craftineſs of the Perſon mentioned had appear'd, it was not neceſſary for St. *Paul*, writing to the Corinthians, who knew the matter of Fact, to particularize to us therefore it is left to gueſs, and poſſibly we ſhall not be much out, if we take it to be the keeping the Fornicator from Cenſure, ſo much inſiſted on by St. *Paul*, ch. 5.

An. Ch. 57. Neronis 3.

PARAPHRASE.

others wife (x) in worldly Wifdom, fo as to pride himfelf in his Parts and Dexterity, in compaffing his ends, let him renounce all his natural and acquired Parts, all his Knowledge and Ability, that he may become truly wife in imbracing and owning no other Knowledge
19. but the Simplicity of the Gofpel. For all other Wifdom, all the Wifdom of the World is Fooliſhneſs with God: For it is written, He ta-
20. keth the wife in their own Craftineſs. And again, the Lord knoweth the Thoughts of the
21. wife, that they are vain. Therefore let none of you glory in any of your Teachers, for they
22. are but Men. For all your Teachers, whether *Paul*, or *Apollos*, or *Peter*, even the Apoſtles themſelves, nay all the World, and even the World to come, all things are yours, for your ſake and uſe; as you are Chriſt's Subjects of his Kingdom for his Glory; and Chriſt and
23. his Kingdom for the Glory of God. Therefore if all your Teachers, and ſo many other greater things are for you, and for your ſakes, you can have no reaſon to make it a Glory to you, that you belong to this or that particular Teacher amongſt you; your true Glory is, that you are Chriſt's, and Chriſt and all his are God's, and not that you are this or that Man's Scholar or Follower.

1. 1. As for me, I pretend not to ſet up a School amongſt you, and as a Maſter to have my Scholars denominated from me; no, let no Man have higher Thoughts of me than as a

TEXT.

wiſe in this world, let him become a fool, that he may be wiſe.

For the wiſdom of this 19
world is fooliſhneſs with God: for it is written, He taketh the wiſe in their own craftineſs.

And again, The Lord 20
knoweth the thoughts of the wife, that they are vain.

Therefore let no man 21
glory in men: for all things are yours:

Whether Paul, or A- 22
pollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours:

And ye are Chriſt's; 23
and Chriſt is God's.

Let a man ſo account 1
of us, as of the miniſters

NOTES.

(x) That by σοφὸς here the Apoſtle means a cunning Man in buſineſs, is plain from his Quotation in the next Verſe, where the Wiſe ſpoken of are the Crafty.

Miniſter

An. Ch. 57. Neronis 3.

TEXT. PARAPHRASE.

of Christ, and stewards of the mysteries of God.

Minister of Christ imploy'd as his Steward to dispense the Truths and Doctrines of the Gospel, which are the Mysteries which God wrapped up in Types and obscure Predictions, where they have lain hid till by us his Apostles he now reveals them.

2 Moreover it is required in stewards, that a man be found faithful.

Now that which is principally required and regarded in a Steward, is, that he be faithful in dispensing what is committed to his Charge.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

But as for me, I value it not, if I am censured by some of you, or by any Man, as not being a faithful Steward: Nay, as to this, I pass no Judgment on my self.

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord.

For tho' I can truly say that I know nothing by my self, yet am I not hereby justified to you: But the Lord whose Steward I am, at the last day will pronounce Sentence on my Behaviour in my Stewardship, and then you will know what to think of me.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Then judge not either me or others before the time, until the Lord come, who will bring to light the dark and secret Counsels of Men's Hearts in preaching the Gospel; and then shall every one have that Praise, that Estimate set upon him by God himself, which he truly deserves. But Praise ought not to be given them before the time by their Hearers, who are ignorant, fallible Men.

6 And these things, brethren, I have in a figure transferred to my self, and to Apollos for your sakes: that ye might learn in us not to think of men

On this Occasion I have named *Apollos* and my self (*y*), as the magnified and opposed Heads of distinct Factions amongst you; not that we are so, but out of respect to you, that I might offend no body by naming them; and that you may learn by us, of whom I have written (*z*), that we are but Planters,

NOTES.

6 (*y*) Vid. *ch.* 3. 4.
(*z*) Vid. *ch.* 3. 69. *ch.* 4. 1.

An. Ch. 57.
Neronis 3.

PARAPHRASE.

Waterers, and Stewards, not to think of the Miniſters of the Goſpel above what I have written to you of them, that you be not puffed up each Party in the vain Glory of their one extolled Leader, to the crying down and Contempt of any other who is well eſteemed
7. of by others. For what maketh one to differ from another? or what Gifts of the Spirit, what Knowledge of the Goſpel has any Leader amongſt you which he received not as intruſted to him of God, and not acquired by his own
8. Abilities? And if he received it as a Steward, why does he glory in that which is not his own? However you are mightily ſatisfied with your preſent State, you now are full, you now are rich, and abound in every thing you deſire; you have not need of me, but have reigned like Princes without me; and I wiſh truly you did reign, that I might come and ſhare in the Protection and Proſperity you en-
9. joy now you are in your Kingdom. For I being made an Apoſtle laſt of all, it ſeems to me as if I were brought laſt (*a*) upon the Stage, to be in my Sufferings and Death a Spectacle to the World, and to Angels, and to Men. I
10. am a Fool for Chriſt's ſake, but you manage your Chriſtian Concerns with Wiſdom. I am weak and in a ſuffering Condition (*b*); you are ſtrong and flouriſhing; you are honou-
11. rable, but I am deſpiſed, even to this preſent Hour I both hunger and thirſt, and want Clothes, and am buffeted, wander-

TEXT.

above that which is written, that no one of you be puffed up for one againſt another.

For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it? 7

Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we alſo might reign with you. 8

For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men. 9

We are fools for Chriſt's ſake, but ye are wiſe in Chriſt: we are weak, but ye are ſtrong: ye are honourable, but we are deſpiſed. 10

Even unto this preſent hour we both hunger, and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; 11

NOTES.

9 (*a*) The Apoſtle ſeems here to allude to the Cuſtom of bringing thoſe laſt upon the Theater, who were to be deſtroyed by wild Beaſts.

10 (*b*) So he uſes the word Weakneſs often, in his Epiſtles to the *Corinthians*, applied to himſelf; *Vid.* 2 Cor. 12. 10.

ing

TEXT.

12 And labour working with our own hands: being reviled, we bleſs: being perſecuted, we ſuffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn you.

15 For though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

18 Now ſome are puffed up as though I would not come to you.

PARAPHRASE.

ing without Houſe or Home, and maintain my ſelf with the Labour of my Hands. Being reviled, I bleſs: Being perſecuted, I ſuffer patiently: Being defamed, I intreat: I am made as the Filth of the World, and the Off-ſcouring of all things unto this day. I write not theſe things to ſhame you. But as a Father to warn ye my Children, that ye be not the devoted zealous Partiſans and Followers of ſuch whoſe Carriage is not like this; under whom, however you may flatter your ſelves, in truth, you do not reign; but on the contrary, are domineer'd over, and fleeced by them (c): I warn you, I ſay, as your Father; For how many Teachers ſoever you may have, you can have but one Father; It was I that begot you in Chriſt, *i. e.* I converted you to Chriſtianity; Wherefore I beſeech you be ye Followers of me (d). To this purpoſe I have ſent my beloved Son *Timothy* to you, who may be relied upon; he ſhall put you in mind, and inform you, how I behave my ſelf every where in the Miniſtry of the Goſpel (e). Some indeed are puffed up, and make their boaſts as if I would not

12. 13. 14. 15. 16. 17. 18.

NOTES.

14 (c) *Vid.* 2 Cor. 11. 20. St. *Paul* here, from *v.* 8, to 17. by giving an account of his own Carriage, gently rebukes them for following Men of a different Character, and exhorts them to be Followers of himſelf.

16 (d) This he preſſes again, *ch.* 11. 1. and 'tis not likely he would have propoſed himſelf over and over again to them, to be followed by them, had the Queſtion and Conteſt amongſt them been only, whoſe Name they ſhould have born, his or their new Teacher's. His propoſing himſelf therefore thus to be followed, muſt be underſtood in direct Oppoſition to the falſe Apoſtle, who miſled them, and was not to be ſuffered to have any Credit or Followers amongſt them.

17 (e) This he does to ſhew that what he taught them, and preſſed them to, was not in a pique againſt his Oppoſer, but to convince them, that all he did at *Corinth* was the very ſame, and no other than what he did every where as a faithful Steward and Miniſter of the Goſpel.

come

An.Ch.57. Neronis 3.

PARAPHRASE.

19. come to you. But I intend, God willing, to come ſhortly, and then will make Trial, not of the Rhetorique or Talking of thoſe Boaſters, but of what miraculous Power of the Holy
20. Ghoſt is in them. For the Doctrine and Prevalency of the Goſpel, the Propagation and Support of Chriſt's Kingdom, by the Converſion and Eſtabliſhment of Believers, does not conſiſt in talking, nor in the Fluency of a glib Tongue and a fine Diſcourſe, but in the miraculous Operations of the Holy Ghoſt.

TEXT.

But I will come to you 19
ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.

For the kingdom of 20
God is not in word, but in power.

SECT. II. *N.* 5.

CHAP. IV. 21.——VI. 20.

CONTENTS.

ANother means which St. *Paul* makes uſe of to bring off the *Corinthians* from their falſe Apoſtle, and to ſtop their Veneration of him, and their glorying in him, is by repreſenting to them the Fault and Diſorder which was committed in that Church, by not judging and expelling the Fornicator, which Neglect, as may be gueſs'd, was owing to that Faction.

1. Becauſe it is natural for a Faction to ſupport and protect an Offender that is of their ſide.

2. From the great Fear St. *Paul* was in, whether they would obey him in cenſuring the Offender, as appears by the Second Epiſtle, which he could not fear but from the oppoſite Faction. They who had preſerv'd their Reſpect to him, being ſure to follow his Orders.

3. From what he ſays, *ch.* 4. 16. After he had told them, *ver.* 6. of that Chapter, that they ſhould not be puffed up for any other againſt him, for ſo the whole Scope of his Diſcourſe here imports, he beſeeches them to be his Followers, *i. e.* leaving their other Guides

Guides to follow him in puniſhing the Offender. For that we may conclude from his immediately inſiſting on it ſo earneſtly, he had in his view, when he beſeeches them to be Followers of him; and conſequently that they might joyn with him, and take him for their Leader, *ch.* 5. 3, 4. he makes himſelf by his Spirit, as his Proxy, the Preſident of their Aſſembly, to be convened for the puniſhing that Criminal. *An. Ch. 57. Neronis 3.*

4. It may further be ſuſpected, from what St. *Paul* ſays, *ch.* 6. 1. that the oppoſite Party, to ſtop the Church-Cenſure, pretended that this was a matter to be judg'd by the Civil Magiſtrate: nay, poſſibly from what is ſaid, *v.* 6. of that Chapter, it may be gathered, that they had got it brought before the Heathen Judge; or at leaſt from *v.* 12. that they pleaded, that what he had done was lawful, and might be juſtified before the Magiſtrate. For the Judging ſpoken of, *ch.* 6. muſt be underſtood to relate to the ſame matter it does, *ch.* 5. it being a Continuation of the ſame Diſcourſe and Argument: As is eaſy to be obſerved by any one who will read it without regarding the Diviſions into Chapters and Verſes, whereby ordinary People (not to ſay others) are often diſturbed in reading the Holy Scripture, and hindered from obſerving the true Senſe and Coherence of it. The whole *6th* Chapter is ſpent in proſecuting the buſineſs of the Fornicator began in the *5th*. That this is ſo, is evident from the latter end, as well as beginning of the *6th* Chapter. And therefore what St. *Paul* ſays of *lawful*, ch. 6. 12. may without any Violence be ſuppoſed to be ſaid, in anſwer to ſome, who might have alledg'd in favour of the Fornicator, that what he had done was *lawful*, and might be juſtified by the Laws of the Country which he was under, why elſe ſhould St. *Paul* ſubjoyn ſo many Arguments (wherewith he concludes this *6th* Chapter, and this Subject) to prove the Fornication in queſtion to be by the Law of the Goſpel a great Sin, and conſequently fit for a Chriſtian Church to cenſure in one of its Members, however it might paſs for *lawful* in the Eſteem, and by the Laws of Gentiles?

There is one Objection which at firſt ſight ſeems to be a ſtrong Argument againſt this Suppoſition, that the Fornication here ſpoken of was held lawful by the Gentiles of *Corinth*, and that poſſibly this very Caſe had been brought before the Magiſtrate there, and not condemned. The Objection ſeems to lie in theſe Words; *ch.* 5. 1. *There is Fornication heard of amongſt you, and ſuch Fornication as is not heard of amongſt the Gentiles, that one ſhould have his Father's*

An. Ch. 57. Neronis 3. *Father's Wife.* But yet I conceive the Words, duly conſider'd, have nothing in them contrary to my Suppoſition.

To clear this I take liberty to ſay, it cannot be thought that this Man had his Father's Wife whilſt by the Laws of the Place ſhe actually was his Father's Wife; for then it had been μοιχεία and Adultery, and ſo the Apoſtle would have called it, which was a Crime in *Greece*; nor could it be tolerated in any Civil Society, that one Man ſhould have the uſe of a Woman, whilſt ſhe was another Man's Wife, *i. e.* another Man's Right and Poſſeſſion.

The Caſe therefore here ſeems to be this; The Woman had parted from her Husband; which it is plain from *ch.* 7. 10, 11, 13. at *Corinth* Women could do. For if by the Law of that Country a Woman could not divorce her ſelf from her Husband, the Apoſtle had there in vain bid her not leave her Husband.

But however known and allowed a Practice it might be amongſt the *Corinthians*, for a Woman to part from her Husband, yet this was the firſt time it was ever known that her Husband's own Son ſhould marry her. This is that which the Apoſtle takes notice of in theſe words, *Such a Fornication as is not named amongſt the Gentiles.* Such a Fornication this was, ſo little known in practice amongſt them, that it was not ſo much as heard named, or ſpoken of by any of them. But whether they held it unlawful that a Woman, ſo ſeparated, ſhould marry her Huſband's Son, when ſhe was looked upon to be at liberty from her former Husband, and free to marry whom ſhe pleaſed, that the Apoſtle ſays not. This indeed he declares, that by the Law of Chriſt a Woman's leaving her Husband, and marrying another, is unlawful, *ch.* 7. 11. and this Woman's marrying her Husband's Son, he declares, *ch.* 5. 1. (the place before us) to be Fornication, a peculiar ſort of Fornication, whatever the *Corinthians* or their Law might determine in the Caſe: And therefore a Chriſtian Church might and ought to have cenſured it within themſelves, it being an Offence againſt the Rule of the Goſpel; which is the Law of their Society: And they might and ſhould have expelled this Fornicator out of their Society, for not ſubmitting to the Laws of it; Notwithſtanding that the Civil Laws of the Country, and the Judgment of the Heathen Magiſtrate might acquit him. Suitably hereunto it is very remarkable, that the Arguments that St. *Paul* uſes, in the cloſe of this Diſcourſe, *ch.* 6. 13——20. to prove Fornication unlawful, are all drawn ſolely from the Chriſtian Inſtitution, *v.* 9. That our Bodies

dies are made for the Lord, *v.* 13. That our Bodies are Members of Christ, *v.* 15. That our Bodies are the Temples of the Holy Ghost, *v.* 19. That we are not our own, but bought with a Price, *v.* 20. all which Arguments concern Christians only; and there is not in all this Discourse against Fornication, one word to declare it to be unlawful by the Law of Nature to Mankind in general. That was altogether needless, and besides the Apostles purpose here, where he was teaching and exhorting Christians what they were to do as Christians, within their own Society, by the Law of Christ; which was to be their Rule, and was sufficient to oblige them, whatever other Laws the rest of Mankind observed, or were under. Those he professes, *ch.* 5. 12. 19. not to meddle with, nor to Judge: For having no Authority amongst them, he leaves them to the Judgment of God, under whose Government they are. *An. Ch.* 57. *Neronis* 3.

These Considerations afford Ground to Conjecture, that the Faction which opposed St. *Paul* had hinder'd the Church of *Corinth* from censuring the Fornicator, and that St. *Paul* shewing them their Miscarrige herein, aims thereby to lessen the Credit of their Leader, by whose Influence they were drawn into it. For as soon as they had unanimously shewn their Obedience to St. *Paul* in this matter, we see his severity ceases, and he is all Softness and Gentleness to the Offender; 2 *Cor.* 11. 5——8. and he tells them in express Words, *v.* 9. that his end in writing to them of it, was to try their Obedience: To which let me add, that this Supposition, though it had not all the Evidence for it which it has; yet being suited to St. *Paul*'s principal Design in this Epistle, and helping us the better to understand these two Chapters, may deserve to be mentioned.

PARAPHRASE.

21. I purposed to come unto you: But what would you have me do? Shall I come to you with a Rod to chastise you, or with Kindness, and a peaceable Disposition of Mind (*f*)?

1. In short, it is commonly reported, that there is Fornication (*g*) among you, and such Fornication as is not known (*b*) ordinarily among the Heathen, that one should have his Father's

2. Wife, and yet ye remain puffed up, though it would better have become you to have been dejected for this scandalous Fact amongst you, and in a mournful Sense of it, to have removed the Offender out of the Church. For I

3. truly, though absent in Body, yet as present in Spirit, have thus already judg'd, as if I were personally with you, him that commit-

4. ted this Fact: When in the Name of the Lord Jesus ye are assembled, and my Spirit, *i. e.* my Vote, as if I were present, making one by the Power of our Lord Jesus Christ, deliver the Offender up to Satan, that being put thus into

TEXT.

What will ye? shall I 21
come unto you with a rod, or in love, and in the spirit of meekness?

It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's Wife. 1

And ye are puffed up, 2
and have not rather mourned, that he that hath done this deed, might be taken away from among you.

For I verily as absent in 3
body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

In the name of our 4
Lord Jesus Christ, when ye are gathered together, & my spirit, with the power of our Lord Jesus Christ;

To deliver such an one 5

NOTES.

21 (*f*) He that carefully reads 2 *Cor.* 1. 20. ——2. 11. will easily perceive that this last Verse here of this 4th Chapter is an Introduction to the severe Act of Discipline which St. *Paul* was going to exercise amongst them, tho' absent, as if he had been present. And therefore this Verse ought not to have been separated from the following Chapter, as if it belong'd not to that Discourse.

1 (*g*) Vid. *ch.* 4. 8, 10. The Writers of the New Testament seem to use the Greek word πορνεία which we translate Fornication, in the same Sense that the Hebrews used זְנוּת which we also translate Fornication, tho' it be certain both these words, in Sacred Scripture, have a larger Sense than the word *Fornication* has in our Language; for זְנוּת amongst the Hebrews, signified, *Turpitudinem* or *Rem turpem*, Uncleanness or any flagitious scandalous Crime, but more especially the Uncleanness of unlawful Copulation and Idolatry; and not precisely Fornication in our Sense of the Word, *i. e.* the unlawful Mixture of an unmarried Couple.

(*b*) *Not known.* That the marrying of a Son-in-law, and a Mother-in-law, was not prohibited by the Laws of the Roman Empire, may be seen in *Tully*; but yet it was look'd on as so scandalous and infamous, that it never had Countenance from Practice. His Words in his Oration *pro Cluentio* §. 4. are so agreeable to the present Case, that it may not be amiss to set them down: *Nubit genero socrus nullis auspiciis, nullis auctoribus. O scelus incredibile & præter hanc unam in omni vita inauditum!*

the

TEXT. PARAPHRASE.

unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: For even Chriſt our paſſover is ſacrificed for us.

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth.

9 I wrote unto you in an epiſtle, not to company with fornicatours:

10 Yet not altogether with the fornicatours of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

the Hands and Power of the Devil, his Body may be afflicted and brought down, that his Soul may be ſaved when our Lord Jeſus comes to Judge the World. Your glorying (*i*) as you do in a Leader, who drew you into this ſcandalous Indulgence (*k*) in this Caſe, is a fault in you, ye that are knowing, know you not that a little Leaven leaveneth the whole (*l*) Lump. Therefore laying by that Deference and Veneration ye had for thoſe Leaders you gloried in, turn out from among you that Fornicator, that the Church may receive no taint from him, that you may be a pure new Lump or Society, free from ſuch a dangerous Mixture, which may corrupt you. For Chriſt our Paſſover is ſlain for us, therefore let us in commemoration of his Death, and our Deliverance by him, be a holy People to him (*m*). I wrote to you before that you ſhould not keep Company with Fornicators. You are not to underſtand by it, as if I meant, that you are to avoid all unconverted Heathens, that are Fornicators, or Covetous, or Rapacious, or Idolatrous: For then you muſt go out of the World. But that which I now write unto you, is, that you ſhould not keep company, no nor eat with a Chriſtian by Profeſſion, who is laſcivious, covetous, idolatrous, a Rai- 6. 7. 8. 9. 10. 11.

NOTES.

6 (*i*) Glorying is all along in the beginning of this Epiſtle ſpoken of the Preference they gave to their new Leader, in oppoſition to *St. Paul*.

(*k*) If their Leader had not been guilty of this Miſcarriage, it had been out of St. *Paul*'s way here to have reproved them for their glorying in him. But St. *Paul* is a cloſe Writer and uſes not to mention things where they are impertinent to his Subject.

(*l*) What Reaſon he had to Say this, *Vid.* 2 Cor. 12. 21. ——*Grex totus in agris unius Scabie cadit & porrigine porci.*

7 & 8. (*m*) In theſe two Verſes he alludes to the *Jews* cleanſing their Houſes at the Feaſt of the Paſſover, from all Leaven, the Symbol of Corruption and Wickedneſs.

PARAPHRASE.

12. ler, Drunkard, or Rapacious. For what have I to do to judge thoſe who are out of the Church? Have ye not a Power to judge thoſe
13. who are Members of the Church? But as for thoſe who are out of the Church, leave them to God, to judge them belongs to him: Therefore do ye what is your part; remove that wicked one the Fornicator out of the Church.
1. Dare any one of you, having a Controverſie with another, bring it before an Heathen Judge to be try'd, and not let it be decided by
2. Chriſtians (*n*)? Know ye not that Chriſtians ſhall judge the World; and if the World ſhall be judg'd by you, are ye unworthy to judge
3. ordinary ſmall Matters? Know ye not that we Chriſtians have Power over evil Spirits? How much more over the little things relating
4. to this animal Life? If then ye have at any time Controverſies amongſt you concerning things pertaining to this Life, let the parties contending chooſe Arbitrators (*o*) in the Church,
5. *i. e.* out of Church-Members. Is there not among you, I ſpeak it to your Shame, who ſtand ſo much upon your Wiſdom, one (*p*) wiſe Man, whom ye can think able enough to refer

TEXT.

12 For, what have I to do, to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among your ſelves that wicked perſon.

1 Dare any of you, having a Matter againſt another, go to law before the unjuſt, and not before the ſaints?

2 Do ye not know that the ſaints ſhall judge the world? and if the World ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the Church.

5 I ſpeak to your ſhame: Is it ſo that there is not a wiſe man among you? no not one that ſhall be able to judge between his brethren?

NOTES.

1 (*n*) Ἅγιοι Saints, is put for Chriſtians; ἄδικοι Unjuſt, for Heathens.

4 (*o*) Ἐξουθενημένους, *Judices non Authenticos.* Among the Jews there was *conſeſſus triumviralis authenticus*, who had Authority, and could hear and determine Cauſes *ex officio*: there was another *conſeſſus triumviralis*, which were choſen by the Parties, theſe, tho' they were not *Authentick*, yet could judge and determine the Cauſes referr'd to them; theſe were thoſe whom St. *Paul* calls here, ἐξουθενημένους, *Judices non Authenticos*, *i. e.* Referees choſen by the Parties. See *de Dieu*: That St. *Paul* does not mean by ἐξουθενημένους, thoſe *who are leaſt eſteemed*, as our Engliſh Tranſlation reads it, is plain from the next Verſe.

5 (*p*) σοφὸς, *wiſe Man.* If St. *Paul* uſes this word in the Senſe of the Synagogue, it ſignifies one ordained, or a Rabbi, and ſo capacitated to be a Judge; for ſuch were called *wiſe Men.* If in the Senſe of the Greek Schools, then it ſignifies a Man of Learning, Study and Parts: If it be taken in the latter Senſe, it may ſeem to be with ſome Reflection on their pretending to Wiſdom.

your

An. Ch. 57. Neronis 3.

TEXT.

6 But brother goeth to law with brother, and that before the unbelievers.
7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?
8 Nay, you do wrong and defraud, and that your brethren.
9 Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind;
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus,

PARAPHRASE.

your Controversies to? But one Christian goeth to Law with another, and that before the Unbelievers, in the Heathen Courts of Justice: 6.
Nay, verily it is a Failure and Defect in you, 7.
that you so far contest Matters of Right one with another, as to bring them to Tryal or Judgment: Why do ye not rather suffer Loss and Wrong? But it is plain by the Man's having 8.
his Father's Wife, that ye are guilty of doing Wrong (*q*) one to another, and stick not to do Injustice even to your Christian Brethren.
Know ye not that the Transgressors of the 9.
Law of Christ shall not inherit the Kingdom of God. Deceive not your selves, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drun- 10.
kards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. And such were 11.
some of you: but your past Sins are washed away and forgiven you, upon your receiving of the Gospel by Baptism: But ye are sanctified (*r*), *i. e.* ye are Members of Christ's Church, which consists of Saints, and have made some

NOTES.

8 (*q*) That the Wrong here spoken of, was the Fornicator's taking and keeping his Father's Wife, the Words of St. *Paul*, 2 *Cor.* 7. 12. instancing this very Wrong, are a sufficient Evidence. And it is not wholly improbable there had been some Hearing of this Matter before a Heathen Judge, or at least talked of, which, if supposed, will give a great light to this whole Passage, and several other in these Chapters. For thus visibly runs St. *Paul*'s Argument, *ch.* 5. 12, 13. *ch.* 6. 1, 2, 3, *&c.* coherent and easie to be understood, if it stood together, as it should, and were not chop'd in pieces by a division into two Chapters. Ye have a Power to judge those who are of your Church, therefore put away from among you that Fornicator: You do ill to let it come before a Heathen Magistrate. Are you, who are to judge the World and Angels, not worthy to judge such a Matter as this?

11 (*r*) Ἡγιάσθητε, *sanctified*, *i. e.* have remission of your Sins, so *sanctified* signifies, *Heb.* 10. 10 & 18. compared. He that would perfectly comprehend, and be satisfy'd in the meaning of this place, let him read *Heb.* 9. 10. particularly 9. 13——23.

Ad-

An.Ch.57. Neronis 3.

PARAPHRASE.

Advances in the Reformation of your Lives (s) by the Doctrine of Chriſt confirmed to you by the extraordinary Operations of the Holy Ghoſt.

12. But (t) ſuppoſing Fornication were in it ſelf as lawful as eating promiſcuouſly all ſorts of Meat that are made for the Belly, on purpoſe to be eaten; yet I would not ſo far indulge either Cuſtom or my Appetite, as to bring my Body thereby into any diſadvantageous State of Subjection: As in Eating and Drinking, though Meat be made purpoſely for the Belly, and the Belly for Meat; yet becauſe it may not be expedient (u) for me, I will not in ſo evidently a lawful thing as that, go to the utmoſt Bounds of

TEXT.

and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

NOTES.

(s) Ἐδικαιώθητε, ye are *become juſt*, *i. e.* are reform'd in your Lives. See it ſo uſed *Rev.* 22. 11.

12 (t) St. *Paul* having, upon occaſion of Injuſtice among them particularly in the matter of the Fornicator, warned them againſt that and other Sins that exclude Men from Salvation, he here re-aſſumes his former Argument about Fornication, and by his reaſoning here, it looks as if ſome among them had pleaded that Fornication was lawful. To which he anſwers, that granting it to be ſo, yet the Lawfulneſs of all wholeſom Food reach'd not the Caſe of Fornication, and ſhews by ſeveral Inſtances (as particularly the degrading the Body, and making what in a Chriſtian is the Member of Chriſt, the Member of an Harlot) that Fornication, upon ſeveral Accounts, might be ſo unſuitable to the State of a Chriſtian Man, that a Chriſtian Society might have reaſon to animadvert upon a Fornicator, though Fornication might paſs for an indifferent Action in another Man.

(u) *Expedient*, and *brought under Power*, in this Verſe ſeems to refer to the two Parts of the following Verſe; the firſt of 'em to eating in the firſt part of the 13*th* verſ. and the latter of 'em to Fornication in the latter part of the 13*th* verſ. To make this the more intelligible, it may be fit to remark, that St. *Paul* here ſeems to obviate ſuch a ſort of Reaſoning as this, in behalf of the Fornicator. " All ſorts of Meats are lawful to Chriſtians who are ſet free from " the Law of *Moſes*, and why are they not ſo in regard of Women who are at their own Diſ- " poſals? To which St. *Paul* replies, Though my Belly was made only for eating, and all ſorts " of Meat were made to be eaten, and ſo are lawful for me; yet I will abſtain from what is " lawful, if it be not convenient for me, though my Belly will be certain to receive no pre- " judice by it, which will affect it in the other World, ſince God will there put an end to the " Belly, and all uſe of Food. But as to the Body of a Chriſtian, the Caſe is quite otherwiſe; " That was not made for the Enjoyment of Women, but for a much nobler end, to be a Mem- " ber of Chriſt's Body, and ſo ſhall laſt for ever, and not be deſtroyed as the Belly ſhall be. " Therefore ſuppoſing Fornication to be lawful in itſelf, I will not ſo debaſe and ſubject my " Body, and do it that prejudice, as to take that which is a Member of Chriſt, and make " it the Member of an Harlot; this ought to be had in deteſtation by all Chriſtians". The Context

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TEXT. PARAPHRASE.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

of my Liberty, though there be no danger that I should thereby bring any lasting Damage upon my Belly, since God will speedily put an end both to Belly and Food. But the case of the Body, in reference to Women, is far different from that of the Belly in reference to Meats. For the Body is not made to be joyn'd to a Woman (*w*), much less to be joyn'd to an Harlot in Fornication, as the Belly is made for Meat, and then to be put an end to when that Use ceases. But the Body is for a much nobler purpose, and shall subsist when the Belly and Food shall be destroyed. The Body is for our Lord Christ, to be a Member of him, as our Lord Christ has taken a Body (*x*), that he might partake of our Nature, and be our Head; So that as God has already raised him up, and given him all Power, so he will raise us up likewise who are his Members, to (*y*) the partaking in the nature of his glorious Body, and

13.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

14.

NOTES.

Context is so plain in the Case, that Interpreters allow St. *Paul* to discourse here upon a Supposition of the Lawfulness of Fornication. Nor will it appear at all strange, that he does so, if we consider the Argument he is upon. He is here convincing the *Corinthians*, that tho' Fornication were to them an indifferent thing, and were not condemned in their Country more than eating any sort of Meat; yet there might be Reasons why a Christian Society might punish it in their own Members by Church-Censures, and Expulsion of the Guilty. Conformably hereunto we see in what follows here, that all the Arguments used by St. *Paul* against Fornication, are brought from the Incongruity it hath with the State of a Christian, as a Christian, but nothing is said against it as a Fault in a Man, as a Man, no Plea used that it is a Sin in all Men by the Law of Nature. A Christian Society, without entering into that Enquiry, or going so far as that had reason to condemn and censure it, as not comporting with the Dignity and Principles of that Religion which was the Foundation of their Society.

13 (*w*) *Woman.* I have put in this to make the Apostle's Sense understood the easier. For he arguing here as he does, upon the supposition that Fornication is in it self lawful, Fornication in these words must mean the supposed lawful Enjoyment of a Woman, otherwise it will not answer the foregoing Instance of the Belly and Eating.

(*x*) *And the Lord for the Body*, see *Heb.* 2. 5.——18.

14 (*y*) Διὰ τῆς δυνάμεως αὐτοῦ, *To his Power.* The Context and Design of St. *Paul* here strongly incline one to take διὰ here to signifie as it does, 2 *Pet.* 1. 3. *to*, and not *by*. St. *Paul* is

An. Ch. 57. Neronis 3.

PARAPHRASE.

15. and the Power he is veſted with in it. Know ye not, you who are ſo knowing, that our Bodies are the Members of Chriſt? Will you then take the Members of Chriſt, and make them
16. the Members of an Harlot? What! know ye not that he who is joyn'd to an Harlot is one Body with her? For two, ſaith God, ſhall be
17. united into one Fleſh: But he who is joyn'd to the Lord, is one with him, by that one Spirit that unites the Members to the Head, which is a nearer and ſtricter Union, whereby what in Dignity is done to the one, equally affects the
18. other. Flee Fornication: all other Sins that a Man commits debaſe only the Soul, but are in that reſpect as if they were done out of the Body, the Body is not debaſed, ſuffers no loſs of it's Dignity by them: But he who committeth Fornication, ſinneth againſt the end for which his Body was made, degrading his Body from the Dignity and Honour it was deſigned to, making that the Member of an Harlot which

TEXT.

15 Know ye not, that your bodies are the members of Chriſt? ſhall I then take the Members of Chriſt, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joyned to an harlot, is one body? for two (ſaith he) ſhall be one fleſh.

17 But he that is joyned unto the Lord is one ſpirit.

18 Flee Fornication. Every ſin that a man doeth, is without the body: but he that committeth fornication, ſinneth againſt his own body.

NOTES.

is here making out to the *Corinthian* Converts, that they have a Power to judge. He tells them, that they ſhall judge the World, *v.* 2. And that they ſhall judge Angels, much more then things of this Life, *v.* 3. And for their not judging he blames them, and tells them, 'tis a leſſening to them, not to exerciſe this Power, *v.* 7. And for it he gives a Reaſon in this Verſe, *viz.* That Chriſt is raiſed up into the Power of God, and ſo ſhall they be. Unleſs it be taken in this Senſe, this Verſe ſeems to ſtand alone here. For what Connection has the mention of the Reſurrection in the ordinary Senſe of this verſe, with what the Apoſtle is ſaying here, but raiſing us up with Bodies to be Members of his glorious Body, and to partake in his Power in judging the World? This adds a great Honour and Dignity to our Bodies, and is a Reaſon why we ſhould not debaſe them into the Members of an Harlot. Theſe Words alſo give a reaſon of his ſaying, *he would not be brought under the Power of any thing*, v. 13. (viz.) "Shall I, whoſe Body is a Member of Chriſt, and ſhall be raiſed to "the Power he has now in Heaven, ſuffer my Body to be a Member, and under the Power "of an Harlot, that I will never do, let Fornication in it ſelf be never ſo lawful. If this be not the meaning of St. *Paul* here, I deſire to know to what purpoſe it is that he ſo expreſly declares that the Belly and Meat ſhall be deſtroyed, and does ſo manifeſtly put an Oppoſition between the Body and the Belly? *v.* 13.

was

TEXT.

19 What, know ye not that your body is the temple of the holy Ghoſt which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your body, and in your ſpirit, which are God's.

PARAPHRASE.

was made to be a Member of Chriſt. What know ye not (z) that your Body is the Temple of the Holy Ghoſt that is in you, which Body you have from God, and ſo it is not your own to beſtow on Harlots? Beſides ye are bought with a Price, *viz.* the precious Blood of Chriſt, and therefore are not at your own Diſpoſal: But are bound to glorifie God with both Body and Soul. For both Body and Soul are from him, and are God's.

19. 20.

NOTES.

19 (z) This Queſtion, *Know ye not?* is repeated ſix times in this one Chapter, which may ſeem to carry with it a juſt Reproach to the *Corinthians*, who had got a new and better Inſtructor than himſelf, in whom they ſo much gloried, and may not unfitly be thought to ſet on his Irony, *ch.* 4. 10. where he tells them they are *wiſe*.

SECT. III.

CHAP. VII. 1——40.

CONTENTS.

THE chief Buſineſs of the foregoing Chapters we have ſeen to be the leſſening the falſe Apoſtle's Credit, and the extinguiſhing that Faction. What follows is in anſwer to ſome Queſtions they had propoſed to St. *Paul*. This Section contains conjugal Matters, wherein he diſſuades from Marriage thoſe who have the Gift of Continence. But Marriage being appointed as a Remedy againſt Fornication, thoſe who cannot forbear, ſhould marry, and render to each other due Benevolence. Next he teaches that Converts ought not to forſake their unconverted Mates, inſomuch as Chriſtianity changes nothing in Mens civil Eſtate, but leaves them under the ſame Obligations they were tied by before. And laſt of all he gives Directions about marrying, or not marrying their Daughters.

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PARAPHRASE.

1. CONcerning thoſe things that ye have writ to me about, I anſwer, it is moſt convenient not to have to do with a Woman: But
2. becauſe every one cannot forbear, therefore they that cannot contain ſhould, both Men and Women, each have their own peculiar Huſ-
3. band and Wife to avoid Fornication. And thoſe that are married, for the ſame Reaſon are to regulate themſelves by the Diſpoſition and Exigency of their reſpective Mates; and therefore let the Husband render to the Wife that Benevolence (*a*) which is her due, and ſo likewiſe the Wife to the Husband, *& vice verſa.* For
4. the Wife has not Power or Dominion over her own Body, to refuſe the Husband when he deſires: but this Power and Right to her Body is in the Husband. And on the other ſide, the Husband has not the Power and Dominion over his own Body, to refuſe his Wife when ſhe ſhews an Inclination; but this Power and Right to his Body, when ſhe has occaſion, is
5. in the Wife (*b*). Do not in this matter be wanting one to another, unleſs it be by mutual Conſent for a ſhort time, that you may wholly attend to Acts of Devotion, when ye faſt upon ſome ſolemn Occaſion; and when this time of ſolemn Devotion is over, return to your former Freedom and Conjugal Society, leſt the Devil taking advantage of your Inability to contain,

TEXT.

NOW concerning the 1
things whereof ye wrote unto me: it is good for a man not to touch a woman.

Nevertheleſs, to avoid 2
fornication, let every man have his own wife, and let every woman have her own husband.

Let the husband render 3
unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

The wife hath not pow- 4
er of her own body, but the husband: and likewiſe alſo the husband hath not power of his own body, but the wife.

Defraud you not one 5
the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer; and come together again, that ſatan tempt you not for your incontinency.

NOTES.

3 (*a*) Ἔυνοια, *Benevolence*, ſignifies here that Complaiſance and Compliance which every married Couple ought to have for each other, when either of them ſhews an Inclination to Conjugal Enjoyments.

4 (*b*) The Woman (who in all other Rights is inferiour) has here the ſame Power given her over the Man's Body, that the Man has over her's. The Reaſon whereof is plain: Becauſe if ſhe had not her Man when ſhe had need of him, as well as the Man his Woman when he had need of her, Marriage would be no Remedy againſt Fornication.

ſhould

TEXT. PARAPHRASE.

6 But I ſpeak this by permiſſion, and not of commandment.

7 For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But, and if ſhe depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the reſt ſpeak I, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him.

14 For the unbelieving husband is ſanctified by the wife, and the unbelie-

ſhould tempt you to a Violation of the Marriage-Bed. As to marrying in general, I wiſh 6.
that you were all unmarried, as I am; but this
I ſay to you by way of Advice, not of Command. Every one has from God his own pro- 7.
per Gift, ſome one way, and ſome another,
whereby he muſt govern himſelf. To the un- 8.
married and Widows, I ſay it as my Opinion, that it is beſt for them to remain unmarried, as I am. But if they have not the Gift of 9.
Continency, let them marry, for the Inconveniencies of Marriage are to be preferr'd to
Flames of Luſt. But to the married, I ſay not 10.
by way of Counſel from my ſelf, but of Command from the Lord, that a Woman ſhould
not leave her Husband: But if ſhe has ſepara- 11.
ted her ſelf from him, let her return and be reconciled to him again, or at leaſt let her remain unmarried. And let not the Husband
put away his Wife. But as to others, 'tis my 12.
Advice, not a Commandment from the Lord,
That if a Chriſtian Man hath an Heathen Wife
that is content to live with him, let him not
break Company with her (*c*), and diſſolve the
Marriage: And if a Chriſtian Woman hath an 13.
Heathen Husband that is content to live with
her, let her not break company with him (*c*),
and diſſolve the Marriage. You need have no 14.
Scruple concerning this matter, for the Heathen Husband or Wife, in reſpect of Conjugal
Duty, can be no more refuſed, than if they

NOTES.

12 & 13 (*c*) Ἀφιέτω, the Greek Word in the Original ſignifying *put away*, being directed here in theſe two Verſes both to the Man and the Woman, ſeems to intimate the ſame Power and the ſame Act of Diſmiſſing in both; and therefore ought in both places to be tranſlated alike.

PARAPHRASE.

were Chriſtian. For in this caſe the unbelieving Husband is ſanctified (*d*) or made a Chriſtian, as to his Iſſue in his Wife, and the Wife ſanctified in her Husband. If it were not ſo, the Children of ſuch Parents would be unclean (*d*) *i. e.* in the State of Heathens, but now are they holy (*d*), *i. e.* born Members of the
15. Chriſtian Church. But if the unbelieving Party will ſeparate, let them ſeparate. A Chriſtian Man or Woman is not inſlaved in ſuch a Caſe, only it is to be remembred, that it is incumbent on us, whom God in the Goſpel has called to be Chriſtians, to live peaceably with all Men, as much as in us lieth, and therefore the Chriſtian Husband or Wife is not to make a Breach in the Family, by leaving the unbe-
16. lieving Party, who is content to ſtay. For what knoweſt thou, O Woman, but thou mayſt be the means of converting, and ſo ſaving thy unbelieving Husband, if thou continueſt peaceably as a loving Wife with him? Or what knoweſt thou, O Man, but after the ſame manner
17. thou mayſt ſafe thy Wife? On this occaſion let me give you this general Rule, whatever Condition God has allotted to any of you, let him continue and go on contentedly in the ſame (*e*) State wherein he was called, not look-

TEXT.

ving wife is ſanctified by the husband: elſe were your children unclean; but now are they holy.

But if the unbelieving 15
depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes: but God hath called us to peace.

For what knoweſt thou, 16
O wife, whether thou ſhalt ſave thy husband? or how knoweſt thou, O man, whether thou ſhalt ſave thy wife?

But as God hath diſtri- 17
buted to every man, as the Lord hath called every one, ſo let him walk, and ſo ordain I in all churches.

NOTES.

14 (*d*) Ἡγίασαι *ſanctified*, ἅγια *holy*, and ἀκάθαρτα *unclean*, are uſed here by the Apoſtle in the Jewiſh Senſe. The Jews called all that were Jews, *holy*; and all others they called *unclean*. Thus *proles genita extra ſanctitatem*, was a Child begot by Parents whilſt they were yet Heathens; *Genita intra ſanctitatem* was a Child begot by Parents after they were Proſelytes. This way of ſpeaking St. *Paul* transfers from the Jewiſh into the Chriſtian Church, calling all that are of the Chriſtian Church *Saints*, or holy, by which Reaſon all that were out of it were *unclean*. See *Note* Ch. 1, 2.

17 (*e*) Ὡς ſignifies here not the manner of his Calling, but the State and Condition of Life he was in when called; and therefore ἕτω muſt ſignifie the ſame too, as the next verſe ſhews.

ing

An. Ch. 57. Neronis 3.

TEXT. PARAPHRASE.

18 Is any man called being circumciſed? let him not become uncircumciſed: is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called being a ſervant? care not for it; but if thou mayſt be made free, uſe it rather.

22 For he that is called in the Lord, being a ſervant, is the Lord's freeman: likewiſe alſo he that is called being free, is Chriſt's ſervant.

ing on himſelf as ſet free from it by his Converſion to Chriſtianity. And this is no more than what I order in all the Churches. For example, was any one converted to Chriſtianity being circumciſed, let him not become uncircumciſed: Was any one called being uncircumciſed, let him not be circumciſed. Circumciſion or Uncircumciſion are nothing in the ſight of God, but that which he has a regard to, is an Obedience to his Commands. Chriſtianity gives not any one any new Privilege to change the State, or put off (*f*) the Obligations of Civil Life, which he was in before. Wert thou called being a Slave, think thy ſelf not the leſs a Chriſtian for being a Slave, but yet prefer Freedom to Slavery, if thou can'ſt obtain it. For he that is converted to Chriſtianity, being a Bond-man, is Chriſt's Freedman (*g*). And he that is converted being a Free-man is Chriſt's Bond-man, under his Com-

18. 19. 20. 21. 22.

NOTES.

20 (*f*) Μενέτω, Let him abide. 'Tis plain from what immediately follows, that this is not an abſolute Command; but only ſignifies that a Man ſhould not think himſelf diſcharged by the Privilege of his Chriſtian State, and the Franchiſes of the Kingdom of Chriſt, which he was entred into, from any Ties or Obligations he was in as a Member of the Civil Society. And therefore for the ſettling a true Notion thereof in the Mind of the Reader, it has been thought convenient to give that which is the Apoſtle's Senſe to *Ver.* 17, 20 & 24. of this Chapter, in words ſomewhat different from the Apoſtle's. The thinking themſelves freed by Chriſtianity from the Ties of Civil Society and Government, was a Fault, it ſeems, that thoſe Chriſtians were very apt to run into. For St. *Paul*, for the preventing their Thoughts of any Change of any thing of their Civil State upon their embracing Chriſtianity, thinks it neceſſary to warn them againſt it three times in the compaſs of ſeven verſes, and that in the form of a direct Command not to change their Condition or State of Life. Whereby he intends that they ſhould not change upon a Preſumption that Chriſtianity gave them a new or peculiar Liberty ſo to do. For notwithſtanding the Apoſtle's poſitively bidding them remain in the ſame Condition in which they were at their Converſion; yet it is certain it was lawful for them, as well as the others, to change, where it was lawful for them to change without being Chriſtians.

22 (*g*) Ἀπελεύθερος, in Latin *Libertus*, ſignifies not ſimply a *Free-man*, but one who having been a Slave, has had his Freedom given him by his Maſter.

mand

An. Ch. 57. Neronis 3.

PARAPHRASE.

mand and Dominion. Ye are bought with a price (*h*), and so belong to Christ; be not, if you can avoid it, Slaves to any body. In whatsoever State a Man is called, in the same he is to remain, notwithstanding any Privileges of the Gospel, which gives him no Dispensation or Exemption from any Obligation he was in before to the Laws of his Country. Now concerning Virgins (*i*) I have no express Command from Christ to give you; but I tell you my Opinion, as one whom the Lord has been graciously pleased to make credible (*k*), and so you may trust and rely on in this matter. I tell you therefore that I judge a single Life to be convenient, because of the present Streights of the Church; and that it is best for a Man to be unmarried. Art thou in the Bonds of Wedlock? Seek not to be loosed: Art thou loosed from a Wife? Seek not a Wife. But if thou marriest thou sinnest not: Or if a Virgin marry, she sins not: But those that are married shall have worldly Troubles: But I spare you, by not representing to you, how little Enjoy-

TEXT.

Ye are bought with a price, be not ye the servants of men.

Brethren, let every man wherein he is called, therein abide with God.

Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

I suppose therefore, that this is good for the present distress, I say, that it is good for a man so to be.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless,

NOTES.

23 (*h*) Slaves were bought and sold in the Market as Cattle are, and so by the Price paid there was a Property acquired in them. This therefore here is a Reason for what he advised *ver.* 21. that they should not be Slaves to Men, because Christ had paid a Price for them, and they belonged to him. The Slavery he speaks of is Civil Slavery, which he makes use of here to convince the *Corinthians*, that the Civil Ties of Marriage were not dissolved by a Man's becoming a Christian, since Slavery it self was not; and in general in the next Verse he tells them, that nothing in any Man's Civil Estate or Rights, is altered by his becoming a Christian.

25 (*i*) By *Virgins* 'tis plain St. *Paul* here means those of both Sexes who are in a celibate State. 'Tis probable he had formerly dissuaded them from Marriage in the present State of the Church. This it seems they were uneasie under, *ver.* 28. & 35. and therefore sent some Questions to St. *Paul* about it, and particularly, What then should Men do with their Daughters. Upon which Occasion, *ver.* 25——37. he gives Directions to the Unmarried about their marrying or not marrying, and in the close, *ver.* 38. Answers to the Parents about marrying their Daughters; and then, *ver.* 39, & 40. he speaks of Widows.

(*k*) In this Sense he uses πιστὸς ἀνθρωπος, & πιστὸς λόγος, 2 Tim. 2. 2.

ment

TEXT. PARAPHRASE.

such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short, It remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

ment Christians are like to have from a married Life in the present State of things, and so I leave you the liberty of marrying. But give me leave to tell you, that the time for enjoying Husbands and Wives is but short *(l)*. But be that as it will, this is certain, that those who have Wives should be as if they had them not, and not set their Hearts upon them: And they that weep as if they wept not; and they that rejoyce, as if they rejoyced not; and they that buy, as if they possessed not: All these things should be done with Resignation and a Christian Indifferency. And those who use this World, should use it without an Over-relish of it *(m)*, without giving themselves up to the Enjoyment of it. For the Scene of things is always changing in this World, and nothing can be relied on in it *(n)*. All the Reason why I dissuade you from Marriage, is, that I would have you free from anxious Cares: He that is unmarried, has time and liberty to mind things of Religion, how he may please the Lord: But he that is married is taken up with the Cares of the World, how he may please his Wife. The like Difference there is between a married Woman and a Maid: She that is unmarried, has Opportunity to mind the things of Religion, that she may be holy in Mind and Body; but the married Woman is taken up with the Cares of the World, how to

29. 30. 31. 32. 33. 34.

NOTES.

29 *(l)* Said possibly out of a prophetical Foresight of the approaching Persecution under *Nero*.

31 *(m)* Καταχρώμενοι does not here signifie *abusing*, in our English Sense of the word, but *intently using*.

(n) All from the beginning of *ver.* 28, to the end of *ver.* 31, I think may be looked on as a Parenthesis.

please

PARAPHRASE.

35. pleaſe her Husband. This I ſay to you for your particular Advantage, not to lay any Conſtraint upon you (*o*), but to put you in a way wherein you may moſt ſuitably, and as beſt becomes Chriſtianity, apply your ſelves to the Study and Duties of the Goſpel, without Di-
36. ſtraction. But if any one thinks that he carries not himſelf as becomes him to his Virgin, if he lets her paſs the flower of her Age unmarried, and need ſo requires, let him do as he thinks fit, he ſins not if he marry her. But
37. whoever is ſettled in a firm Reſolution of Mind, and finds himſelf under no neceſſity of marrying, and is Maſter of his own Will, or is at his own Diſpoſal, and has ſo determined in his Thoughts, that he will keep his Virginity (*p*), he chooſes

TEXT.

And this I ſpeak for 35
your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

But if any man think 36
that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

Nevertheleſs, he that 37
ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that

NOTES.

35 (*o*) Βρόχον, which we tranſlate a *Snare*, ſignifies a *Cord*, which poſſibly the Apoſtle might, according to the Language of the Hebrew School, uſe here for binding, and then his Diſcourſe runs thus. Though I have declared it my Opinion, that it is beſt for a Virgin to remain unmarried, yet I bind it not, *i. e.* I do not declare it to be unlawful to marry.

37 (*p*) Παρθένον ſeems uſed here for the Virgin-State, and not the Perſon of a Virgin, whether there be Examples of the like uſe of it I know not, and therefore I propoſe it as my Conjecture upon theſe Grounds. 1. Becauſe the Reſolution of Mind here ſpoken of, muſt be in the Perſon to be married, and not in the Father that has the Power over the Perſon concerned, for how will the Firmneſs of Mind of the Father hinder Fornication in the Child who has not that Firmneſs? 2. The neceſſity of Marriage can only be judg'd of by the Perſons themſelves. A Father cannot feel the Child's Flames which make the need of Marriage. The Perſons themſelves only know whether they burn, or have the Gift of Continence. 3. Ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, *hath the Power over his own Will*, muſt either ſignifie, *can govern his own Deſires*, or *is Maſter of his own Will*. But this cannot be meant here, becauſe it is ſufficiently expreſſed before by ἑδραῖος τῇ καρδίᾳ, *ſtedfaſt in Heart*; and afterwards too by κέκρικεν ἐν τῇ καρδίᾳ, *decreed in Heart*: or muſt ſignifie, *has the Diſpoſal of himſelf*, i. e. is free from the Father's Power of diſpoſing their Children in Marriage. For I think the words ſhould be tranſlated, *hath a Power concerning his own Will*, *i. e.* concerning what he willeth. For if by it St. *Paul* meant a Power over his own Will, one might think he would have expreſſed that Thought as he does, *ch.* 9. 12. & *Rom.* 9. 21. without περὶ, or by the Prepoſition ἐπὶ, as it is, *Luke* 9. 1. 4. Becauſe, if *keep his Virgin*, had here ſignify'd keep his Children from marrying, the Expreſſion had been more natural to have uſed the word τέκνα, which ſignifies both Sexes, than παρθένος, which belongs only to the Female. If therefore παρθένος be taken abſtractly for Virginity, the precedent Verſe muſt be underſtood thus: *But if any one think it a ſhame to paſs the Flower of his Age unmarried, and he finds it neceſſary to marry, let him*

TEXT.

he will keep his virgin, doth well.

38 So then, he that giveth her in marriage doth well: but he that giveth her not in marriage, doth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

PARAPHRASE.

chuses the better (q) side. So then he that marrieth doth well; but he that marrieth (r) not doth better. 38. It is unlawful for a Woman to leave her Husband as long as he lives; but when he is dead, she is at liberty to marry or not marry, as she pleases, and to whom she pleases; which Virgins cannot do, being under the Disposal of their Parents; only she must take care to marry as a Christian, fearing God. 39. But in my Opinion, she is happier if she remain a Widow; and permit me to say, that whatever any among you may think or say of me, I have the Spirit of God, so that I may be relied on in this my Advice, that I do not mislead you. 40.

NOTES.

him do as he pleases, he sins not; *Let such marry.* I confess it is hard to bring these two Verses to the same Sense, and both of them to the design of the Apostle here, without taking the Words in one or both of them very figuratively. St. *Paul* here seems to obviate an Objection that might be made against his Dissuasion from Marriage, *viz.* That it might be an Indecency one should be guilty of, if one should live unmarried past one's prime, and afterwards be forced to marry. To which he answers, that no body should abstain upon the account of being a Christian, but those who are of steady Resolutions, are at their own Disposal, and have fully determin'd it in their own Minds.

(q) Καλὸς here, as in *ver.* 1. 8. & 26. signifies not simply good, but preferable.

38 (r) Παρθένος being taken in the Sense before-mentioned, it is necessary in this Verse to follow the Copies which read γαμιζων *marrying*, for ἐκγαμίζων, giving *in marriage*.

SECT. IV.

CHAP. VIII. 1——13.

CONTENTS.

THis Section is concerning the Eating things offered to Idols, wherein one may guess by St. *Paul*'s Answer, that they had writ to him, that they knew their Christian Liberty herein, that

An. Ch. 57. *Neronis* 3. they knew that an Idol was nothing, and therefore that they did well to shew their Knowledge of the Nullity of the Heathen Gods, and their Disregard of them, by eating promiscuously, and without Scruple, things offered to them. Upon which the Design of the Apostle here seems to be, to take down their Opinion of their Knowledge, by shewing them, that notwithstanding all the Knowledge they presumed on, and were puffed up with, yet the eating of those Sacrifices did not recommend them to God: *Vid. ver.* 8. and that they might sin in their Want of Charity by offending their weak Brother. This seems plainly from *ver.* 1---3, & 11, 12. to be the Design of the Apostle's Answer here, and not to resolve the Case of eating Things offered to Idols in its full Latitude. For then he would have prosecuted it more at large here, and not have deferr'd the doing of it to *Chap.* 10. where under another Head he treats of it more particularly.

PARAPHRASE.

1. AS for things offered up unto Idols, it must not be questioned but that every one of you, who stand so much upon your Knowledge, know that the imaginary Gods, to whom the Gentiles sacrifice, are not in reality Gods, but meer Fictions; but with this pray remember, that such a Knowledge, or Opinion of their Knowledge, swells Men with Pride and Vanity. But Charity it is that improves and advances Men in Christianity (*s*).
2. But if any one be conceited of his own Knowledge, as if Christianity were a Science for Speculation and Dispute, he knows nothing yet of Christianity as he ought to know it.
3. But if any one love God, and consequently his Neighbour for God's

TEXT.

NOW as touching 1 things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but Charity edifieth.

And if any man think 2 that he knoweth any thing, he knoweth nothing yet as he ought to know.

But if any man love 3

NOTES.

1 (*s*) To continue the Thread of the Apostle's Discourse, the 7*th* Verse must be read as joyn'd on to the 1*st*, and all between look'd on as a Parenthesis.

sake,

TEXT. PARAPHRASE.

God, the ſame is known of him.

4 As concerning thereſore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for ſome with conſcience of the idol unto this hour, eat it as a thing offered unto an idol; and their conſciencebeing weak is defiled.

ſake, ſuch an one is made to know (*t*) or has got true Knowledge from God himſelf. To 4.
the Queſtion then of eating things offered to Idols, I know as well as you, that an Idol, *i. e.* that the fictitious Gods, whoſe Images are in the Heathen Temples, are no real Beings in the World; and there is in Truth no other but one God. For tho' there be many imaginary 5.
nominal Gods, both in Heaven and Earth (*u*), as are indeed all their many Gods, and many Lords, which are meerly titular; yet to us 6.
Chriſtians, there is but one God, the Father and Author of all things, to whom alone we addreſs all our Worſhip and Service, and but one Lord, *viz.* Jeſus Chriſt, by whom all things come from God to us, and by whom we have Acceſs to the Father. For notwithſtand- 7.
ing all the great Pretences to Knowledge that are amongſt you, every one doth not know that the Gods of the Heathens are but Imaginations of the Phanſie, meer nothing. Some, to this day, conſcious to themſelves that they think thoſe Idols to be real Deities, eat things

NOTES.

3 (*t*) Ἔγνωσαι, *is made to know*, or *is taught*. The Apoſtle, tho' writing in Greek, yet often uſes the Greek Verbs according to the Hebrew Conjugations. So *ch.* 13. 12. ἐπιγνώσομαι, which, according to the Greek Propriety, ſignifies, *I ſhall be known*, is uſed for *I ſhall be made to know*; and ſo *Gal.* 4. 9. γνωσθέντες is put to ſignifie *being taught*.

5 (*u*) *In Heaven and Earth.* The Heathen had ſupreme Sovereign Gods, whom they ſuppoſed eternal, remaining always in the Heavens, theſe were called θεοὶ *Gods:* They had beſides another Order of Inferior Gods; *Gods upon Earth*, who by the Will and Direction of the heavenly Gods governed terreſtrial things, and were the Mediators between the Supreme Heavenly Gods and Men, without whom there could be no Communication between 'em. Theſe were called in Scripture *Baalim*, i. e. *Lords*; and by the Greeks δαίμονες. To this the Apoſtle alludes here, ſaying, tho' there be in the Opinion of the Heathens, *Gods many*, i. e. many Celeſtial Sovereign Gods in Heaven: And *Lords many*, i. e. many *Baalim*, or Lords Agents, and Preſidents over earthly things; yet to us Chriſtians there is but one Sovereign God the Father, of whom are all things, and to whom as Supreme we are to direct all our Services: And but one Lord-Agent, Jeſus Chriſt, by whom are all things that come from the Father to us, and through whom alone we find Acceſs unto him. *Mede Diſ.* on 2 *Pet.* 2. 1.

PARAPHRASE.

ſacrificed to them, as ſacrificed to real Deities, whereby doing that which they in their Conſciences, not yet ſufficiently enlightened, think
8. to be unlawful, are guilty of Sin. Food, of what kind ſoever, makes not God regard us (*w*). For neither if in Knowledge and full Perſuaſion, that an Idol is nothing, we eat things offered to Idols, do we thereby add any things to Chriſtianity: Or if not being ſo well informed, we are ſcrupulous and forbear, are we the worſe Chriſtians, or are leſſened by
9. it (*x*). But this you knowing Men ought to take eſpecial care of: That the Power or Freedom you have to eat, be not made ſuch an uſe of as to become a Stumbling-block to weaker Chriſtians who are not convinced of that Li-
10. berty. For if ſuch an one ſhall ſee thee, who haſt this Knowledge of thy Liberty, to ſit feaſting in an Idol-Temple, ſhall not his weak Conſcience, not throughly inſtructed in the matter of Idols, be drawn in by thy Example to eat what is offered to Idols, tho' he in his Conſcience doubt of its Lawfulneſs? And thus
11. thy weak Brother, for whom Chriſt died, is deſtroy'd by thy Knowledge, wherewith thou
12. juſtifieſt thy eating. But when you ſin thus againſt your Brethren, and wound their weak
13. Conſciences, you ſin againſt Chriſt. Wherefore if Meat make my Brother offend, I will never more eat Fleſh, to avoid making my Brother offend.

TEXT.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not are we the worſe.

9 But take heed leſt by any means this liberty of yours become a ſtumbling-block to them that are weak.

10 For if any man ſee thee which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols:

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

13 Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

NOTES.

8 (*w*) Ὀυ παριστησι, ſets us not before God, *i. e.* to be taken notice of by him.

(*x*) It cannot be ſuppoſed that St. *Paul*, in anſwer to a Letter of the *Corinthians*, ſhould tell them, that if they eat things offer'd to Idols, they were not the better; or if they eat not, were not the worſe, unleſs they had expreſſed ſome Opinion of Good in Eating.

SECT.

An. Ch. 57. Neronis 3.

SECT. V.

CHAP. IX. 1——27.

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ST. *Paul* had preached the Goſpel at *Corinth* about two Years, in all which time he had taken nothing of them, 2 *Cor.* 11. 7---9. This, by ſome of the oppoſite Faction, and particularly, as we may ſuppoſe, by their Leader, was made uſe of to call in queſtion his Apoſtleſhip, 2 *Cor.* 11. 5, 6. For why if he were an Apoſtle, ſhould he not uſe the Power of an Apoſtle, to demand Maintenance where he preached? In this Section St. *Paul* vindicates his Apoſtleſhip. And in Anſwer to theſe Enquirers, gives the Reaſon why, tho' he had a Right to Maintenance, yet he preached *gratis* to the *Corinthians*. My Anſwer, ſays he, to theſe Inquiſitors, is, that tho' as being an Apoſtle, I know that I have a Right to Maintenance, as well as *Peter*, or any other of the Apoſtles, who all have a Right, as is evident from Reaſon and from Scripture; yet I neither have, nor ſhall make uſe of my Privilege amongſt you, for fear that if it coſt you any thing, that ſhould hinder the effect of my Preaching: I would neglect nothing that might promote the Goſpel. For I do not content my ſelf with doing barely what is my Duty; for by my extraordinary Call and Commiſſion, it is now incumbent on me to preach the Goſpel: But I endeavour to excel in my Miniſtry, and not to execute my Commiſſion overtly, and juſt enough to ſerve the turn. For if thoſe who in the Agoniſtick Games aiming at Victory to obtain only a corruptible Crown, deny themſelves in eating and drinking, and other Pleaſures, how much more does the eternal Crown of Glory deſerve that we ſhould do our utmoſt to obtain it? To be as careful in not indulging our Bodies, in denying our Pleaſures, in doing every thing we could in order to get it, as if there were but one that ſhould have it? Wonder not therefore if I having this in view, neglect my Body, and thoſe outward Conveniencies that I, as an Apoſtle, ſent to preach the Goſpel, might claim, and make uſe of: Wonder not that I prefer the propagating of the Goſpel, and making of Converts, to all Care and Regard of my ſelf. This ſeems the Deſign of the Apoſtle, and will give light to the following Diſcourſe, which we ſhall now take in the Order St. *Paul* writ it.

Am-

An. Ch. 57. Neronis 3.

PARAPHRASE.

1. AM I not an Apoſtle? And am I not at liberty (*a*) as much as any other of the Apoſtles, to make uſe of the Privilege due to that Office? Have I not had the Favour to ſee Jeſus Chriſt our Lord after an extraordinary manner? And are not you your ſelves, whom I have converted, an Evidence of the Succeſs
2. of my Employment in the Goſpel? If others ſhould queſtion my being an Apoſtle, you at leaſt cannot doubt of it: Your Converſion to Chriſtianity is, as it were, a Seal ſet to it, to
3. make good the Truth of my Apoſtleſhip. This then is my Anſwer to thoſe who ſet up an In-
4. quiſition upon me: Have not I a right to
5. Meat and Drink where I preach? Have not I and *Barnabas* a Power to take along with us in our Travelling, to propagate the Goſpel, a Chriſtian Woman (*b*) to provide our Conveniencies, and be ſerviceable to us, as well as *Peter*, and the Brethren of the Lord, and the reſt
6. of the Apoſtles? Or is it I only and *Barnabas* who are excluded from the Privilege of being
7. maintained without Working? Who goes to the War any where, and ſerves as a Souldier at his own Charges? Who planteth a Vineyard, and eateth not of the Fruit thereof? Who feedeth a Flock, and eateth not of the
8. Milk? This is allowed to be Reaſon, that thoſe who are ſo employ'd, ſhould be maintained by their Employments; and ſo likewiſe a Preacher of the Goſpel. But I ſay not this

TEXT.

AM I not an Apoſtle? 1
am I not free? have I not ſeen Jeſus Chriſt our Lord? are not you my work in the Lord?

If I be not an apoſtle 2
unto others, yet doubtleſs I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

Mine anſwer to them 3
that do examine me, is this,

Have we not power to 4
eat and drink?

Have we not power to 5
lead about a ſiſter a wife as well as other apoſtles, and as the brethren of the Lord, and Cephas?

Or I only and Barna- 6
bas, have not we power to forbear working?

Who goeth a warfare 7
any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Say I theſe things as a 8
man? or ſaith not the law the ſame alſo?

NOTES.

1 (*a*) It was a Law amongſt the Jews, not to receive Alms from the Gentiles.

5 (*b*) There were not in thoſe Parts, as among us, Inns, where Travellers might have their Conveniencies; and Strangers could not be accommodated with Neceſſaries, unleſs they had ſome body with them to take that care, and provide for them. They who would make it their buſineſs to preach, and neglect this, muſt needs ſuffer great Hardſhips.

barely

TEXT.

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the oxe that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, this is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be

PARAPHRASE.

barely upon the Principles of humane Reaſon, Revelation teaches the ſame thing in the Law of *Moſes*: Where it is ſaid, Thou ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn. Doth God take care to provide ſo particularly for Oxen by a Law? No certainly, it is ſaid particularly for our ſakes, and not for Oxen, that he who ſows may ſow in hope of enjoying the Fruits of his Labour at Harveſt, and may then threſh out and eat the Corn he hoped for. If we have ſowed to you ſpiritual things, in preaching the Goſpel to you, is it unreaſonable that we ſhould expect a little Meat and Drink from you, a little ſhare of your carnal things? If any partake of this Power over you (*c*), why not we much rather? But I made no uſe of it, but bear with any thing that I may avoid all hindrance to the Progreſs of the Goſpel. Do ye not know that they who in the Temple ſerve about holy things, live upon thoſe holy things? And they who wait at the Altar, are Partakers with the Altar? So has the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel. But though as an Apoſtle and Preacher of the Goſpel, I have, as you ſee, a Right to Maintenance, yet I have not taken it: neither

9. 10. 11. 12. 13. 14. 15.

NOTES.

12 (*c*) For τῆς ἐξουσίας, I ſhould incline to read, τῆς οὐσίας, if there be, as *Voſſius* ſays, any MSS to authorize it; and then the Words will run thus, *If any partake of your Subſtance*. This better ſuits the foregoing Words, and needs not the addition of the Word *this*, to be inſerted in the Tranſlation, which with difficulty enough makes it refer to a Power which he was not here ſpeaking of, but ſtands eight Verſes off: Beſides, in theſe Words St. *Paul* ſeems to glance at what they ſuffered from the falſe Apoſtle, who did not only pretend to Power of Maintenance, but did actually devour them: *Vid.* 2 *Cor.* 11. 20.

have

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PARAPHRASE.

have I written this to demand it. For I had rather periſh for want, than be deprived of what I glory in, *viz.* Preaching the Goſpel
16. freely. For if I preach the Goſpel, I do barely my Duty, but have nothing to glory in, for I am under an Obligation and Command to
17. preach (*d*); And woe be to me, if I preach not the Goſpel; which if I do willingly, I ſhall have a Reward: If unwillingly, the Diſpenſation is nevertheleſs intruſted to me, and ye
18. ought to hear me as an Apoſtle. How therefore do I make it turn to account to my ſelf? Even thus; if I preach the Goſpel of Chriſt of free Coſt, ſo that I exact not the Maintenance I have a Right to by the Goſpel. For being
19. under no Obligation to any Man, I yet ſubject my ſelf to every one, to the end that I may
20. make the more Converts to Chriſt. To the Jews, and thoſe under the Law of *Moſes*, I became as a Jew, and one under that Law, that I might gain the Jews, and thoſe under
21. the Law: To thoſe without the Law of *Moſes* I applied my ſelf as one not under that Law (not indeed as if I were under no Law to God, but as obeying and following the Law of Chriſt) that I might gain thoſe who were
22. without the Law. To the weak I became as weak, that I might gain the weak. I became all things to all Men, that I might leave no lawful thing untried, whereby I might ſave

TEXT.

ſo done unto me: for it were better for me to die, than that any man ſhould make my glorying void.

For though I preach 16
the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, wo is unto me, if I preach not the goſpel.

For if I do this thing 17
willingly, I have a reward: but if againſt my will, a diſpenſation of the goſpel is committed unto me:

What is my reward 18
then? verily that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

For though I be free 19
from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

And unto the Jews, I 20
became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

To them that are with- 21
out law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.

To the weak became I as 22
weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

NOTES.

16 (*d*) *Vid. Acts* 22. 15. —— 21.

People

TEXT. PARAPHRASE.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? so run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: now, they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I my self should be a cast-away.

People of all sorts. And this I do for the Gospel's sake, that I my self may share in the Benefits of the Gospel. 23. Know ye not that they 24. who run a Race, run not lazily, but with their utmost Force: they all endeavour to be first, because there is but one that gets the Prize? It is not enough for you to run, but so to run, that ye may obtain; which they cannot do, who running only because they are bid, do not run with all their might. They who propose 25. to themselves the getting the Garland in your Games, readily submit themselves to severe Rules of Exercise and Abstinence; and yet their's is but a fading transitory Crown; that which we propose to our selves is everlasting, and therefore deserves that we should endure greater Hardships for it: I therefore so run, as not to leave it to Uncertainty. I do what I do, 26. not as one who fences for Exercise or Ostentation; But I really and in earnest keep under 27. my Body, and entirely enslave it to the Service of the Gospel, without allowing any thing to the Exigencies of this animal Life, which may be the least hindrance to the Propagation of the Gospel, lest that I who preach to bring others into the Kingdom of Heaven, should be disapproved of, and rejected my self.

SECT. VI. *N.* 1.

CHAP. X. 1——22.

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IT seems by what he here says, as if the *Corinthians* had told St. *Paul*, that the Temptations and Constraints they were under, of going to their Heathen Neighbours Feasts upon their Sacri-

An. Ch. 57 *Neronis* 3. crifices, were ſo many and ſo great, that there was no avoiding it: And therefore they thought they might go to them without any Offence to God, or Danger to themſelves; ſince they were the People of God, purged from Sin by Baptiſm, and fenced againſt it by partaking of the Body and Blood of Chriſt in the Lord's Supper. To which St. *Paul* anſwers, that notwithſtanding their Baptiſm, and partaking of that ſpiritual Meat and Drink, yet they, as well as the Jews of old did, might ſin and draw on themſelves Deſtruction from the Hand of God: That eating of things that were known and owned to be offered to Idols, was partaking in the Idolatrous Worſhip, and therefore they were to prefer even the danger of Perſecution before ſuch a Compliance; for God would find a way for them to eſcape.

PARAPHRASE.

1. I Would not have you ignorant, Brethren, that all our Fathers, the whole Congregation of the Children of *Iſrael*, at their coming out of *Egypt*, were all to a Man under the Cloud, and all paſſed through the Sea; And
2. were all by this Baptiſm (*e*) in the Cloud: And paſſing through the Water initiated into the Moſaical Inſtitution and Government, by theſe
3. two Miracles of the Cloud and the Sea. And they all eat the ſame Meat, which had a typi-
4. cal and ſpiritual Signification. And they all drank the ſame ſpiritual typical Drink, which came out of the Rock, and followed them, which Rock typified Chriſt: All which were typical Repreſentations of Chriſt, as well as the Bread and Wine which we eat and drink in the Lord's Supper, are typical Repreſentati-

TEXT.

1 MOreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;

2 And were all baptized unto Moſes in the cloud, and in the ſea;

3 And did eat all the ſame ſpiritual meat;

4 And did drink all the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt)

NOTES.

2 (*e*) The Apoſtle calls it Baptiſm, which is the initiating Ceremony into both the Jewiſh and Chriſtian Church: And the Cloud and Sea both being nothing but Water, are well ſuited to that typical Repreſentation; and that the Children of *Iſrael* were waſhed with Rain from the Cloud, may be collected from *Pſal.* 68. 9.

ons

TEXT.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed; and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

PARAPHRASE.

ons of him. But yet tho' every one of the Children of *Israel* that came out of *Egypt* were thus solemnly separated from the rest of the profane idolatrous World, and were made God's peculiar People, sanctified and holy, every one of them to himself, and Members of his Church: Nay, tho' they did all (*f*) partake of the same Meat, and the same Drink which did typically represent Christ; yet they were not thereby privileged from Sin, but great Numbers of them provoked God, and were destroyed in the Wilderness, for their Disobedience. Now these things were set as Patterns to us, that we, warned by these Examples, should not set our Minds a-longing as they did after Meats (*g*) that would be safer let alone: Neither be ye Idolaters, as were some of them; as it is written, The People sat down to eat and to drink, and rose up to play (*h*). Neither let us commit Fornication, as some of them committed, and fell in one day three and twenty Thousand. Neither let us provoke Christ, as some of them provoked, and were destroyed of Serpents. Neither murmur ye, as some of them murmured, and were destroy- 5. 6. 7. 8. 9. 10.

NOTES.

5 (*f*) It may be observed here, that St. *Paul* speaking of the *Israelites*, uses the Word πάντες *all*, five times in the four foregoing Verses, besides that he carefully says, τὸ αὐτὸ βρῶμα, the same Meat, and τὸ αὐτὸ πόμα, the same Drink, which we cannot suppose to be done by chance, but emphatically to signifie to the *Corinthians*, who probably presumed too much upon their Baptism, and eating the Lord's Supper, as if that were enough to keep them right in the sight of God; that tho' the *Israelites* all to a Man eat the very same spiritual Food, and all to a Man drank the very same spiritual Drink, yet they were not all to a Man preserv'd, but many of them, for all that, sinned and fell under the avenging Hand of God in the Wilderness.

6 (*g*) Κακῶν, *evil things*: The Fault of the *Israelites* which this place refers to, seems to be their longing for Flesh, *Numb.* 11. which cost many of them their Lives: And that which he warns the *Corinthians* of here, is, their great Propension to the Pagan Sacrifice-Feasts.

7 (*h*) *Play. i. e.* Dance; Feasting and Dancing usually accompany'd the Heathen Sacrifices.

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PARAPHRASE.

ed of the Deſtroyer (*i*). Now all theſe things (*k*) happened to the Jews for Examples, and are written for our (*l*) Admonition, upon whom
12. the ends of the Ages are come. Wherefore, taught by theſe Examples, let him that thinks himſelf ſafe, by being in the Church, and partaking of the Chriſtian Sacraments, take heed leſt he fall into Sin, and ſo Deſtruction from
13. God overtake him. Hitherto the Temptations you have met with have been but light and ordinary: If you ſhould come to be preſſed harder, God, who is faithful, and never forſakes thoſe who forſake not him, will not ſuffer you to be tempted above your Strength, but will either enable you to bear the Perſe-
14. cution, or open you a way out of it. Therefore my Beloved, take care to keep off from Idolatry, and be not drawn to any Approaches near it by any Temptation or Perſecution whatſoever. You are ſatisfied that you want not
15. Knowledge. (*m*) And therefore as to knowing Men I appeal to you, and make you Judges of what I am going to ſay in the caſe.

TEXT.

Now all theſe things 11
happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come.

Wherefore let him that 12
thinketh he ſtandeth, take heed leſt he fall.

There hath no temptation taken you, but ſuch as 13
is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

Wherefore my dearly be- 14
loved, flee from idolatry.

I ſpeak as to wiſe men 15
judge ye what I ſay.

NOTES.

10 (*i*) Ὀλοθρευτὴς, *Deſtroyer*, was an Angel that had the Power to deſtroy, mentioned *Exod.* 12. 23. *Heb.* 11. 28.

11 (*k*) It is to be obſerved, that all theſe Inſtances, mentioned by the Apoſtle, of Deſtruction, which came upon the *Iſraelites*, who were in Covenant with God, and Partakers in thoſe typical Sacraments above-mentioned, were occaſioned by their luxurious Appetites about Meat and Drink, by Fornication, and by Idolatry, Sins which the *Corinthians* were inclined to, and which he here warns them againſt.

(*l*) So I think τὰ τέλη τῶν αἰώνων, ſhould be rendered, and not contrary to Grammar, *the end of the World*; becauſe it is certain that τέλη and συντέλεια τῦ αἰῶνος, or τῶν αἰώνων, cannot ſignifie every where, as we render it, *the end of the World*, which denotes but one certain period of Time, for the World can have but one end, whereas thoſe Words ſignifie in different Places, different Periods of Time, as will be manifeſt to any one who will compare theſe Texts where they occur, *viz.* *Mat.* 13. 39, 40. & 24. 3. & 28. 20. 1 *Cor.* 10. 11. *Heb.* 9. 26. It may be worth while therefore to conſider whether αἰὼν hath not ordinarily a more natural Signification in the New Teſtament, by ſtanding for a conſiderable length of time, paſſing under ſome one remarkable Diſpenſation.

15 (*m*) Vid. *ch.* 8. 1.

They

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TEXT. PARAPHRASE.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

They who drink of the Cup of Bleſſing (n) which we bleſs in the Lord's Supper, do they not thereby partake of the Benefits purchaſed by Chriſt's Blood ſhed for them upon the Croſs, which they here ſymbolically drink? And they who eat of the Bread broken (o) there, do they not partake in the Sacrifice of the Body of Chriſt, and profeſs to be Members of him? For by eating of that Bread we, though many in number, are all united, and make but one Body, as many Grains of Corn are united into one Loaf. See how it is among the Jews, who are outwardly, according to the Fleſh, by Circumciſion the People of God. Among them they who eat of the Sacrifice, are Partakers of God's Table the Altar, have Fellowſhip with him, and ſhare in the Benefit of the Sacrifice, as if it were offered for them. Do not miſtake me, as if I hereby ſaid, that the Idols of the Gentiles are Gods in reality; or that the things offered to them change their Nature, and are any thing really different from what they were before, ſo as to affect us in our uſe of them (p): No, but this I ſay, that the things which the Gentiles ſacrifice, they ſacrifice to Devils, and not to God; and I would not that you ſhould have Fellowſhip, and be in League with Devils, as they who by eating of the things offered to them, enter into Covenant, Alliance

16.

17 For we being many are one bread, and one body: for we are all partakers of that one bread

17.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

19.

20 But I ſay, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

20.

NOTES.

16 (n) *Cup of Bleſſing*, was a Name given by the Jews to a Cup of Wine, which they ſolemnly drank in the Paſſover, with Thankſgiving.

(o) This was alſo taken from the Cuſtom of the Jews in the Paſſover, to break a Cake of Unleavened Bread.

19 (p) This is evident from what he ſays, v. 25, 27, that things offered to Idols may be eaten as well as any other Meat, ſo it be without partaking in the Sacrifice, and without Scandal.

and

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PARAPHRASE.

21. and Friendſhip with them. You cannot eat and drink with God as Friends at his Table in the Euchariſt, and entertain Familiarity and Friendſhip with Devils, by eating with them, and partaking of the Sacrifices offered to them (q): You cannot be Chriſtians and Idolaters too: Nor if you ſhould endeavour to joyn theſe inconſiſtent Rites, will it avail you any thing. For your partaking in the Sacraments of the Chriſtian Church, will no more exempt you from the Anger of God, and Puniſhment due to your Idolatry, than the eating of the ſpiritual Food, and drinking of the ſpiritual Rock, kept the baptized *Iſraelites*, who offended God by their Idolatry, or other Sins, from
22. being deſtroy'd in the Wilderneſs. Dare you then, being eſpouſed to Chriſt, provoke the Lord to Jealouſie by Idolatry, which is ſpiritual Whoredom? Are you ſtronger than he, and able to reſiſt him when he lets looſe his Fury againſt you?

TEXT.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealouſie? are we ſtronger than he?

NOTES.

21 (q) 'Tis plain by what the Apoſtle ſays, that the thing he ſpeaks againſt here, is, their aſſiſting at the Heathen Sacrifices, or at leaſt at the Feaſts in their Temples, upon the Sacrifice which was a federal Right.

SECT. VI. N. 2.

CHAP. X. 23——XI. 1.

CONTENTS.

WE have here another of his Arguments againſt things offered to Idols, wherein he ſhews the Danger might be in it, from the Scandal it might give; ſuppoſing it a thing lawful in it ſelf. He

He had formerly treated of this Subject, *ch.* 8. so far as to let them see, that there was no Good nor Virtue in eating things offered to Idols, notwithstanding they knew that Idols were nothing, and they might think that their free eating without Scruple, shew'd that they knew their Freedom in the Gospel, that they knew that Idols were in reality nothing, and therefore they slighted and disregarded them and their Worship as nothing; but that there might be evil in eating by the Offence it might give to weak Christians, who had not that Knowledge; He here takes up the Argument of Scandal again, and extends it to Jews and Gentiles; *Vid.* ver. 32. and shews, that it is not enough to justifie them in any Action, that the thing they do is in it self lawful, unless we seek in it the Glory of God, and the Good of others. *An. Ch. 57. Neronis 3.*

TEXT.

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seek his own: but every man another's wealth

25 Whatsoever is sold in the shambles, that eat asking no question for conscience sake.

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. For the earth is the Lord's and the fulness thereof.

PARAPHRASE.

FArther, supposing it lawful to eat things offered to Idols, yet all things that are lawful are not expedient. Things that in themselves are lawful for me, may not tend to the Edification of others, and so may be fit to be forborn. No one must seek barely his own private particular Interest alone, but let every one seek the good of others also. Eat whatever is sold in the Shambles, without any Enquiry or Scruple, whether it had been offered to any Idol or no: For the Earth and all therein are the good Creatures of the true God, given by him to Men for their use. If an Heathen invite you to an Entertainment, and you go, eat whatever is set before you, without making any Question or Scruple about it, whether it had been offered in Sacrifice, or no. But if any one say to you, this was offered in Sacrifice to an Idol, eat it not for his sake that mentioned it, and for Conscience-sake (*r*).

23. 24. 25. 26. 27. 28.

NOTES.

28 (*r*) The Repetition of these Words, *The Earth is the Lord's, and the Fulness thereof,* does so manifestly disturb the Sense, that the Syriac, Arabic, Vulgar and French Translations have omitted 'em, and are justified in it by the Alexandrian, and some other Greek Copies.

Con-

An. Ch. 57. Neronis 3.

PARAPHRASE.

29. Conſcience, I ſay, not thine own (for thou knoweſt thy Liberty, and that an Idol is nothing) but the Conſcience of the other. For why ſhould I uſe my Liberty, ſo that another Man ſhould in Conſcience think I offended?
30. And if I with Thankſgiving partake of what is lawful for me to eat, why do I order the matter ſo, that I am ill ſpoken of for that
31. which I bleſs God for? Whether therefore ye eat or drink, or whatever you do, let your
32. Care and Aim be the Glory of God. Give no Offence to the Jews, by giving them occaſion to think that Chriſtians are permitted to worſhip Heathen Idols; Nor to the Gentiles, by giving them occaſion to think that you allow their Idolatry, by partaking of their Sacrifices; Nor to weak Members of the Church of God, by drawing them by your Example to eat of things offered to Idols, of the Lawfulneſs whereof they are not fully ſatisfied. As
33. I my ſelf do, who abridge my ſelf of many Conveniencies of Life, to comply with the different Judgments of Men, and gain the good Opinion of others, that I may be inſtrumental
1. to the Salvation of as many as is poſſible. Imitate herein my Example, as I do that of our Lord Chriſt, who neglected himſelf for the Salvation of others (s).

TEXT.

Conſcience I ſay, not 29
thine own, but of the others: for why is my liberty judged of another man's conſcience?

For, if I by grace be a 30
partaker, why am I evil ſpoken of for that for which I give thanks?

Whether therefore ye 31
eat or drink, or whatſoever ye do, do all to the glory of God.

Give none offence, nei- 32
ther to the Jews, nor to the Gentiles, nor to the church of God:

Even as I pleaſe all men 33
in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

Be ye followers of me: 1
even as I alſo am of Chriſt.

NOTES.

1 (s) Vid. *Rom.* 15. 3. This Verſe ſeems to belong to the precedent, wherein he had propoſed himſelf as an Example, and therefore this Verſe ſhould not be cut off from the former Chapter. In what St. *Paul* ſays in this and the preceding Verſe, taken together, we may ſuppoſe he makes ſome Reflection on the falſe Apoſtle, whom many of the *Corinthians* followed as their Leader. At leaſt it is for St. *Paul*'s Juſtification, that he propoſes himſelf to be followed no farther than as he ſought the Good of others, and not his own, and had Chriſt for his Pattern. *Vid.* Ch. 4. 16.

SECT.

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SECT. VII.

CHAP. XI. 2-------16.

CONTENTS.

ST. *Paul* commends them for obſerving the Orders he had left with them, and uſes Arguments to juſtifie the Rule he had given them, that Women ſhould not pray or propheſie in their Aſſemblies uncovered, which it ſeems there was ſome Contention about, and they had writ to him to be reſolved in it.

TEXT.	*PARAPHRASE.*	
2 NOW I praiſe you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.	I Commend you, Brethren, for remembring all my Orders, and for retaining thoſe Rules I delivered to you when I was with you.	2.
3 But I would have you know, that the head of	But for your better underſtanding what concerns Women (*t*) in your Aſſemblies, you are	3

to

NOTES.

3 (*t*) This about Women ſeeming as difficult a Paſſage as moſt in St. *Paul*'s Epiſtles, I crave leave to premiſe ſome few Conſiderations which I hope may conduce to the clearing of it.

(1.) It is to be obſerved, that it was the Cuſtom for Women who appeared in publick, to be vailed, *ver.* 13——16. Therefore it could be no Queſtion at all, whether they ought to be vailed when they aſſiſted at the Prayers and Praiſes in the Publick Aſſemblies; or if that were the thing intended by the Apoſtle, it had been much eaſier, ſhorter, and plainer for him to have ſaid, that Women ſhould be covered in the Aſſemblies.

(2.) It is plain that this covering the Head in Women, is reſtrained to ſome particular Actions which they performed in the Aſſembly, expreſſed by the Words, *Praying and Propheſying*, ver. 4, & 5. which, whatever they ſignifie, muſt have the ſame meaning, when applied to the Women, in the 5*th* Verſe, that they have when applied to the Men in the 4*th* Verſe.

It will poſſibly be objected, If Women were to be vailed in the Aſſemblies, let thoſe Actions be what they will, the Women joyning in them were ſtill to be vailed.

Anſw. This would be plainly ſo, if their Interpretation were to be followed, who are of Opinion, that by *Praying and Propheſying* here, was meant to be preſent in the Aſſembly, and joyning with the Congregation in the Prayers that were made, or Hymns that were ſung, or in hearing the Reading and Expoſition of the Holy Scriptures there. But againſt this, that the hearing of Preaching or Propheſying was never called *Preaching* or *Propheſying*, is ſo unanſwerable an Objection, that I think there can be no Reply to it.

The caſe in ſhort ſeems to be this: The Men pray'd and propheſy'd in the Aſſemblies, and did it with their Heads uncovered; The Women alſo ſometimes prayed and propheſied too in the Aſſemblies, which when they did, they thought, during their performing that Action, they

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Neronis 3.

PARAPHRASE. TEXT.

to take notice, that Christ is the Head to which every Man is subjected, and the Man is the Head

every man is Christ; and the head of the woman, is

NOTES.

were excused from being vailed, and might be bare-headed, or at least open-faced, as well as the Men. This was that which the Apostle restrains in them, and directs, that though they prayed or prophesied, they were still to remain vailed.

(3.) The next thing to be considered, is, what is here to be understood by *Praying* and *Prophesying*. And that seems to me to be the performing of some particular publick Action in the Assembly by some one Person, which was for that time peculiar to that Person, and whilst it lasted the rest of the Assembly silently assisted. For it cannot be supposed, that when the Apostle says, a Man praying or prophesying, that he means an Action performed in common by the whole Congregation; or if he did, what Pretence could that give the Woman to be unvailed more during the performance of such an Action, than at any other time? A Woman must be vailed in the Assembly, what Pretence then or Claim could it give her to be unvailed, that she joyn'd with the rest of the Assembly, in the Prayer that some one Person made? Such a Praying as this could give no more Ground for her being unvailed, than her being in the Assembly could be thought a Reason for her being unvail'd. The same may be said of Prophesying, when understood to signifie a Woman's joyning with the Congregation in singing the Praises of God. But if the Woman pray'd as the Mouth of the Assembly, *&c.* then it was like she might think she might have the Privilege to be unvailed.

Praying and *Prophesying*, as has been shewn, signifying here the doing some peculiar Action in the Assembly, whilst the rest of the Congregation only assisted, let us in the next place examine what that Action was. As to *Prophesying*, the Apostle in expres's Words tells us, *ch.* 4. 3, & 12. that it was speaking in the Assembly. The same is evident as to *Praying*, that the Apostle means by it praying publickly with an audible Voice in the Congregation, *Vid. ch.* 14. 14——19.

(4.) It is to be observed, that whether any one prayed or prophesied, they did it alone, the rest remaining silent, *ch.* 14. 27——33. So that even in these extraordinary Praises which any one sung to God by the immediate Motion and Impulse of the Holy Ghost, which was one of the Actions called Prophesying, they sung alone. And indeed how could it be otherwise? For who could joyn with the Person so prophesying in things dictated to him alone by the Holy Ghost, which the others could not know, till the Person prophesying uttered them?

(5.) Prophesying, as St. *Paul* tells, *ch.* 14. 3. was speaking unto others to Edification, Exhortation and Comfort: But every Speaking to others to any of these ends, was not Prophesying, but only then when such Speaking was a spiritual Gift performed by the immediate and extraordinary Motion of the Holy Ghost, *Vid.* ch. 14. 1. 12, 24, 30. For example, singing Praises to God was called Prophesying; but we see when *Saul* prophesied, the Spirit of God fell upon him, and he was turned into another Man, 1 *Sam.* 10. 6. Nor do I think any place in the New Testament can be produced wherein prophesying signifies bare reading of the Scripture, or any other Action performed without a supernatural Impulse and Assistance of the Spirit of God. This we are sure, that the Prophesying which St. *Paul* here speaks of, is one of the extraordinary Gifts given by the Spirit of God, *Vid.* ch. 12. 10. Now that the Spirit of God, and the Gift of Prophesie should be poured out upon Women as well as Men, in the time of the Gospel, is plain from *Acts* 11. 17. and then where could be a fitter place for them to utter their Prophesies in than the Assemblies?

It is not unlikely what one of the most learned and sagacious of our Interpreters of Scrip-
Mr. Mede ture suggests upon this place, *viz.* That Christian Women might, out of a Vanity incident
Disc. 16. to that Sex, propose to themselves and affect an Imitation of the Priests and Propheteses of the

TEXT. PARAPHRASE.

the man; and the head of Christ, is God.

Head to which every Woman is subjected; and that the Head or Superior to Christ him-

NOTES.

the Gentiles, who had their Faces uncovered when they uttered their Oracles, or officiated in their Sacrifices: But I cannot but wonder that that very acute Writer should not see that the bare being in the Assembly could not give a Christian Woman any pretence to that Freedom. None of the *Bacchai* or *Pythia* quitted their ordinary modest guise, but when she was as the Poets express it, *Rapta* or *plena Deo*, possessed and hurried by the Spirit she served. And so, possibly, a Christian Woman, when she found the Spirit of God poured out upon her, as *Joel* expresses it, exciting her to pray or sing Praises to God, or discover any Truth immediately revealed to her, might think it convenient for her better uttering of it to be uncovered, or at least to be no more restrained in her Liberty of shewing her self, than the Female Priests of the Heathens were when they delivered their Oracles: But yet even in these Actions the Apostle forbids the Women to unvail themselves.

St. *Paul*'s forbidding Women to speak in the Assemblies, will probably seem a strong Argument against this: But when well considered, will perhaps prove none. There be two places wherein the Apostle forbids Women to speak in the Church, 1 *Cor.* 14. 34, 35. & 1 *Tim.* 2. 11, 12. He that shall attentively read and compare these together, may observe that the Silence enjoyn'd the Woman, is for a Mark of their Subjection to the Male Sex: And therefore what in the one is expressed by *keeping Silence, and not speaking, but being under Obedience*, in the other is called, *being in silence with all Subjection, not teaching nor usurping Authority over the Man.* The Women in the Churches were not to assume the Personage of Doctors, or speak there as Teachers; this carried with it the appearance of Superiority, and was forbidden. Nay, they were not so much as to ask Questions there, or to enter into any sort of Conference. This shews a kind of Equality, and was also forbidden: But yet tho' they were not to speak in the Church in their own Names, or as if they were raised by the Franchises of Christianity, to such an Equality with the Men, that where Knowledge or Presumption of their own Abilities emboldened them to it, they might take upon them to be Teachers and Instructors of the Congregation, or might at least enter into Questionings and Debates there. This would have had too great an air of standing upon even ground with the Men, and would not have well comported with the Subordination of the Sex. But yet this Subordination which God, for Order's sake, had instituted in the World, hinder'd not, but that by the supernatural Gifts of the Spirit he might make use of the weaker Sex to any extraordinary Function whenever he thought fit, as well as he did of the Men. But yet when they thus either prayed or prophesied by the Motion and Impulse of the Holy Ghost, Care was taken that whilst they were obeying God, who was pleas'd by his Spirit to set them a speaking, the Subjection of their Sex should not be forgotten, but own'd and preserv'd by their being covered. The Christian Religion was not to give Offence by any Appearance or Suspicion that it took away the Subordination of the Sexes, and set the Women at liberty from their natural Subjection to the Man. And therefore we see that in both these Cases, the aim was to maintain and secure the confessed Superiority and Dominion of the Man, and not permit it to be invaded so much as in appearance. Hence the Arguments in the one Case for Covering, and in the other for Silence, are all drawn from the natural Superiority of the Man, and the Subjection of the Woman. In the one the Woman, without an extraordinary Call, was to keep silent, as a Mark of her Subjection: In the other, where she was to speak by an extraordinary Call and Commission from God, she was yet to continue the Profession of her Subjection in keeping her self covered. Here by the way it is to be observed, that there was extraordinary praying to God by the Impulse of the Spirit, as well as speaking unto Men for their Edification, Exhortation and Comfort: *Vid.* ch. 14. 15. Rom. 8. 26. Jude 20. These things being premised, let us follow the Thread of St. *Paul*'s Discourse.

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PARAPHRASE.

4. ſelf, is God. Every Man that prayeth or propheſieth, *i. e.* by the Gift of the Spirit of God, ſpeaketh in the Church for the edifying, exhorting and comforting of the Congregation, having his Head covered, diſhonoureth Chriſt his Head, by appearing in a Garb not becoming the Authority and Dominion which God through Chriſt has given him over all the things of this World, the covering of the Head
5. being a Mark of Subjection: But on the contrary, a Woman praying or propheſying in the Church with her Head uncovered, diſhonoureth the Man, who is her Head, by appearing in a Garb that diſowns her Subjection to him. For to appear bare-headed in publick, is all one as to have her Hair cut off, which is the Garb and Dreſs of the other Sex, and not of
6. a Woman. If therefore it be unſuitable to the Female Sex, to have their Hair ſhorn or ſhaved off, let her for the ſame Reaſon be cover-
7. ed. A Man indeed ought not to be vailed, becauſe he is the Image and Repreſentative of God in his Dominion over the reſt of the World, which is one part of the Glory of God:
8. But the Woman who was made out of the Man, made for him, and in Subjection to him,
9. is matter of Glory to the Man. But the Man not being made out of the Woman, nor for her, but the Woman made out of, and for the
10. Man, ſhe ought for this Reaſon to have a Vail on her Head, in token of her Subjection, becauſe
11. of the Angels (*u*). Nevertheleſs the Sexes have not a Being one without the other, nei-

TEXT.

4 Every man praying or propheſying, having his head covered, diſhonoureth his head.

5 But every woman that prayeth, or propheſieth with her head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover his head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cauſe ought the woman to have power on her head, becauſe of the angels.

11 Nevertheleſs, neither is the man without the wo-

NOTES.

10 (*u*) What the meaning of theſe Words is, I confeſs I do not underſtand.

ther

TEXT. PARAPHRASE.

man, neither the woman without the man in the Lord.

32 For as the woman is of the man, even so is the man also by the woman: but all things of God.

13 Judge in your selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her, for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

ther the Man without the Woman, or the Woman without the Man, the Lord so ordering it. For as the first Woman was made out of the Man, so the Race of Men ever since is continued and propagated by the Female Sex: but they and all other things had their Being and Original from God. Be you your selves Judges, whether it be decent for a Woman to make a Prayer to God in the Church uncovered. Does not even Nature, that has made and would have the Distinction of Sexes preserved, teach you, that if a Man wear his Hair long, and dressed up after the manner of Women, it is misbecoming and dishonourable to him? But to a Woman, if she be curious about her Hair, in having it long, and dressing her self with it, it is a Grace and Commendation, since her Hair is given her for a Covering. But if any shew himself to be a Lover of Contention (*w*), we the Apostles have no such Custom, nor any of the Churches of God. 12. 13. 14. 15. 16.

NOTES.

16 (*w*) Why may not this *Any one* be understood of the false Apostle here glanced at?

SECT. VIII.

CHAP. XI. 17——34.

CONTENTS.

ONE may observe from several Passages in this Epistle, that several Judaical Customs were crept into the *Corinthian* Church. This Church being of St. *Paul*'s own planting, who spent two Years at

An.Ch.57. Neronis 3. at *Corinth* in forming it; it is evident these Abuses had their rise from some other Teacher; who came to them after his leaving them, which was about five Years before his writing this Epistle. These Disorders therefore may with Reason be ascribed to the Head of the Faction that opposed St. *Paul*, who, as has been remarked, was a Jew, and probably Judaized. And that 'tis like was the Foundation of the great Opposition between him and St. *Paul*, and the Reason why St. *Paul* labours so earnestly to destroy his Credit amongst the *Corinthians*; this sort of Men being very busie, very troublesome, and very dangerous to the Gospel, as may be seen in other of St. *Paul*'s Epistles, particularly that to the *Galatians*.

The celebrating the Passover amongst the Jews, was plainly the eating of a Meat distinguished from other ordinary Meals by several peculiar Ceremonies. Two of these Ceremonies were eating of Bread solemnly broken, and drinking a Cup of Wine call'd the Cup of Blessing. These two our Saviour transferr'd into the Christian Church, to be used in their Assemblies for a Commemoration of his Death and Sufferings. In celebrating this Institution of our Saviour, the Judaizing *Corinthians* followed the Jewish Custom of eating their Passover: They eat the Lord's Supper as a part of their Meat, bringing their Provisions into the Assembly, where they eat divided into distinct Companies, some Feasting to excess, whilst others, ill provided, were in want. This eating thus in the publick Assembly, and mixing the Lord's Supper with their ordinary Meal, as a part of it, with other Disorders and Indecencies accompanying it, is the Matter of this Section. These Innovations he tells them here he as much blames, as in the beginning of this Chapter he commends them for keeping to his Directions in some other things.

PARAPHRASE.

17. THO' what I said to you concerning Womens Behaviour in the Church was not without Commendation of you, yet this that I am now going to speak to you of, is without praising you, because you so order your Meetings in your Assemblies, that they are not to
18. your Advantage, but Harm. For first I hear that when you come together in the Church, you fall into Parties, and I partly believe it;

TEXT.

17 NOW in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Be-

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TEXT.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's supper.

21 For in eating every one taketh before other, his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also

PARAPHRASE.

Because there must be Divisions and Factions amongst you, that those who stand firm upon Trial may be made manifest amongst you. 19.

You come together it's true in one place, and there you eat, but yet this makes it not to be the eating of the Lord's Supper. For in eating you eat not together, but every one takes his own Supper one before another (x). Have ye not Houses to eat and drink in at home for satisfying your Hunger and Thirst? Or have ye a Contempt for the Church of God, and take a pleasure to put those out of countenance, who have not wherewithal to Feast there as you do? What is it I said to you, that I praise you (y) for retaining what I delivered to you? In this occasion indeed I praise you not for it. For what I received concerning this Institution 23.

NOTES.

21 (x) To understand this we must observe,

(1.) That they had sometimes Meetings on purpose only for eating the Lord's Supper, *ver.* 33.

(2.) That to those Meetings they brought their own Supper, *ver.* 21.

(3.) That tho' every one's Supper were brought into the common Assembly, yet it was not to eat in common, but every one fell to his own Supper apart, as soon as he and his Supper were there ready for one another, without staying for the rest of the Company, or communicating with them in eating, *ver.* 21, 33.

In this St. *Paul* blames three things especially;

1*st*, That they eat their common Food in the Assembly, which was to be eaten at home in their Houses, *ver.* 22, 34.

2*dly*, That tho' they eat in the common Meeting-place, yet they eat separately every one his own Supper apart. So that the Plenty and Excess of some sham'd the Want and Penury of others, *ver.* 22. Hereby also the Divisions amongst them were kept up, *ver.* 18. they being as so many separated and divided Societies, not as one united Body of Christians commemorating their common Head, as they should have been in celebrating the Lord's Supper, *ch.* 10. 16, 17.

3*dly*, That they mixed the Lord's Supper with their own, eating it as a part of their ordinary Meal, where they made not that Discrimination between it and their common Food, as they should have done, *ver.* 29.

22 (y) He here plainly refers to what he had said to them, *ver.* 2. where he praised them for remembring him in all things, and for retaining τὰς παραδόσεις καθὼς παρέδωκα, what he had delivered to them. This Commendation he here retracts, for in this matter of Eating the Lord's Supper, they did not retain ὃ παρέδωκα, *ver.* 23. what he had *delivered* to them, which therefore in the immediately following Words he repeats to them again.

from

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PARAPHRASE.

from the Lord himſelf, that I delivered unto you when I was with you; and it was this, *viz.* That the Lord Jeſus, in the Night wherein he was betray'd, took Bread, and having
24. given Thanks brake it, and ſaid, Take, eat, this is my Body which is broken for you, this
25. do in remembrance of me. So likewiſe he took the Cup alſo, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood, this do ye as often as ye do it in re-
26. membrance of me. So that the eating of this Bread, and the drinking of this Cup of the Lord's Supper, is not to ſatisfie Hunger and Thirſt, but to ſhew forth the Lord's Death
27. till he comes. Inſomuch that he who eats this Bread, and drinks this Cup of the Lord in an unworthy manner (z), not ſuitable to that end, ſhall be guilty of a miſ-uſe of the
28. Body and Blood of the Lord (a). By this Inſtitution therefore of Chriſt, let a Man examine himſelf (b), and according to

TEXT.

I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread:

And when he had gi- 24
ven thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the ſame manner 25
alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat 26
this bread, and drink this cup, ye do ſhew the Lord's death till he come.

Wherefore, whoſoever 27
ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

But let a man examine 28
himſelf, and ſo let him eat

NOTES.

27 (z) Ἀναξίως, *unworthily.* Our Saviour in the Inſtitution of the Lord's Supper tells the Apoſtles, that the Bread and the Cup were Sacramentally his Body and Blood, and that they were to be eaten and drunk in remembrance of him, which as St. *Paul* interprets it, *ver.* 26. was to ſhew forth his Death till he came. Whoever therefore eat and drank them, ſo as not ſolemnly to ſhew forth his Death, followed not Chriſt's Inſtitution, but uſed them *unworthily*, i. e. not to the end to which they were inſtituted. This makes St. *Paul* tell them, *ver.* 20. that their coming together to eat it as they did, *viz.* the Sacramental Bread and Wine promiſcuouſly with their other Food, as a part of their Meal, and that tho' in the ſame place, yet not all together at one time, and in one Company, was not the eating of the Lord's Supper.

(a) Ἔνοχος ἔσται, ſhall be liable to the Puniſhment due to one who makes a wrong uſe of the Sacramental Body and Blood of Chriſt in the Lord's Supper. What that Puniſhment was, *vid.* ver. 30.

28 (b) St. *Paul*, as we have obſerved, tells the *Corinthians*, ver. 20. That to eat it after the manner they did, was not to eat the Lord's Supper. He tells them alſo, *ver.* 29. That to eat it without a due and direct Imitating Regard had to the Lord's Body (for ſo he calls the Sacramental Bread and Wine, as our Saviour did in the Inſtitution) by ſeparating the Bread and Wine from the common uſe of Eating and Drinking for Hunger and Thirſt, was to eat unworthily. To remedy their Diſorders herein, he ſets before them Chriſt's own Inſtitution of this Sacrament; that in it they might ſee the manner and end of its Inſtitution,

and

TEXT. PARAPHRASE.

of that bread, and drink of that cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

to that (c) let him eat of this Bread, and drink of this Cup. For he who eats and drinks after an unworthy manner, without a due Respect had to the Lord's Body in a discriminating (d) and purely Sacramental Use of the Bread and Wine that re- 29.

NOTES.

and by that every one might examine his own Comportment herein, whether it were conformable to that Institution, and suited to that end. In the Account he gives of Christ's Institution, we may observe that he particularly remarks to them, that this Eating and Drinking was no part of common Eating and Drinking for Hunger and Thirst; but was instituted in a very solemn manner, after they had supped, and for another end, *viz.* to represent Christ's Body and Blood, and to be eaten and drunk in remembrance of him: or as St. *Paul* expounds it, to shew forth his Death. Another thing which they might observe in the Institution was, that this was done by all who were present united together in one Company at the same time. All which put together, shews us what the Examination here proposed is. For the Design of the Apostle here being to reform what he found fault with in their celebrating the Lord's Supper, 'tis by that alone we must understand the Directions he gives them about it, if we will suppose he talked pertinently to this captious and touchy People, whom he was very desirous to reduce from the Irregularities they were run into in this matter, as well as several others. And if the account of Christ's Institution be not for their examining their Carriage by it, and adjusting it to it, to what purpose is it here? The Examination therefore proposed was no other but an Examination of their manner of eating the Lord's Supper by Christ's Institution, to see how their Behaviour herein comported with the Institution, and the end for which it was instituted. Which further appears to be so by the Punishment annexed to their Miscarriages herein, which was Infirmities, Sickness, and temporal Death, with which God chastened them, that they might not be condemned with the unbelieving World, *ver.* 30, 32. For if the Unworthiness here spoke of were either Unbelief, or any of those Sins which are usually made the matter of Examination, 'tis to be presumed the Apostle would not wholly have passed them over in Silence: This at least is certain, that the Punishment of these Sins is infinitely greater than that which God here inflicts on unworthy Receivers, whether they who are guilty of them received the Sacrament or no.

(c) Καὶ ἅτως· These Words, as to the Letter, are rightly translated *and so*. But that Translation, I imagine, leaves generally a wrong Sense of the Place in the Mind of an English Reader. For in ordinary speaking these Words, *Let a Man examine, and so let him eat*, are understood to import the same with these: *Let a Man examine, and then let him eat*; as if they signified no more, but that Examination should precede, and Eating follow, which I take to be quite different from the meaning of the Apostle here, whose Sense the whole Design of the Context shews to be this: *I here set before you the Institution of Christ, by that let a Man examine his Carriage,* ἅτως, *and according to that let him eat; Let him conform the manner of his eating to that.*

29 (d) Μὴ διακρίνων, not *discriminating*, not putting a Difference between the Sacramental Bread and Wine (which St. *Paul*, with our Saviour, calls Christ's Body) and other Bread and Wine, in the solemn and separate use of them. The *Corinthians*, as has been remark'd, eat the Lord's Supper in, and with their own ordinary Supper, whereby it came not to be sufficiently distinguished (as became a Religious and Christian Observance so solemnly instituted) from common Eating for Bodily Refreshment, nor from the Jewish Pas-

PARAPHRASE.

represent it, draws Punishment *(e)* on himself
30. by so doing. And hence it is that many among you are weak and sick, and a good number
31. are gone to their Graves. But if we would discriminate *(f)* our selves, *i. e.* by our discriminating use of the Lord's Supper, we should
32. not be judged, *i. e.* *(g)* punished by God. But being punished by the Lord, we are corrected *(h)*, that we may not be condemned hereafter with the unbelieving World. Wherefore
33. my Brethren, when you have a meeting for celebrating the Lord's Supper, stay for one another, that you may eat it all together, as Partakers all in common of the Lord's Table,
34. without Division or Distinction. But if any one be hungry, let him eat at home to satisfie his Hunger, that so the Disorder in these Meetings may not draw on you the Punishment

TEXT.

For this cause many are weak and sickly among 30
you, and many sleep.
For if we would judge 31
our selves, we should not be judged.

But when we are judg- 32
ed, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore my bre- 33
thren, when ye come together to eat, tarry one for another.

And if any man hun- 34
ger, let him eat at home; that ye come not together unto condemnation.

NOTES.

chal Supper, and the Bread broken, and the Cup of Blessing used in that; nor did it in this way of eating it in separate Companies, as it were in private Families, shew forth the Lord's Death, as it was designed to do by the Concurrence and Communion of the whole Assembly of Christians, joyntly united in the partaking of Bread and Wine in a way peculiar to them, with reference solely to Jesus Christ. This was that, as appears by this place, which St. *Paul*, as we have already explained, calls *eating unworthily*.

(e) *Damnation*, by which our Translation renders κρίμα, is vulgarly taken for eternal Damnation in the other World, whereas κρίμα here signifies Punishment of another nature, as appears by *ver.* 30, 32.

(f) Διακρίνειν does no where, that I know of, signifie to *judge*, as it is here translated, but always signifies to *distinguish* or *discriminate*, and in this place has the same Signification, and means the same thing that it does *ver.* 29. He is little versed in St. *Paul*'s Writings, who has not observed how apt he is to repeat the same Word he had used before to the same purpose, tho' in a different, and sometimes a pretty hard Construction; as here he applies διακρίνειν, to the Persons discriminating, as in the 29*th* Verse, to the thing to be discriminated, tho' in both places it be put to denote the same Action.

(g) Ἐκρινόμεθα here signifies the same that κρίμα does, *ver.* 29.

32 (h) Παιδευόμεθα properly signifies to be corrected, as Scholars are by their Master for their good.

above-

TEXT. PARAPHRASE.

And the reſt will I ſet in order when I come.

above-mentioned: What elſe remains to be rectified in this matter, I will ſet in order when I come.

SECT. IX.

CHAP. XII. 1——XIV. 40.

CONTENTS.

THE *Corinthians* ſeem to have enquired of St. *Paul*, what Order of Precedency and Preference Men were to have in their Aſſemblies, in regard of their Spiritual Gifts. Nay, if we may gueſs by his Anſwer, the Queſtion they ſeem more particularly to have propoſed, was, Whether thoſe who had the Gift of Tongues, ought not to take place, and ſpeak firſt, and be firſt heard in their Meetings. Concerning this there ſeems to have been ſome Striſe, Maligning and Diſorder amongſt them, as may be collected from *Ch.* 12. 21.——25. & 13. 45. & 14. 40.

To this St. *Paul* anſwers in theſe Three Chapters as followeth.

1. That they had all been Heathen Idolaters, and ſo being Deniers of Chriſt, were in that State none of them *Spiritual:* But that now being Chriſtians, and owning Jeſus to be the Lord, (which could not be done without the Spirit of God) they were all πνευματικοὶ, *Spiritual*; and ſo there was no reaſon for one to undervalue another, as if he were not Spiritual as well as himſelf, *Ch.* 12. 1—3.

2. That tho' there be diverſity of Gifts, yet they are all by the ſame Spirit, from the ſame Lord, and the ſame God working them all in every one, according to his good pleaſure. So that in this reſpect alſo there is no Difference or Precedency; no occaſion for any one's being puffed up, or affecting Priority upon account of his Gifts, *Ch.* 12. 4.——11.

*An.Ch.*57. *Neronis* 3. 3. That the Diverſity of Gifts is for the Uſe and Benefit of the Church, which is Chriſt's Body, wherein the Members (as in the natural Body) of meaner Functions are as much Parts, and as neceſſary in their Uſe to the good of the whole, and therefore to be honoured as much as any other. The Union they have as Members in the ſame Body, makes them all equally ſhare in one another's Good and Evil, gives them a mutual Eſteem and Concern one for another, and leaves no room for Conteſts or Diviſions amongſt them about their Gifts, or the Honour and Place due to them upon that account, *Ch.* 12. 12----41.

4. That tho' Gifts have their Excellency and Uſe, and thoſe who have them may be zealous in the Uſe of them; yet the true and ſure way for a Man to get an Excellency and Preference above others, is the enlarging himſelf in Charity, and excelling in that, without which a Chriſtian, with all his Spiritual Gifts, is nothing.

5. In the compariſon of Spiritual Gifts, he gives thoſe the Precedency which edifie moſt, and in particular prefers Propheſying to Tongues, *Ch.* 14. 1----40.

SECT.

SECT. IX. N. 1.

CHAP. XII. 1——3.

TEXT.

1 NOW concerning ſpiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

PARAPHRASE.

AS to ſpiritual Men, or Men aſſiſted and acted by the Spirit (*i*), I ſhall inform you, for I would not have you be ignorant. 1.
You your ſelves know that you were Heathens ingaged in the Worſhip of Stocks and Stones, dumb ſenſeleſs Idols, by thoſe who were then your Leaders. Whereupon let me tell you, that no one who oppoſes Jeſus Chriſt, or his Religion, has the Spirit of God (*k*). And whoever is brought to own Jeſus to be the Meſſiah, the Lord (*l*), does it by the Holy Ghoſt. And therefore upon account of having the Spirit, you can none of you lay any claim to Superiority: or have any pretence to ſlight any of your Brethren, as not having the Spirit of God as well as you. For all that own our Lord Jeſus Chriſt, and believe in him, do it by the Spirit of God, *i. e.* can do it upon no other Ground, but Revelation coming from the Spirit of God. 2. 3.

NOTES.

1 (*i*) Πνευματικῶν, *Spiritual.* We are warranted by a like uſe of the Word in ſeveral places of St. *Paul*'s Epiſtles, as *ch.* 2. 15. & 14. 37. of this Epiſtle; and *Gal.* 6. 1. to take it here in the Maſculine Gender, ſtanding for Perſons and not Gifts. And the Context obliges us to underſtand it ſo. For if we will have it ſtand for Gifts, and not Perſons, the Senſe and Coherence of theſe three firſt Verſes will be very hard to be made out. Beſides there is Evidence enough in ſeveral Parts of it, that the Subject of St. *Paul*'s Diſcourſe here is πνευματικοί, Perſons endowed with ſpiritual Gifts, contending for Precedency in conſideration of their Gifts. See *ver.* 13, &c. of this Chapter; and to what purpoſe elſe ſays he, *ch.* 14. 5. *Greater* is he that Propheſieth than he that ſpeaketh with Tongues?

3 (*k*) This is ſpoken againſt the Jews, who pretended to the Holy Ghoſt, and yet ſpoke againſt Jeſus Chriſt, and denied that the Holy Ghoſt was ever given to the Gentiles: *Vid. Acts* 10. 45. whether their Judaizing falſe Apoſtle were at all glanced at in this, may be conſidered.

(*l*) *Lord.* What is meant by Lord, ſee *Note*, ch. 8. 6.

SECT.

An. Ch. 57.
Neronis 3.

SECT. IX. N. 2.

CHAP. XII. 4----11.

CONTENTS.

ANother Conſideration which St. *Paul* offers againſt any Contention for Superiority, or Pretence to Precedency, upon account of any ſpiritual Gift, is that thoſe diſtinct Gifts are all of one and the ſame Spirit, by the ſame Lord, wrought in every one by God alone, and all for the Profit of the Church.

PARAPHRASE.

4. BE not miſtaken by the Diverſity of Gifts; for tho' there be Diverſity of Gifts amongſt Chriſtians, yet there is no Diverſity of Spirits, they all come from one and the ſame
5. Spirit; Tho' there be Diverſities of Offices in the Church, yet all the Officers (*m*) have but
6. one Lord. And tho' there be various Influxes whereby Chriſtians are enabled to do extraordinary things (*n*), yet it is the ſame God that works (*o*) all theſe extraordinary Gifts in every
7. one that has them. But the Way or Gift wherein every one, who has the Spirit, is to ſhew it, is given him not for his private Advantage or Honour (*p*), but for the Good and

TEXT.

NOW there are diverſities of gifts, but the ſame Spirit. 4

And there are differences of adminiſtrations, but the ſame Lord. 5

And there are diverſities of operations, but it is the ſame God, which worketh all in all. 6

But the manifeſtation of the Spirit is given to every man to profit withal. 7

NOTES.

5 (*m*) Theſe different Offices are reckoned up, *ver.* 28, &c.

6 (*n*) What theſe ἐνεργήματα were, ſee *ver.* 8——11.

(*o*) They were very properly call'd ἐνεργήματα—*In-workings*, becauſe they were above all humane Power: Men of themſelves could do nothing of them at all, but it was God, as the Apoſtle tells us here, who in theſe extraordinary Gifts of the Holy Ghoſt, did all that was done, it was the effect of his immediate Operation, as St. *Paul* aſſures us in that parallel place, *Phil.* 11. 13. In which Chapter, *ver.* 3, & 14. we find that the *Philippians* ſtood a little in need of the ſame Advice which St. *Paul* ſo at large preſſes here upon the *Corinthians*.

7 (*p*) Vid. *Rom.* 12. 3——8.

Advan-

An Ch. 57. Neronis 3.

TEXT.

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophesie; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

PARAPHRASE.

Advantages of the Church. For instance, to one is given by the Spirit the word of Wisdom (*q*), or the Revelation of the Gospel of Jesus Christ in the full Latitude of it. Such as was given to the Apostles; to another by the same Spirit the Knowledge (*r*) of the true Sense and true Meaning of the Holy Scriptures of the Old Testament, for the explaining and confirmation of the Gospel; To another by the same Spirit is given an undoubting Perswasion (*s*) and stedfast Confidence of performing what he is going about; To another the Gift of curing Diseases by the same Spirit; To another the working of Miracles; To another Prophesie (*t*); To another the discerning by what Spirit Men did any extraordinary Operation; To another Diversity of Languages; To another the Interpretation of Languages. All which Gifts are wrought in Believers by one and the same Spirit, distributing to every one in particular as he thinks fit. 8. 9. 10. 11.

NOTES.

8 (*q*) Σοφία, The Doctrine of the Gospel is more than once in the beginning of this Epistle called the *Wisdom of God*.

(*r*) Γνῶσις is used by St. *Paul* for such a *Knowledge* of the Law and the Prophets.

9 (*s*) In this Sense πίστις *Faith*, is sometimes taken in the New Testament, particularly *ch.* 13. 2. It is difficult, I confess, to define the precise meaning of each word which the Apostle uses in the 8*th*, 9*th* and 10*th* Verses here. But if the Order which St. *Paul* observes in enumerating by 1*st*, 2*d*, 3*d*, the three first Officers set down, *ver.* 28. viz. *First*, *Apostles*; *Secondly*, *Prophets*; *Thirdly*, *Teachers*, have any relation, or may give any light to these three Gifts which are set down in the first place here, *viz. Wisdom*, *Knowledge*, and *Faith*, we may then properly understand by σοφία *Wisdom*, the whole Doctrine of the Gospel, as communicated to the Apostles: By γνῶσις *Knowledge*, the Gift of Understanding the mystical Sense of the Law and the Prophets: and by πίστις *Faith*, the Assurance and Confidence in delivering and confirming the Doctrine of the Gospel, which became διδασκάλους, *Doctors* or *Teachers*. This at least I think may be presumed, that since σοφία and γνῶσις have λόγος joyned to them, and it is said *the word of Wisdom* and the *word of Knowledge*; Wisdom and Knowledge here signifie such Gifts of the Mind as are to be employ'd in preaching.

10 (*t*) Prophesie comprehends these three things, Prediction, Singing by the Dictate of the Spirit, and understanding and explaining the mysterious hidden Sense of Scripture by an immediate Illumination and Motion of the Spirit, as we have already shewn. And that the Prophesying here spoken of was by immediate Revelation, *Vid.* Ch. 14. 29....31.

SECT.

An. Ch. 57. Neronis 3.

SECT. IX. N. 3.

CHAP. XII. 12——31.

CONTENTS.

FROM the neceſſarily different Functions in the Body, and the ſtrict Union, nevertheleſs, of the Members adapted to thoſe different Functions, in a mutual Sympathy and Concern one for another, St. *Paul* here farther ſhews, that there ought not to be any Strife or Diviſion amongſt them about Precedency and Preference upon account of their diſtinct Gifts.

PARAPHRASE.

12. FOR as the Body being but one, hath many Members, and all the Members of the Body, tho' many, yet make but one Body; ſo is Chriſt in reſpect of his myſtical Body the Church. For by one Spirit we are all bapti-
13. zed into one Church, and are thereby made one Body, without any Pre-eminence to the Jew (*u*) above the Gentile, to the Free above the Bond-man: And the Blood of Chriſt which we all partake of in the Lord's Supper, makes us all have one Life, one Spirit, as the ſame Blood diffuſed through the whole Body communicates the ſame Life and Spirit to all the
14. Members. For the Body is not one ſole Member, but conſiſts of many Members, all vitally united in one common Sympathy and Uſe-

TEXT.

FOR as the body is one, 12
and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt.

For by one Spirit are we 13
all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one 14
member, but many.

NOTES.

13 (*u*) The Naming of the Jews here with Gentiles, and ſetting both on the ſame Level when converted to Chriſtianity, may probably be done here by St *Paul* with reference to the falſe Apoſtle, who was a Jew, and ſeems to have claimed ſome Pre-eminence as due to him upon that account. Whereas among the Members of Chriſt, which all make but one Body, there is no Superiority or other Diſtinction, but as by the ſeveral Gifts beſtowed on them by God, they contribute more or leſs to the Edification of the Church.

fulneſs

An. Ch. 57. Neronis 3.

TEXT.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body? is it therefore not of the body?

16 And if the ear ſhall ſay, becauſe I am not the eye, I am not of the body? is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more thoſe members of the body which ſeem to be more feeble are neceſſary.

23 And thoſe members of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there ſhould be no ſchiſm in the body; but that the members ſhould

PARAPHRASE.

fulneſs. If any one have not that Function or Dignity in the Church which he deſires, he muſt not therefore declare that he is not of the Church, he does not thereby ceaſe to be a Member of the Church. There is as much need of ſeveral and diſtinct Gifts and Functions in the Church, as there is of different Senſes and Members in the Body, and the meaneſt and leaſt honourable would be miſſed if it were wanting, and the whole Body would ſuffer by it: Accordingly God hath fitted ſeveral Perſons, as it were ſo many diſtinct Members, to ſeveral Offices and Functions in the Church, by proper and peculiar Gifts and Abilities, which he has beſtowed on them according to his good pleaſure. But if all were but one Member, what would become of the Body? There would be no ſuch thing as a humane Body; no more could the Church be edified and framed into a growing laſting Society, if the Gifts of the Spirit were all reduced to one. But now by the various Gifts of the Spirit beſtowed on its ſeveral Members, it is as a well organized Body, wherein the moſt eminent Member cannot deſpiſe the meaneſt. The Eye cannot ſay to the Hand, I have no need of thee; nor the Head to the Feet, I have no need of you. It is ſo far from being ſo, that the Parts of the Body that ſeem in themſelves weak, are nevertheleſs of abſolute neceſſity. And thoſe Parts which are thought leaſt honourable, we take care always to cover with the more reſpect; and our leaſt graceful Parts have thereby a more ſtudied and adventitious Comelineſs. For our comely Parts have no need of any borrowed Helps or Ornaments. But God hath ſo contrived the Symmetry of

15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

An. Ch. 57. Neronis 3.

PARAPHRASE.

the Body, that he hath added Honour to those Parts that might seem naturally to want it; that there might be no Dis-union, no Schism in
26. the Body, but that the Members should all have the same Care and Concern one for another, and all equally partake and share in the Harm or Honour that is done to any one of
27. them in particular. Now in like manner you are, by your particular Gifts, each of you in his peculiar Station and Aptitude, Members of
28. the Body of Christ, which is the Church, wherein God hath set first some Apostles, secondly Prophets, thirdly Teachers, next Workers of Miracles, then those who have the Gift of Healing, Helpers (*w*), Governours (*x*), and such as are able to speak Diversity of Tongues.
29. Are all Apostles? Are all Prophets? Are all Teachers? Are all Workers of Miracles?
30. Have all the Gift of Healing? Do all speak diversity of Tongues? Are all Interpreters of
31. Tongues? But ye contest one with another, whose particular Gift is best, and most preferible (*y*); but I will shew you a more excellent way, *viz.* Mutual Good-will, Affection and Charity.

TEXT.

have the same care one for another.

And whether one mem- 26
ber suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

Now ye are the body of 27
Christ, and members in particular.

And God hath set some 28
in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all 29
prophets? are all teachers? are all workers of miracles?

Have all the gifts of 30
healing? do all speak with tongues? do all interpret?

But covet earnestly the 31
best gifts: And yet shew I unto you a more excellent way.

SECT.

NOTES.

28 (*w*) Ἀντιλήψεις, *Helps*, Dr. *Lightfoot* takes to be those who accompanied the Apostles, were sent up and down by them in the Service of the Gospel, and baptized those that were converted by them.

(*x*) Κυβερνήσεις, to be the same with discerning of Spirits, *ver.* 10.

31 (*y*) That this is the Apostle's meaning here, is plain, in that there was an Emulation amongst them, and a Strife for Precedency, on account of the several Gifts they had (as we have already observed from several Passages in this Section) which made them in their Assemblies desire to be heard first. This was the Fault the Apostle was here correcting, and 'tis not likely he should exhort them all promiscuously to seek the principal and most eminent Gifts at the end of a Discourse, wherein he had been demonstrating to them by the Example of the humane Body, that there ought to be diversities of Gifts and Functions in the Church, but that there ought to be no Schism, Emulation or Contest amongst them, upon the account of the Exercise of those Gifts. That they were all useful in their places,

SECT. IX. N. 4.

CHAP. XIII. 1-----13.

CONTENTS.

ST. *Paul* having told the *Corinthians* in the laſt Words of the precedent Chapter, that he would ſhew them a more excellent way than the emulous producing of their Gifts in the Aſſembly, he in this Chapter tells them, that this more excellent way is Charity, which he at large explains, and ſhews the Excellency of.

TEXT.

1 THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.

2 And though I have the gift of propheſie, and underſtand all myſteries, and

PARAPHRASE.

IF I ſpeak all the Languages of Men and Angels (z), and yet have not Charity to make uſe of them entirely for the Good and Benefit of others, I am no better than a ſounding Braſs or noiſy Cymbal (a), which fills the Ears of others without any Advantage to its ſelf by the Sound it makes: And if I have the Gift of Propheſie, and ſee in the Law and the Pro- 1. 2.

NOTES.

places, and no Member was at all to be the leſs honoured or valued for the Gift he had, though it were not one of the firſt Rank. And in this Senſe the Word ζηλᾶν is taken in the next Chapter, *ver.* 4. where St. *Paul* purſuing the ſame Argument, exhorts them to mutual Charity, good Will and Affection, which he aſſures them is preferable to any Gifts whatſoever. Beſides, to what purpoſe ſhould he exhort them to *covet earneſtly the beſt Gifts*, when the obtaining of this or that Gift did not at all lie in their Deſires or Endeavours, the Apoſtle having juſt before told them, *ver.* 11. that *the Spirit divides thoſe Gifts to every Man ſeverally as he will*, and thoſe he writ to had their Allotment already. He might as reaſonably, according to his own Doctrine, in this very Chapter, bid the Foot covet to be the Hand, or the Ear to be the Eye. Let it be remembred therefore to rectifie this, that St. *Paul* ſays, *ver.* 17. of this Chapter; If the whole Body were the Eye, where were the Hearing? &c. St. *Paul* does not uſe to croſs his own Deſign, nor contradict his own Reaſoning.

1 (z) *Tongues of Angels* are mentioned here according to the Conception of the Jews.

(a) A Cymbal conſiſted of two large hollowed Plates of Braſs, with broad Brims, which were ſtruck one againſt another, to fill up the Symphony in great Conſorts of Muſick; they made a great deep Sound, but had ſcarce any variety of muſical Notes.

PARAPHRASE.

phets all the Myſteries (*b*) contained in them, and comprehend all the Knowledge they teach; And if I have Faith to the higheſt degree and power of Miracles, ſo as to be able to remove Mountains (*c*), and have not Charity, I am no-
3. thing; I am of no value: And if I beſtow all I have in relief of the Poor, and give my ſelf to be burnt, and have not Charity, it profits
4. me nothing. Charity is long-ſuffering, is gentle and benign, without Emulation, Inſolence, or being puffed up, is not ambitious, nor at all
5. ſelf-intereſſed, is not ſharp upon others Failings, or inclined to ill Interpretations: Chari-
6. ty rejoyces with others when they do well, and when any thing is amiſs, is troubled, and co-
7. vers their Failings: Charity believes well, hopes well of every one, and patiently bears
8. with every thing (*d*): Charity will never ceaſe as a thing out of uſe, but the Gifts of Propheſie and Tongues, and the Knowledge whereby Men look into, and explain the meaning of the Scriptures, the time will be when they will be
9. laid aſide, as no longer of any uſe, for the Knowledge we have now in this State, and the Explication we give of Scripture is ſhort, par-

TEXT.

all knowledge; and tho' I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

And though I beſtow 3
all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity ſuffereth long, 4
and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up.

Doth not behave it ſelf 5
unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.

Rejoyceth not in iniqui- 6
ty, but rejoyceth in the truth:

Beareth all things, be- 7
lieveth all things, hopeth all things, endureth all things.

Charity never faileth: 8
but whether there be propheſies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge it ſhall vaniſh away.

For we know in part 9
and we propheſie in part.

NOTES.

2 (*b*) Any Predictions relating to our Saviour, or his Doctrine, or the times of the Goſpel, contained in the Old Teſtament, in Types, or figurative and obſcure Expreſſions, not underſtood before his coming, and being revealed to the World, St. *Paul* calls *Myſtery*, as may be ſeen all through his Writings. So that *Myſtery* and *Knowledge* are Terms here uſed by St. *Paul* to ſignifie Truths concerning Chriſt to come, contained in the Old Teſtament; and *Propheſie*, the underſtanding of the Types and Propheſies containing thoſe Truths, ſo as to be able to explain them to others.

(*c*) *To remove Mountains*, is to do what is next to impoſſible.

7 (*d*) May we not ſuppoſe that in this Deſcription of Charity, St. *Paul* intimates, and tacitly reproves their contrary Carriage in their Emulation and Conteſts about the Dignity and Preference of their ſpiritual Gifts?

tial

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TEXT.	PARAPHRASE.	
10 But when that which is perfect is come, then that which is in part shall be done away.	tial and defective. But when hereafter we shall be got into the State of Accomplishment and Perfection, wherein we are to remain in the other World, there will no longer be any need of these imperfecter ways of Information, whereby we arrive at but a partial Knowledge here.	10.
11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.	Thus when I was in the imperfect State of Childhood, I talk'd, I understood, I reasoned after the imperfect manner of a Child: but when I came to the State and Perfection of Manhood, I laid aside those childish ways.	11.
12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.	Now we see but by Reflection the dim, and as it were enigmatical Representation of things: but then we shall see things directly, and as they are in themselves, as a Man sees another when they are Face to Face. Now I have but a superficial partial Knowledge of things, but then I shall have an intuitive comprehensive Knowledge of them, as I my self am known, and lie open to the view of superiour Seraphick Beings, not by the obscure and imperfect way of Deductions and Reasoning.	12.
13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.	But then even in that State, Faith, Hope and Charity will remain: But the greatest of the three is Charity.	13.

SECT.

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SECT. IX. N. 5.

CHAP. XIV. 1------40.

CONTENTS.

ST. *Paul* in this Chapter concludes his Anſwer to the *Corinthians*, concerning ſpiritual Men and their Gifts; and having told them that thoſe were moſt preferable that tended moſt to Edification, and particularly ſhewn that Propheſie was to be preferred to Tongues, he gives them Directions for the decent, orderly and profitable Exerciſe of their Gifts in their Aſſemblies.

PARAPHRASE.

1. LET your Endeavours, let your Purſuit therefore be after Charity; not that you ſhould neglect the uſe of your ſpiritual Gifts (*e*), eſpecially the Gift of Propheſie: For he that

TEXT.

FOllow after charity, 1 and deſire ſpiritual gifts, but rather that ye may propheſie.

NOTES.

1 (*e*) Ζηλᾶτε τὰ πνευματικά. That ζηλᾶν does not ſignifie to *covet* or *deſire*, nor can be underſtood to be ſo uſed by St. *Paul* in this Section, I have already ſhewn, *ch.* 12. 31. That it has here the Senſe that I have given it, is plain from the ſame Direction concerning ſpiritual Gifts, repeated, *ver.* 39. in theſe words, ζηλᾶτε τὸ προφητεύειν καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε, the meaning in both places being evidently this; That they ſhould not neglect the uſe of their ſpiritual Gifts, eſpecially they ſhould in the firſt place cultivate and exerciſe the Gift of Propheſying, but yet ſhould not wholly lay aſide the ſpeaking with variety of Tongues in their Aſſemblies. It will perhaps be wondred why St. *Paul* ſhould imploy the word ζηλᾶν in ſo unuſual a Senſe, but that will eaſily be accounted for, if what I have remarked, *ch.* 14, 15. concerning St. *Paul*'s Cuſtom of repeating words be remembred. But beſides, what is familiar in St. *Paul*'s way of Writing, we may find a particular Reaſon for his repeating the word ζηλᾶν here, tho' in a ſomewhat unuſual Signification. He having by way of Reproof told them, that they did ζηλοῦν τὰ χαρίσματα τὰ χείττονα, had an Emulation, or made a ſtir about whoſe Gifts were beſt, and were therefore to take place in their Aſſemblies, to prevent their thinking that ζηλᾶν might have too harſh a meaning (for he is in all this Epiſtle very tender of offending them, and therefore ſweetens all his Reproofs as much as poſſible) he here takes it up again, and uſes it more than once in a way that approves and adviſes that they ſhould ζηλοῦν πνευματικά, whereby yet he means no more but that they ſhould not neglect their ſpiritual Gifts: He would have them uſe them in their Aſſemblies, but yet in ſuch Method and Order as he directs.

ſpeaks

TEXT.

2 For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue: edifieth himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh

PARAPHRASE.

speaks in an unknown Tongue (*f*), speaks to God alone, but not to Men, for no body understands him; the things he utters by the Spirit in an unknown Tongue, are Mysteries, things not understood by those who hear them. 2.

But he that prophesieth (*g*), speaks to Men who are exhorted and comforted thereby, and help'd forwards in Religion and Piety. 3.

He that speaks in an unknown Tongue (*h*) edifies himself alone, but he that prophesieth, edifieth the Church. 4.

I wish that ye had all the Gift of Tongues, but rather that ye all prophesied, for greater is he that prophesieth, than he that speaks with Tongues, unless he interprets what 5.

NOTES.

2 (*f*) He who attentively reads this Section about spiritual Men and their Gifts, may find reason to imagine, that it was those who had the Gift of Tongues who caused the Disorder in the Church at *Corinth*, by their forwardness to speak, and striving to be heard first, and so taking up too much of the time in their Assemblies, in speaking in unknown Tongues. For the remedying this Disorder, and better regulating of this matter amongst other things, they had recourse to St. *Paul*: He will not easily avoid thinking so, who considers,

1*st*, That the first Gift which St. *Paul* compares with Charity, *Ch.* 13. and extremely undervalues, in comparison of that Divine Vertue, is the Gift of Tongues. As if that were the Gift they most affected to shew, and most valued themselves upon; as indeed it was in it self most fitted for Ostentation in their Assemblies of any other, if any one were inclined that way: And that the *Corinthians* in their present State, were not exempt from Emulation, Vanity and Ostentation, is very evident.

2*dly*, That *Ch.* 14. when St. *Paul* compares their spiritual Gifts one with another, the first, nay and only one, that he debases and depreciates in comparison of others, is the Gift of Tongues, which he discourses of for above 20 Verses together, in a way fit to abate a too high Esteem, and a too excessive Use of it in their Assemblies, which we cannot suppose he would have done, had they not been guilty of some such Miscarriages in the case whereof the 24*th* Verse is not without an Intimation.

3*dly*, When he comes to give Directions about the Exercise of their Gifts in their Meetings, this of Tongues is the only one that he restrains and limits, *ver.* 27, 28.

3 (*g*) What is meant by Prophesying, see *Ch.* 12. 10.

4 (*h*) By γλώσσῃ, *unknown Tongue*, Dr. *Lightfoot* in this Chapter understands the Hebrew Tongue, which, as he observes, was used in the Synagogue in reading the Sacred Scripture, in praying and in preaching. If that be the meaning of *Tongue* here, it suits well the Apostle's Design, which was to take them off from their Jewish false Apostle, who probably might have encouraged and promoted this speaking of Hebrew in their Assemblies.

He

PARAPHRASE.

he delivers in an unknown Tongue, that the
6. Church may be edified by it. For example,
should I apply my self to you in a Tongue you
knew not, what good should I do you, unless
I interpreted to you what I said, that you
might understand the Revelation, or Know-
ledge, or Propheſie, or Doctrine (*i*) contained
7. in it? Even inanimate Instruments of Sound,
as Pipe, or Harp, are not made use of to make
an insignificant Noise, but distinct Notes ex-
pressing Mirth, or Mourning, or the like, are
play'd upon them, whereby the Tune and
8. Composure is understood. And if the Trum-
pet sound not some Point of War that is un-
derstood, the Soldier is not thereby instructed
9. what to do. So likewise ye, unless with the
Tongue which you use, utter Words of a clear
and known Signification to your Hearers, you
talk to the Wind, for your Auditors under-
10. stand nothing that you say. There is a great
number of significant Languages in the World,
I know not how many, every Nation has its
11. own; if then I understand not another's Lan-
guage, and the Force of his Words, I am to
him when he speaks, a Barbarian, and what-

TEXT.

with tongues, except he interpret, that the church may receive edifying.

Now brethren, if I come 6
unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

And even things with- 7
out life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

For if the trumpet give 8
an uncertain sound, who shall prepare himself to the battel?

So likewise you, except 9
ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air.

There are, it may be, 10
so many kinds of voices in the world, and none of them is without signification.

Therefore if I know not 11
the meaning of the voice,

NOTES.

6 (*i*) 'Tis not to be doubted but these four distinct Terms used here by the Apostle, had each his distinct Signification in his Mind and Intention, whether what may be collected from these Epistles, may sufficiently warrant us to understand them in the following Significations, I leave to the Judgment of others. 1*st*, Ἀποκάλυψις, *Revelation*, something revealed by God immediately to the Person; *Vid.* ver. 30. 2*dly*, Γνῶσις, *Knowledge*: The understanding the Mystical and Evangelical Sense of Passages in the Old Testament, relating to our Saviour and the Gospel. 3*dly*, Προφητεία, *Propheſie*, an inspired Hymn, *vid.* ver. 26. 4*thly*, Διδαχὴ, *Doctrine*: Any Truth of the Gospel concerning Faith or Manners. But whether this, or any other precise meaning of these Words can be certainly made out now, it is perhaps of no great necessity to be over-curious; it being enough for the understanding the Sense and Argument of the Apostle here, to know that these Terms stand for some intelligible Discourse tending to the Edification of the Church, tho' of what kind each of them was in particular we certainly know not.

ever

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TEXT.

I shall be unto him that speaketh, a barbarian; and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will

PARAPHRASE.

ever he says is all gibberish to me: And so is it with you, ye are Barbarians to one another, as far as ye speak to one another in unknown Tongues. But since there is Emulation amongst you concerning spiritual Gifts, seek to abound in the Exercise of those which tend most to the Edification of the Church. Wherefore let him that speaks an unknown Tongue, pray that he may interpret what he says. For if I pray in the Congregation in an unknown Tongue, my Spirit it is true accompanies my Words which I understand, and so my Spirit prays (*k*), but my meaning is unprofitable to others who understand not my Words. What then is to be done in the case? Why, I will, when moved to it by the Spirit, pray in an unknown Tongue, but so that my meaning (*l*) may be understood by others, *i. e.* I will not do it but when there is some body by to interpret (*m*):

12. 13. 14. 15.

NOTES.

14 (*k*) This is evident from *ver.* 4. where it is said, *He that speaketh with a Tongue edifieth himself.*

15 (*l*) I will not pretend to justifie this Interpretation of τῷ νοΐ, by the exact Rules of the Greek Idiom; but the Sense of the place will, I think, bear me out in it. And as there is occasion often to remark, he must be little versed in the Writing of St. *Paul*, who does not observe, that when he has used a Term, he is apt to repeat it again in the same Discourse in a way peculiar to himself, and somewhat varied from its ordinary Signification. So having here in the foregoing Verse used νοῦς for the Sentiment of his own Mind, which was unprofitable to others when he pray'd in a Tongue unknown to them, and opposed it to πνεῦμα, which he used there for his own Sense, accompanying his own Words, intelligible to himself, when by the Impulse of the Spirit he pray'd in a Foreign Tongue, he here in this Verse continues to use praying, τῷ πνεύματι, and τῷ νοΐ, in the same Opposition, the one for praying in a strange Tongue, which alone his own Mind understood, and accompanied: The other for praying, so as that the meaning of his Mind in those Words he uttered, was made known to others, so that they were also benefited. This use of πνεύματι is farther confirmed in the next Verse: And what he means by νοΐ here, he expresses by διὰ νοὸς, *ver.* 19. and there explains the meaning of it.

(*m*) For so he orders in the use of an unknown Tongue, *ver.* 27.

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And ſo I will do alſo in Singing (*n*), I will ſing by the Spirit in an unknown Tongue, but I will take care that the meaning of what I ſing ſhall be underſtood by the Aſſiſtants. And
16. thus ye ſhould all do in all like Caſes. For if thou by the Impulſe of the Spirit giveſt Thanks to God in an unknown Tongue, which all underſtand not, how ſhall the Hearer who in this reſpect is unlearned, and being ignorant in that Tongue, knows not what thou ſayeſt, how ſhall he ſay Amen? How ſhall he joyn in the Thanks which he underſtands not?
17. Thou indeed giveſt Thanks well, but the other
18. is not at all edified by it. I thank God I ſpeak
19. with Tongues more than you all, but I had rather ſpeak in the Church five Words that are underſtood, that I might inſtruct others alſo, than in an unknown Tongue ten thouſand
20. that others underſtand not. My Brethren, be not in Underſtanding Children, who are apt to be taken with the Novelty or Strangeneſs of things: In Temper and Diſpoſition be as Children void of Malice (*o*), but in Matters of Underſtanding be ye perfect Men, and uſe your
21. Underſtandings (*p*). Be not ſo zealous for the uſe of unknown Tongues in the Church, they are not ſo proper there: It is written in the

TEXT.

ſing with the ſpirit, and I will ſing with the underſtanding alſo.

Elſe when thou ſhalt 16
bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

For thou verily giveſt 17
thanks well, but the other is not edified.

I thank my God, I 18
ſpeak with tongues more than you all:

Yet in the church I had 19
rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue.

Brethren, be not chil- 20
dren in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

In the law it is writ- 21
ten, With men of other tongues, and other lips

NOTES.

(*n*) Here it may be obſerved, that as in their publick Prayer one pray'd, and the others held their Peace; ſo it was in their Singing, at leaſt in that Singing which was of *extempore* Hymns by the Impulſe of the Spirit.

20 (*o*) By κακία, *Malice*, I think is here to be underſtood all ſorts of ill temper of Mind, contrary to the Gentleneſs and Innocence of Childhood, and in particular their Emulation and Striſe about the Exerciſe of their Gifts in their Aſſemblies.

(*p*) Vid. *Rom.* 16. 19. *Eph.* 4. 13 —— 15.

Law

TEXT.

will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine,

PARAPHRASE.

Law (*q*), With Men of other Tongues and other Lips will I speak unto this People: And yet for all that will they not hear me, saith the Lord. So that you see the speaking of strange Tongues miraculously is not for those who are already converted, but for a sign to those who are Unbelievers: But Prophesie is for Believers, and not for Unbelievers: and therefore fitter for your Assemblies. If therefore when the Church is all come together, you should all speak in unknown Tongues, and Men unlearned or Unbelievers should come in, would they not say that you are mad? But if ye all prophesie, and an Unbeliever or ignorant Man come in, the Discourses he hears from you reaching his Conscience, and the secret Thoughts of his Heart, he is convinced, and wrought upon, and so falling down worships God, and declares that God is certainly amongst you. What then is to be done, Brethren? When ye come together, every one is ready (*r*), one with a Psalm, another with a Doctrine; another with a strange Tongue, another with a Revelation, another with Interpretation. Let

22. 23. 24. 25. 26.

NOTES.

21 (*q*) The Books of Sacred Scripture delivered to the Jews by Divine Revelation, under the Law, before the time of the Gospel, which we now call the Old Testament, are in the Writings of the New Testament called sometimes *the Law, the Prophets, and the Psalms*, as *Luke* 24. 44. sometimes *the Law and the Prophets*, as *Acts* 24. 14. And sometimes they are all comprehended under this one Name, *the Law*, as here, for the Passage cited is in *Isaiah*.

26 (*r*) 'Tis plain by this whole Discourse of the Apostle's, that there were Contentions and Emulations amongst them for Precedency of their Gifts, and therefore I think ἕκαστος ἔχει, may be render'd, *every one is ready*, as impatient to be first heard. If there were no such Disorder amongst them, there would have been no need for the Regulations given in the end of this Verse, and the 7 Verses following, especially *ver.* 31, 32. where he tells them, they all may prophesie one by one, and that the Motions of the Spirit were not so ungovernable, as not to leave a Man Master of himself. He must not think himself under a necessity of speaking as soon as he found any Impulse of the Spirit upon his Mind.

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PARAPHRASE.

27. all things be done to Edification, even though (*s*) any one ſpeak in an unknown Tongue, which is a Gift that ſeems leaſt intended for Edification (*t*); let but two or three at moſt, at any one meeting, ſpeak in an unknown Tongue, and that ſeparately one after another, and let
28. there be but one Interpreter (*u*). But if there be no body preſent that can interpret, let not any one uſe his Gift of Tongues in the Congregation, but let him ſilently within himſelf
29. ſpeak to himſelf, and to God. Of thoſe who have the Gift of Propheſie, let but two or three ſpeak at the ſame Meeting, and let the others
30. examine and diſcuſs it. But if during their Debate the meaning of it be revealed to one that ſits by, let him that was diſcourſing of
31. it before give off. For ye may all propheſie one after another, that all may in their turns be Hearers, and receive Exhortation and In-
32. ſtruction. For the Gifts of the Holy Ghoſt are not like the Poſſeſſion of the Heathen Prieſts, who are not Maſters of the Spirit that poſſeſſes them. But Chriſtians, however filled

TEXT.

ſtrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

If any man ſpeak in an 27
unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret.

But if there be no in- 28
terpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

Let the prophets ſpeak 29
two or three, and let the other judge.

If any thing be reveal- 30
ed to another that ſitteth by, let the firſt hold his peace.

For ye may all prophe- 31
ſie one by one, that all may learn, and all may be comforted.

And the ſpirits of the 32
prophets are ſubject to the prophets.

NOTES.

27 (*s*) St. *Paul* has ſaid in this Chapter as much as conveniently could be ſaid to reſtrain their ſpeaking in unknown Tongues in their Aſſemblies, which ſeems to be that wherein the Vanity and Oſtentation of the *Corinthians* was moſt forward to ſhew it ſelf. It is not, ſays he, a Gift intended for the Edification of Believers; however, ſince you will be exerciſing it in your Meetings, let it always be ſo ordered, that it may be for Edification; εἴτε I have render'd *altho'*. So I think it is ſometimes uſed, but no where, as I remember, ſimply for *if*, as in our Tranſlation; nor will the Senſe here bear *whether*, which is the common Signification of εἴτε. And therefore I take the Apoſtle's Senſe to be this; You muſt do nothing but to Edification, tho' you ſpeak in an unknown Tongue, even an unknown Tongue muſt be made uſe of in your Aſſemblies only to Edification.

(*t*) Vid. *ver.* 2, & 4.

(*u*) The Rule of the Synagogue was; In the Law let one read and one interpret: In the Prophets let one read and two interpret: In *Eſther* ten may read, and ten interpret. 'Tis not improbable that ſome ſuch Diſorder had been introduced into the Church of *Corinth* by their Judaizing falſe Apoſtle, which St. *Paul* would here put an end to.

with

TEXT. PARAPHRASE.

with the Holy Ghoſt, are Maſters of their own Actions, can ſpeak or hold their Peace, as they ſee occaſion, and are not hurried away by any Compulſion. It is therefore no reaſon for you to ſpeak more than one at once, or to interrupt one another, becauſe you find your ſelves inſpired and moved by the Spirit of God. For God is not the Author of Confuſion and Diſorder, but of Quietneſs and Peace. And this is what is obſerved in all the Churches of God. As to your Women, let them keep ſilence in your Aſſemblies, for it is not permitted them to diſcourſe there, or pretend to teach, that does no way ſuit their State of Subjection appointed them in the Law. But if they have a mind to have any thing explained to them that paſſes in the Church, let them for their Information ask their Husbands at home, for it is a ſhame for Women to Diſcourſe and Debate with Men publickly in the Congregation (*w*). What do you pretend to give Laws to the Church of God, or to a Right to do what you pleaſe amongſt your ſelves, as if the Goſpel began at *Corinth*, and iſſuing from you, was communicated to the reſt of the World, or as if it were communicated to you alone of all the World? If any Man amongſt you think that he hath the Gift of Propheſies, and would paſs for a Man know-

33 For God is not the author of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknow-

33. 34. 35. 36. 37.

NOTES.

34, 35. (*w*) Why I apply this Prohibition of ſpeaking only to reaſoning and purely voluntary Diſcourſe, but ſuppoſe a Liberty left Women to ſpeak, where they had an immediate Impulſe and Revelation from the Spirit of God, *Vid.* ch. 11. 3. In the Synagogue it was uſual for any Man that had a mind to demand of the Teacher a farther Explication of what he had ſaid: But this was not permitted to the Women.

ing

PARAPHRASE.

ing in the revealed Will of God (*x*), let him acknowledge that these Rules which I have here given, are the Commandments of the
38. Lord. But if any Man (*y*) be ignorant that they are so, I have no more to say to him: I
39. leave him to his Ignorance. To conclude, Brethren, let Prophesie have the Preference in the Exercise of it (*z*): But yet forbid not the
40. speaking unknown Tongues. But whether a Man prophesies or speaks with Tongues, whatever spiritual Gift he exercises in your Assemblies, let it be done without any Indecorum or Disorder.

TEXT.

ledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesie, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

NOTES.

37 (*x*) Πνευματικὸς, *a spiritual Man*, in the Sense of St. *Paul*, is one who founds his Knowledge in what is revealed by the Spirit of God, and not in the bare Discoveries of his natural Reason and Parts: *Vid.* ch. 11. 15.

38 (*y*) By the *any Man* mention'd in this and the foregoing Verse, St. *Paul* seems to intimate the false Apostle, who pretended to give Laws amongst them, and as we have observed, may well be supposed to be the Author of these Disorders, whom therefore St. *Paul* reflects on, and presses in these three Verses.

39 (*z*) Ζηλεῖτε, in this whole Discourse of St. *Paul*, taken to refer to the Exercise, and not to the obtaining the Gifts to which it is joyn'd, will direct us right in understanding St. *Paul*, and make his meaning very easie and intelligible.

SECT. X.

CHAP. XV. 1----58.

CONTENTS.

After St. *Paul* (who had taught them another Doctrine) had left *Corinth*, some among them denied the Resurrection of the Dead. This he confutes by Christ's Resurrection, which the number of Witnesses yet remaining, that had seen him, put past Question, besides the constant inculcating of it by all the Apostles every where. From the

the Reſurrection of Chriſt thus eſtabliſhed he infers the Reſurrection of the Dead; ſhews the Order they ſhall riſe in, and what ſort of Bodies they ſhall have. *An.Ch.57. Neronis 3.*

TEXT.

1 MOreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand;
2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.
3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:
4 And that he was buried, and that he roſe again the third day according to the Scriptures:
5 And that he was ſeen of Cephas, then of the twelve.
6 After that, he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep:
7 After that, he was ſeen of *James*; then of all the apoſtles.
8 And laſt of all he was ſeen of me alſo, as of one born out of due time.
9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.
10 But by the grace of God,

PARAPHRASE.

IN what I am now going to ſay to you, Brethren, I make known to you no other Goſpel than what I formerly preached to you, and you received and have hitherto profeſſed, and by which alone you are to be ſaved. This you will find to be ſo, if you retain in your Memories what it was that I preached to you, which you certainly do, unleſs you have taken up the Chriſtian Name and Profeſſion to no purpoſe. For I delivered to you, and particularly inſiſted on this which I had received, *viz.* that Chriſt died for our Sins, according to the Scriptures; and that he was buried, and that he was raiſed again the third day according to the Scriptures; and that he was ſeen by *Peter*; afterwards by the twelve Apoſtles, and after that by above five hundred Chriſtians at once, of whom the greateſt part remain alive to this day, but ſome of them are deceaſed: Afterwards he was ſeen by *James*; and after that by all the Apoſtles. Laſt of all he was ſeen by me alſo, as by one born before my time (*a*). For I am the leaſt of the Apoſtles, not worthy the Name of an Apoſtle, becauſe I perſecuted the Church of God. But by the free Bounty of God I am what it hath pleaſed him to make me: And this Favour which he hath beſtowed

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

NOTES.

8 (*a*) An abortive Birth that comes before its time, which is the Name St. *Paul* gives himſelf here, is uſually ſudden and at unawares, and is alſo weak and feeble, ſcarce deſerving to be called or counted a Man. The former part agrees to St. *Paul*'s being made a Chriſtian and an Apoſtle, though it be in regard of the latter, that in the following Verſe St. *Paul* calls himſelf Abortive.

on

An. Ch. 57.
Neronis 3.

PARAPHRASE.

on me, hath not been altogether fruitleſs, for I have labour'd in preaching of the Goſpel more than all the other Apoſtles (*b*), which yet I do not aſcribe to any thing of my ſelf, but to the Favour of God which accompanied me.

11. But whether I or the other Apoſtles preached, this was that which we preached, and this was the Faith ye were baptized into, *viz.* that Chriſt died, and roſe again the third day. If

12. therefore this be ſo, if this be that which has been preached to you, *viz.* that Chriſt has been raiſed from the dead, how comes it that ſome (*c*) amongſt you ſay as they do, that there

13. is no Reſurrection of the Dead? And if there be no Reſurrection of the Dead, then even

14. Chriſt himſelf is not riſen: And if Chriſt be not riſen our preaching is idle Talk, and your

15. believing it is to no purpoſe: And we who pretend to be Witneſſes for God and his Truth, ſhall be found Liars, bearing Witneſs againſt God and his Truth, affirming that he raiſed Chriſt, whom in truth he did not raiſe, if it

16. be ſo that the Dead are not raiſed. For if the Dead ſhall not be raiſed, neither is Chriſt rai-

17. ſed. And if Chriſt be not riſen, your Faith is to no purpoſe, your Sins are not forgiven, but

TEXT.

I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Therefore whether it were I or they, ſo we preach, and ſo ye believed.

Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

But if there be no reſurrection of the dead, then is Chriſt not riſen.

And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.

Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up, if ſo be that the dead riſe not.

For if the dead riſe not, then is not Chriſt raiſed:

And if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins.

NOTES.

10 (*b*) St. *Paul* drops in this Commendation of himſelf to keep up his Credit in the Church of *Corinth*, where there was a Faction labouring to diſcredit him.

12 (*c*) This may well be underſtood of the Head of the contrary Faction, and ſome of his Scholars. *1ſt*, Becauſe St. *Paul* introduces this Confutation by aſſerting his Million, which theſe his Oppoſers would bring in queſtion. *2dly*, Becauſe he is ſo careful to let the *Corinthians* ſee he maintains not the Doctrine of the Reſurrection, in oppoſition to theſe their new Leaders, it being the Doctrine he had preached to them at their firſt Converſion, before any ſuch falſe Apoſtle appear'd among them, and miſled them about the Reſurrection. Their falſe Apoſtle was a Jew, and in all appearance Judaized, may he not alſo be ſuſpected of Sadduciſm? For 'tis plain he with all his might oppoſed St. *Paul*, which muſt be from ſome main Difference in Opinion at the bottom. For there are no Footſteps of any perſonal Provocation.

you

TEXT. PARAPHRASE.

18 Then they alſo which are fallen aſleep in Chriſt, are periſhed.
19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.
20 But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.
21 For ſince by man came death, by man came alſo the reſurrection of the dead.
22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.
23 But every man in his own order: Chriſt the firſt fruits, afterward they that are Chriſt's, at his coming.
24 Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority and power.
25 For he muſt reign till he hath put all enemies under his feet.
26 The laſt enemy that ſhall be deſtroyed, is death.
27 For he hath put all things under his feet. But

you are ſtill liable to the Puniſhment due to them. And they alſo who died in the belief of the Goſpel are periſhed and loſt. If the Advantages we expect from Chriſt are confined to this Life, and we have no hope of any benefit from him in another Life hereafter, we Chriſtians are the moſt miſerable of all Men. But in truth Chriſt is actually riſen from the dead, and is become the firſt Fruits (*d*) of thoſe who were dead. For ſince by Man came Death, by Man alſo came the Reſurrection of the Dead, or Reſtoration to Life. For as the Death that all Men ſuffer is owing to *Adam*, ſo the Life that all ſhall be reſtored to again is procured them by Chriſt. But they ſhall return to Life again, not all at once, but in their proper Order, Chriſt the firſt Fruits is already riſen: next after him ſhall riſe thoſe who are his People, his Church, and this ſhall be at his ſecond coming. After that ſhall be the day of Judgment, which ſhall bring to a Concluſion, and finiſh the whole Diſpenſation to the Race and Poſterity of *Adam* in this World: When Chriſt ſhall have delivered up the Kingdom to God and the Father, which he ſhall not do till he hath deſtroy'd all Empire, Power and Authority that ſhall be in the World beſides. For he muſt reign till he has totally ſubdued and brought all his Enemies into Subjection to his Kingdom. The laſt Enemy that ſhall be deſtroyed is Death. For God hath ſubjected all things to Chriſt; but when it is ſaid all things

18. 19. 20. 21. 22. 23. 24. 25. 26. 27.

NOTES.

20 (*d*) The firſt Fruits was a ſmall part which was firſt taken and offered to God, and ſanctified the whole Maſs which was to follow.

An. Ch. 57.
Neronis 3.

PARAPHRASE.

are subjected, it is plain that he is to be ex-
28. cepted who did subject all things to him. But when all things shall be actually reduced under Subjection to him, then even the Son himself, *i. e.* Christ and his whole Kingdom, he and all his Subjects and Members, shall be subjected to him that gave him this Kingdom and universal Dominion, that God may immediately
29. govern and influence all. Else (*e*) what shall they do who are baptized for the dead (*f*)? and why do we venture our Lives continually?
30. As to my self, I am exposed, vilified, treated so that I die daily; and for this I call to wit-
31. ness your glorying against me, in which I really glory, as coming on me for our Lord Jesus
32. Christ's sake: And particularly to what purpose did I suffer my self to be exposed to wild Beasts at *Ephesus*, if the Dead rise not? If there be no Resurrection, 'tis wiser a great deal to preserve our selves as long as we can in a free Enjoyment of all the Pleasures of this Life, for when Death comes, as it shortly will,
33. there is an end of us for ever. Take heed that ye be not mislead by such Discourses, for evil Communication is apt to corrupt even good
34. Minds. Awake from such Dreams, as 'tis fit you should, and give not your selves up sin-

TEXT.

when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have

NOTES.

29 (*e*) *Else* here relates to *ver.* 20. where it is said, *Christ is risen*; St. *Paul* having in that Verse mentioned Christ being the first Fruits from the dead, takes occasion from thence now that he is upon the Resurrection, to inform the *Corinthians* of several Particularities relating to the Resurrection, which might enlighten them about it, and could not be known but by Revelation. Having made this Excursion in the eight preceding Verses, he here in the 29*th* reassumes the Thread of his Discourse, and goes on with his Arguments for believing the Resurrection.

(*f*) What this baptizing for the Dead was, I confess I know not: but it seems by the following Verses to be something wherein they exposed themselves to the danger of Death.

fully

TEXT. PARAPHRASE.

not the knowledge of God: I ſpeak this to your ſhame.

35 But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

36 Thou fool, that which thou ſoweſt is not quickned except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain.

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh is not the ſame fleſh: but there is one kind of fleſh of men, ano-

fully to the Enjoyments of this Life. For there are ſome (*g*) Atheiſtical People among you: This I ſay to make you aſham'd. But poſſibly it will be asked; How comes it to paſs that dead Men are raiſed; and with what kind of Bodies do they come (*h*)? Shall they have at the Reſurrection ſuch Bodies as they have now? Thou Fool, does not daily Experience teach thee, that the Seed which thou ſoweſt corrupts and dies, before it ſprings up and lives again? That which thou ſoweſt is the bare Grain of Wheat or Barley, or the like, but the Body which it has when it riſes up, is different from the Seed that is ſown. For it is not the Seed that riſes up again, but a quite different Body, ſuch as God has thought fit to give it, *viz.* a Plant of a particular Shape and Size, which God has appointed to each ſort of Seed. And ſo likewiſe it is in Animals, there are different kinds of Fleſh (*i*), for the Fleſh of Men is of

35. 36. 37. 38. 39.

NOTES.

34 (*g*) May not this probably be ſaid to make them aſham'd of their Leader, whom they were ſo forward to glory in? For 'tis not unlikely that their queſtioning and denying the Reſurrection came from their new Apoſtle, who raiſed ſuch Oppoſition againſt St. *Paul*.

35 (*h*) If we will allow St. *Paul* to know what he ſays, it is plain from what he anſwers, that he underſtands theſe Words to contain two Queſtions. 1*ſt*, How comes it to paſs that dead Men are raiſed to life again, would it not be better they ſhould live on? Why do they die to live again? 2*dly*, With what Bodies ſhall they return to Life? To both theſe he diſtinctly anſwers, *viz.* That thoſe who are raiſed to an heavenly State, ſhall have other Bodies: And next that it is fit that Men ſhould die, Death being no improper way to the attaining other Bodies. This he ſhews there is ſo plain and common an Inſtance of in the ſowing of all Seeds, that he thinks it a fooliſh thing to make a difficulty of it; and then proceeds to declare it as they ſhall have others, ſo they ſhall have better Bodies than they had before, *viz.* ſpiritual and incorruptible.

39 (*i*) The ſcope of the Place makes it evident, that by *Fleſh* St. *Paul* here means Bodies, *viz.* That God has given to the ſeveral ſorts of Animals Bodies in Shape, Texture and Organization very different one from another, as he has thought good, and ſo he can give to Men at the Reſurrection Bodies of very different Conſtitutions and Qualities from thoſe they had before.

An.Ch.57.
Nervnis 3.

PARAPHRASE.

one kind; the Flesh of Cattle is of another kind; that of Fish is different from them both; and the Flesh of Birds is of a peculiar sort,
40. different from them all. To look yet farther into the difference of Bodies, there be both heavenly and earthly Bodies, but the Beauty and Excellency of the heavenly Bodies is of one kind, and that of earthly Bodies of ano-
41. ther. The Sun, Moon and Stars have each of them their particular Beauty and Brightness, and one Star differs from another in Glory.
42. And so shall the Resurrection of the Dead (*k*) be;

TEXT.

ther flesh of beasts, another of fishes, and another of birds.

There are also celestial 40
bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the 41
sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrecti- 42
on of the dead. It is sown in corruption, it is raised in incorruption:

NOTES.

42 (*k*) *The Resurrection of the Dead* here spoken of, is not the Resurrection of all Mankind in common, but only the Resurrection of the Just. This will be evident to any one who observes that St. *Paul* having, *ver.* 22. declared that all Men should be made alive again, tells the *Corinthians*, ver. 23. That it shall not be all at once, but at several Distances of Time. First of all Christ rose, afterwards next in order to him the Saints should all be raised, which Resurrection of the Just is that which he treats, and gives an Account of to the end of this Discourse and Chapter, and so never comes to the Resurrection of the Wicked, which was to be the third and last in order: So that from the 23*d* Verse to the end of this Chapter, all that he says of the Resurrection, is a Description only of the Resurrection of the Just, tho' he calls it here by the general Name of the Resurrection of the Dead. That this is so, there is so much Evidence, that there is scarce a Verse from the 41*st* to the end, that does not evince it.

1*st*, What in this Resurrection is raised, St. *Paul* assures us, *ver.* 43. is raised in Glory, but the Wicked are not raised in Glory.

2*dly*, He says *we* (speaking in the Name of all that shall be then raised) shall bear the Image of the heavenly *Adam*, ver. 49. which cannot belong to the Wicked. *We* shall all be changed, that by putting on Incorruptibility and Immortality, Death may be swallowed up of Victory, which God giveth us through our Lord Jesus Christ, *ver.* 51, 52, 53, 54, 57. which cannot likewise belong to the Damned. And therefore *we* and *us* must be understood to be spoken in the Name of the Dead that are Christ's, who are to be raised by themselves before the rest of Mankind.

3*dly*, He says, *ver.* 52. that when the Dead are raised they who are alive shall be changed in the twinkling of an Eye. Now that these dead are only the dead in Christ which shall rise first, and shall be caught up in the Clouds to meet the Lord in the Air, is plain from 1 *Thess.* 4. 16, 17.

4*thly*, He teaches, *ver.* 54. That by this Corruptible's putting on Incorruption, is brought to pass the saying, that Death is swallowed up of Victory. But I think no body will say, that the Wicked have Victory over Death: yet that according to the Apostle here belongs to all those whose corruptible Bodies have put on Incorruption, which therefore must be only those that rise the second in order. From whence it is clear, that their Resurrection alone is that which is here mentioned and described.

5*thly*,

An Ch. 57. Neronis 3.

TEXT. PARAPHRASE.

43 It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power:

be: That which is ſown in this World (*l*), and comes to die, is a poor, weak, contemptible, corruptible thing; when it is raiſed again, it ſhall be powerful, glorious and incorruptible. 43.

The

NOTES.

5*thly*, A farther Proof whereof is *ver.* 56, 57. in that their Sins being taken away, the Sting whereby Death kills, is taken away. And hence St. *Paul* ſays, God has given *us* the Victory, which is the ſame *us* or *we* who ſhould bear the Image of the heavenly *Adam*, ver. 49. And the ſame *we* who ſhould *all* be changed, *ver.* 51, 52. All which places can therefore belong to none but thoſe who are Chriſt's, who ſhall be raiſed by themſelves the ſecond in order before the reſt of the Dead.

'Tis very remarkable what St. *Paul* ſays in this 51*ſt* Verſe, We *ſhall not* all *ſleep, but we ſhall all be changed in the twinkling of an Eye.* The Reaſon he gives for it, *ver.* 53. is, becauſe this corruptible thing muſt put on Incorruption, and this mortal thing muſt put on Immortality. How? why by putting off Fleſh and Blood, by an inſtantaneous Change, becauſe as he tells us, *ver.* 50. Fleſh and Blood cannot inherit the Kingdom of God; and therefore to fit Believers for that Kingdom, thoſe who are alive at Chriſt's coming, ſhall be changed in the twinkling of an Eye, and thoſe that are in their Graves ſhall be changed likewiſe at the inſtant of their being raiſed, and ſo all the whole Collection of Saints, all the Members of Chriſt's Body, ſhall be put into a State of Incorruptibility, *ver.* 52. in a new ſort of Bodies. Taking the Reſurrection here ſpoken of, to be the Reſurrection of all the Dead promiſcuouſly, St. *Paul*'s Reaſoning in this Place can hardly be underſtood. But upon a Suppoſition that he here deſcribes the Reſurrection of the Juſt only, that Reſurrection which as he ſays, *ver.* 23. is to be the next after Chriſt's, and ſeparate from the reſt, there is nothing can be more plain, natural and eaſie than St. *Paul*'s Reaſoning, and it ſtands thus. Men alive are Fleſh and Blood, the Dead in the Graves are but the Remains of corrupted Fleſh and Blood, but Fleſh and Blood cannot inherit the Kingdom of God, neither Corruption inherit Incorruption, *i. e.* Immortality; therefore to make all thoſe who are Chriſt's capable to enter into his eternal Kingdom of Life, as well thoſe of them who are alive, as thoſe of them who are raiſed from the dead, ſhall in the twinkling of an Eye be all changed, and their Corruptible ſhall put on Incorruption, and their Mortal ſhall put on Immortality: And thus God gives them the Victory over Death thro' their Lord Jeſus Chriſt. This is in ſhort St. *Paul*'s arguing here, and the account he gives of the Reſurrection of the Bleſſed. But how the Wicked, who are afterwards to be reſtored to Life, were to be raiſed, and what was to become of 'em, he here ſays nothing, as not being to his preſent purpoſe, which was to aſſure the *Corinthians* by the Reſurrection of Chriſt, of a happy Reſurrection to Believers, and thereby to incourage them to continue ſtedfaſt in the Faith which had ſuch a Reward. That this was his Deſign, may be ſeen by the beginning of his Diſcourſe, *ver.* 12——21. and by the Concluſion, *ver.* 58. in theſe Words; *Wherefore, my beloved Brethren, be ye ſtedfaſt, unmovable, always abounding in the Work of the Lord; foraſmuch as ye know that your Labour is not in vain in the Lord.* Which Words ſhew, that what he had been ſpeaking of in the immediately preceding Verſes, *viz.* their being changed, and the putting on of Incorruption and Immortality, and their having thereby the Victory thro' Jeſus Chriſt, was what belong'd ſolely to the Saints, as a Reward to thoſe who remained ſtedfaſt, and abounded in the Work of the Lord.

The like uſe of the like, tho' ſhorter Diſcourſe of the Reſurrection, wherein he deſcribes only that of the Bleſſed, he makes to the *Theſſalonians*, 1 Theſſ. 4. 13——18. which he concludes thus; *Wherefore comfort one another with theſe Words.*

Nor is it in this place alone that St. *Paul* calls the Reſurrection of the Juſt by the general Name

PARAPHRASE.

44. The Body we have here ſurpaſſes not the animal Nature; at the Reſurrection it ſhall be ſpiritual. There are both animal (*m*) and ſpi-
45. ritual (*n*) Bodies. And ſo it is written, The firſt Man *Adam* was made a living Soul, *i. e.* made of an animal Conſtitution, indowed with an animal Life; the ſecond *Adam* was made of a ſpiritual Conſtitution, with a Power to
46. give Life to others. Howbeit the ſpiritual was not firſt, but the animal, and afterwards the
47. ſpiritual. The firſt Man was of the Earth, made up of Duſt or earthy Particles: the ſe-
48. cond Man is the Lord from Heaven. Thoſe who have no higher an Extraction than barely from the earthy Man, they, like him, have barely an animal Life and Conſtitution. But

TEXT.

It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. 44

And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. 45

Howbeit, that was not firſt which is ſpiritual, but that which is natural: and afterward that which is ſpiritual. 46

The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. 47

As is the earthy, ſuch are they alſo that are earthy: and as is the 48

NOTES.

Name of the Reſurrection of the Dead. He does the ſame, *Phil.* 3. 11. where he ſpeaks of his Sufferings, and of his Endeavours, if by any means he might attain unto the Reſurrection of the Dead; whereby he cannot mean the Reſurrection of the Dead in general, which ſince he has declared in this very Chapter, *ver.* 22. all Men both good and bad, ſhall as certainly partake of, as that they ſhall die, there needs no Endeavours to attain to it. Our Saviour likewiſe ſpeaks of the Reſurrection of the Juſt in the ſame general Terms of the Reſurrection, *Matt.* 22. 30. *And the Reſurrection from the Dead*, Luke 20. 35. by which is meant only the Reſurrection of the Juſt, as is plain from the Context.

43 (*l*) The time that Man is in this World affixed to this Earth, is, his being ſown, and not when being dead he is put in the Grave, as is evident from St, *Paul*'s own Words. For dead things are not ſown, Seeds are ſown being alive, and die not till after they are ſown. Beſides, he that will attentively conſider what follows, will find Reaſon from St. *Paul*'s arguing to underſtand him ſo.

44 (*m*) Σῶμα ψυχικὸν, which in our Bibles is tranſlated *natural Body*, ſhould, I think, more ſuitably to the Propriety of the Greek, and more conformably to the Apoſtle's Meaning, be tranſlated *animal Body*: For that which St. *Paul* is doing here, is to ſhew, that as we have animal Bodies now (which we derived from *Adam*) endowed with an animal Life, which unleſs ſupported with a conſtant ſupply of Food and Air, will fail and periſh, and at laſt, do what we can, will diſſolve and come to an end, ſo at the Reſurrection we ſhall have from Chriſt the ſecond *Adam ſpiritual Bodies*, which ſhall have an eſſential and natural inſeparable Life in them, which ſhall continue and ſubſiſt perpetually of it ſelf, without the help of Meat and Drink, or Air, or any ſuch foreign Support, without decay or any tendency to a Diſſolution; of which our Saviour ſpeaking, *Luke* 20. 35. ſays, *They who ſhall be accounted worthy to obtain that World, and the Reſurrection from the Dead*, cannot die any more, for they are equal to the Angels, *i. e.* of an Angelical Nature and Conſtitution.

(*n*) *Vid.* Phil. 3 21.

thoſe

heavenly, such are they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and

those who are regenerate, and born of the heavenly Seed, are as he that is heavenly, spiritual, and immortal: And as in the animal corruptible mortal State we were born in, we have been like him that was earthy; so also shall we who at the Resurrection partake of a spiritual Life from Christ, be made like him the Lord from Heaven, heavenly, *i. e.* live as the Spirits in Heaven do, without the need of Food or Nourishment to support it, and without Infirmities, Decay and Death, enjoying a fixed, stable, unfleeting Life. This I say to you, Brethren, to satisfie those that ask with what Bodies the Dead shall come, that we shall not at the Resurrection have such Bodies as we have now: For Flesh and Blood cannot enter into the Kingdom which the Saints shall inherit in Heaven: Nor are such fleeting corruptible things as our present Bodies are, fitted to that State of immutable Incorruptibility. To which let me add what has not been hitherto discovered, *viz.* that we shall not all die, but we shall all be changed in a moment, in the twinkling of an Eye, at the Sounding of the last Trumpet, for the Trumpet shall sound, and the Dead shall rise; and as many of us Believers as are then alive, shall be changed. For this corruptible Frame and Constitution *(o)* of ours, must put on Incorruption, and

49. 50. 51. 52. 53.

NOTES.

53 *(o)* Τὸ φθαρτὸν *corruptible*, and τὸ θνητὸν *mortal*, have not here σῶμα *Body*, for their Substantive, as some imagine, but are put in the Neuter Gender absolute, and stand to represent νεκροὶ *dead*, as appears by the immediately preceding Verse, and also *ver.* 42. οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν σπείρεται ἐν φθορᾷ· *So is the Resurrection of the Dead, it is sown in Corruption*, *i. e.* mortal corruptible Men are sown, being corruptible and weak. Nor can it be thought strange or strained, that I interpret φθαρτὸν and θνητὸν as Adjectives of the Neuter Gender, to signifie Persons, when in this very Discourse the Apostle uses two Adjectives in the Neuter Gender,

PARAPHRASE.

and from mortal become immortal. And when
54. we are got into that State of Incorruptibility and Immortality, then shall be fulfilled what was foretold in these Words, Death is swallowed up of Victory (*p*), *i. e.* Death is perfectly subdued and exterminated by a complete Victory over it, so that there shall be no Death
55. any more. Where, O Death, is now that Power whereby thou depriveſt Men of Life? What is become of the Dominion of the Grave, whereby they were detained Priſoners there (*q*)?
56. That which gives Death the Power over Men is Sin, and 'tis the Law by which Sin has this
57. Power. But Thanks be to God who gives us Deliverance and Victory over Death, the Puniſhment of Sin by the Law, through our Lord Jeſus Chriſt, who has delivered us from the

TEXT.

this mortal muſt put on immortality.

So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. 54

O death, where is thy ſting? O grave, where is thy victory? 55

The ſting of death is ſin; and the ſtrength of ſin is the law. 56

But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt. 57

NOTES.

Gender, to ſignifie the Perſons of *Adam* and *Chriſt*, in ſuch a way as it is impoſſible to underſtand them otherwiſe. The Words no farther off than *ver.* 46. are theſe; Ἀλλ' ἐ πρῶτον τὸ πνευματικὸν· ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν. The like way of ſpeaking we have *Mat.* 1.20. and *Luke* 1.35. in both which the Perſon of our Saviour is expreſs'd by Adjectives of the Neuter Gender. To any of all which places I do not think any one will add the Subſtantive σῶμα *Body*, to make out the Senſe. That then which is meant here being this, That this *mortal Man* ſhall put on Immortality, and this *corruptible Man* Incorruptibility, any one will eaſily find another Nominative Caſe to σωθήσεται *is ſown*, and not σῶμα, *Body*, when he conſiders the Senſe of the place, wherein the Apoſtle's purpoſe is to ſpeak of νεκροὶ *mortal Men*, being dead and raiſed again to Life, and made immortal. Thoſe with whom Grammatical Conſtruction, and the Nominative Caſe weighs ſo much, may be pleaſed to read this Paſſage in *Virgil*;

Linquebant dulces animas, aut ægra trahebant
Corpora. Æneid. l. 3. ver. 140.

where by finding the Nominative Caſe to the two Verbs in it, he may come to diſcover that Perſonality, as contra-diſtinguiſhed to both Body and Soul, may be the Nominative Caſe to Verbs.

Socii Æneæ Vail.

54 (*p*) Νῖκος *Victory*, often ſignifies End and Deſtruction. See *Voſſius de* LXX Interpret. *cap* 24.

55 (*q*) This has ſomething the air of a Song of Triumph, which St. *Paul* breaks out into upon a view of the Saints Victory over Death, in a State wherein Death is never to have place any more.

Rigor

TEXT. PARAPHRASE.

58 Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

Rigor of the Law. Wherefore my beloved Brethren, continue ſtedfaſt and unmoveable in the Chriſtian Faith, always abounding in your Obedience to the Precepts of Chriſt, and in thoſe Duties which are required of us by our Lord and Saviour, knowing that your Labour will not be loſt, whatſoever you ſhall do or ſuffer for him, will be abundantly rewarded by eternal Life. 58.

SECT. XI.

CHAP. XVI. 1-----4.

CONTENTS.

HE gives Directions concerning their Contribution to the poor Chriſtians at *Jeruſalem.*

1 NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him, that there be no gatherings when I come.

AS to the Collection for the Converts to Chriſtianity who are at *Jeruſalem*, I would have you do as I have directed the Churches of *Galatia*. Let every one of you, according as he thrives in his Calling, lay aſide ſome part of his Gain by it ſelf, which the firſt day of the Week let him put into the common Treaſury (*r*) of the Church, that there may be no need of any Gathering when I 1. 2.

NOTES.

2 (*r*) Θησαυρίζων ſeems uſed here in the Senſe I have given it. For 'tis certain that the Apoſtle directs that they ſhould every Lord's Day bring to the Congregation what their Charity had laid aſide the foregoing Week, as their Gain came in, that there it might be put into ſome publick Box appointed for that purpoſe, or Officer's hands. For if they only laid it aſide at home, there would nevertheleſs be need of a Collection when he came.

An.Ch.57.
Neronis 3.

PARAPHRASE.

3. come. And when I come, thoſe whom you ſhall approve of (s), will I ſend with Letters to *Jeruſalem*, to carry thither your Benevolence.
4. Which if it deſerves that I alſo ſhould go, they ſhall go along with me.

TEXT.

And when I come, 3
whomſoever you ſhall approve by your letters, them will I ſend to bring your liberality unto Jeruſalem.
And if it be meet that 4
I go alſo, they ſhall go with me.

NOTES.

3 (s) Δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω, this pointing that makes δι' ἐπιστολῶν belong to πέμψω, and not to δοκιμάσητε, the Apoſtle's Senſe juſtifies. He telling them here, that finding their Collection ready when he came, he would write by thoſe they ſhould think fit to ſend it by, or go himſelf with them, if their Preſent were worthy of it. There needed no Approbation of their Meſſengers to him by their Letters, when he was preſent. And if the *Corinthians* by their Letters approved of them to the Saints at *Jeruſalem*, how could St. *Paul* ſay he would ſend them?

SECT. XII.

CHAP. XVI. 5-----12.

CONTENTS.

HE gives them an account of his own, *Timothy*'s, and *Apollos*'s Intention of coming to them.

5. I Will come unto you when I have been in *Macedonia*, for I intend to take that in my
6. way: And perhaps I ſhall make ſome ſtay, nay winter with you, that you may bring me go-
7. ing on my way whitherſoever I go. For I do not intend juſt to call in upon you, as I paſs by, but I hope to ſpend ſome time
8. with you, if the Lord permit. But I ſhall ſtay at *Epheſus* till *Pentecoſt*, i. e. *Whitſontide*.
9. For now I have a very fair and promiſing Opportunity given me of propagating the Goſpel,

NOW I will come 5
unto you, when I ſhall paſs through Macedonia: (for I do paſs through Macedonia)
And it may be that I 6
will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.
For I will not ſee you 7
now by the way, but I truſt to tarry a while with you, if the Lord permit.
But I will tarry at Epheſus until Pentecoſt. 8
For a great door and ef- 9
fectual is opened unto me,

TEXT. PARAPHRASE.

and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Gospel, though there be many Oppofers. If *Timothy* come to you, pray take care that he be easie, and without fear amongst you, for he promotes the Work of the Lord in preaching the Gospel, even as I do. Let no body therefore despise him, but treat him kindly, and bring him going, that he may come unto me, for I expect him with the Brethren. As to Brother (*t*) *Apollos*, I have earnestly endeavoured to prevail with him to come to you with the Brethren (*u*), but he has no mind to it at all at present. He will come however when there shall be a fit Occasion. 10. 11. 12.

NOTES.

12 (*t*) There be few perhaps who need to be told it, yet it may be convenient here, once for all, to remark, that in the Apostle's time *Brother* was the ordinary Compellation that Christians used to one another.

(*u*) The *Brethren* here mentioned seem to be *Stephanas* and those others who with him came with a Message or Letter to St. *Paul* from the Church of *Corinth*, by whom he returned this Epistle in Answer.

SECT. XIII.

CHAP. XVI. 13----24.

CONTENTS.

THE Conclusion, wherein St. *Paul*, according to his Custom, leaves with some, which he thinks most necessary, Exhortations, and sends particular Greetings.

13 WAtch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

BE upon your Guard, stand firm in the Faith, behave your selves like Men with Courage and Resolution: And whatever is done amongst you, either in your publick Assem- 13. 14.

An. Ch. 57.
Neronis 3.

PARAPHRASE.

Aſſemblies, or elſewhere, let it all be done with Affection and good Will one to another (*w*).
15. You know the Houſe of *Stephanas*, that they were the firſt Converts of *Achaia*, and have all along made it their buſineſs to miniſter to the
16. Saints: To ſuch I beſeech you to ſubmit your ſelves: Let ſuch as with us labour to promote
17. the Goſpel be your Leaders. I am glad that *Stephanas*, *Fortunatus*, and *Achaicus* came to me; becauſe they have ſupplied what was de-
18. ficient on your ſide. For by the Account they have given me of you, they have quieted my Mind and yours too (*x*): Therefore have a
19. regard to ſuch Men as theſe. The Churches of *Aſia* ſalute you, and ſo do *Aquila* and *Priſcilla*, with much Chriſtian Affection; with the
20. Church that is in their Houſe. All the Brethren here ſalute you: ſalute one another with
21. an holy Kiſs. That which followeth is the Salutation of me *Paul* with my own Hand. If
22. any one be an Enemy to the Lord Jeſus Chriſt and his Goſpel, let him be accurſed, or devoted to Deſtruction. The Lord cometh to execute
23. Vengeance on him (*y*). The Favour of the
24. Lord Jeſus Chriſt be with you. My Love be with you all in Chriſt Jeſus ſake. *Amen.*

TEXT.

I beſeech you, brethren, 15
(ye know the houſe of Stephanas, that it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)
That ye ſubmit your 16
ſelves unto ſuch, and to every one that helpeth with us and laboureth.
I am glad of the coming 17
of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have ſupplied.
For they have refreſh- 18
ed my ſpirit and yours: therefore acknowledge ye them that are ſuch.
The churches of Aſia ſa- 19
lute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.
All the brethren greet 20
you. Greet you one another with an holy kiſs.
The ſalutation of me 21
Paul with mine own hand.
If any man love not the 22
Lord Jeſus Chriſt, let him be Anathema, Maranatha.
The grace of our Lord 23
Jeſus Chriſt be with you.
My love be with you all 24
in Chriſt Jeſus. Amen.

NOTES.

14 (*w*) His main Deſign being to put an end to the Faction and Diviſion which the falſe Apoſtle had made amongſt them, 'tis no wonder that we find Unity and Charity ſo much and ſo often preſſed in this and the ſecond Epiſtle.

18 (*x*) *Viz.* By removing thoſe Suſpicions and Fears that were on both ſides.

22 (*y*) This being ſo different a Sentence from any of thoſe writ with St. *Paul*'s own hands, in any of his other Epiſtles, may it not with Probability be underſtood to mean the falſe Apoſtle, to whom St. *Paul* imputes all the Diſorders in this Church, and of whom he ſpeaks not much leſs ſeverely, 2 *Cor.* 11. 13——15?

FINIS.

A

PARAPHRASE

AND

NOTES

ON THE

Second Epiſtle of St. *PAUL*

TO THE

CORINTHIANS.

LONDON,

Printed for *Awnſham* and *John Churchill*, at the *Black Swan* in *Pater-noſter-Row*, 1706.

THE
Second Epiſtle of St. *PAUL*
TO THE
CORINTHIANS.

SYNOPSIS.

SAint *Paul* having writ his firſt Epiſtle to the *Corinthians*, to try, as he ſays himſelf, *Chap.* 2. 9. what Power he had ſtill with that Church, wherein there was a great Faction againſt him, which he was attempting to break, was in pain till he found what Succeſs it had; *ch.* 2. 12, 13. & 7. 5. But when he had by *Titus* received an Account of their Repentance, upon his former Letter; of their Submiſſion to his Orders; and of their good Diſpoſition of Mind towards him, he takes Courage, ſpeaks of himſelf more freely, and juſtifies himſelf more boldly, as may be ſeen, *ch.* 1. 12. & 2. 14. & 6. 10. & 10. 1. & 13. 10. And as to his Oppoſers, he deals more roundly and ſharply with them, than he had done in his former Epiſtle, as appears from *ch.* 2. 17. & 4. 2—5. & 5. 12. & 6. 11—16. & 11. 11. & 12. 15.

The Obſervation of theſe Particulars may poſſibly be of uſe to give us ſome light, for the better underſtanding of this ſecond Epiſtle, eſpecially if we add, that the main Buſineſs of this, as of his former Epiſtle, is to take off the People from the new Leader they had got, who was St. *Paul*'s Oppoſer; and wholly to put an end to the Faction and Diſorder which that falſe Apoſtle had cauſed in the Church of *Corinth*. He alſo in this Epiſtle ſtirs them up

An. Cl. 57. *Neronis* 3. again to a liberal Contribution to the poor Saints at *Jerusalem.*

This Epistle was writ in the same Year, not long after the former.

SECTION I.

CHAP. I. 1, 2.

INTRODUCTION.

1. PAUL an Apostle of Jesus Christ, by the Will of God, and *Timothy* our Brother (*a*), to the Church of God which is in *Corinth*, with all the Christians that are in all
2. *Achaia* (*b*); Favour and Peace be to you from God our Father, and from the Lord Jesus Christ.

TEXT.

1 PAul an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

NOTES.

1 (*a*) *Brother*, i. e. either in the common Faith; and so, as we have already remarked, he frequently calls all the Converted, as *Rom.* 1. 13. and in other places; or *Brother* in the Work of the Ministry, *vid.* Rom. 16. 21. 1 Cor. 13. 10. To which we may add, that St. *Paul* may be supposed to have given *Timothy* the Title of *Brother* here for Dignity's sake, to give him a Reputation above his Age amongst the Corinthians, to whom he had before sent him, with some kind of Authority to rectifie their Disorders. *Timothy* was but a young Man, when St. *Paul* writ his first Epistle to him, as appears, 1 *Tim.* 4. 12. Which Epistle, by the Consent of all, was writ to *Timothy* after he had been at *Corinth*: And in the Opinion of some very learned Men, not less than Eight Years after; and therefore his calling him Brother here, and joining him with himself in writing this Epistle, may be to let the Corinthians see, that though he were so young who had been sent to them, yet it was one whom St. *Paul* thought fit to treat very much as an equal.

(*b*) *Achaia*, the Country wherein *Corinth* stood.

SECT.

An. Ch. 57.
Neronis 3.

SECT. II. *N.* 1.

CHAP. I. 3.-----VII. 16.

CONTENTS.

THis firſt part of this Second Epiſtle of St. *Paul* to the *Corinthians*, is ſpent in juſtifying himſelf againſt ſeveral Imputations from the oppoſite Faction. And ſetting himſelf right in the Opinion of the *Corinthians*. The Particulars whereof we ſhall take notice of in the following Numbers.

SECT. II. *N.* 1.

CHAP. I. 3-----14.

CONTENTS.

HE begins with juſtifying his former Letter to them, which had afflicted them, *vid.* ch. 7. 7, 8. by telling them, that he thanks God for his Deliverance out of his Afflictions, becauſe it enables him to comfort them by the Example both of his Affliction and Deliverance, acknowledging the Obligation he had to them and others for their Prayers and Thanks for his Deliverance, which he preſumes they could not but put up for him, ſince his Conſcience bears him witneſs (which was his Comfort) that in his Carriage to all Men, and to them more eſpecially, he had been direct and ſincere, without any ſelf or carnal Intereſt, and that what he writ to them had no other Deſign but what lay open, and they read in his Words, and did alſo acknowledge, and he doubted not but they ſhould always acknowledge, part of them acknowledging alſo, that he was the Man they gloried in, as they ſhall be his Glory in the day of the Lord. From what St. *Paul* ſays in this Section, (which if read with Attention will appear to be writ with a turn of great Inſinuation) it may be gathered, that the oppoſite Faction indeavour'd to evade the Force of the former Epiſtle, by ſuggeſting,

*An.Ch.*57. *Neronis* 3. gesting, that whatever he might pretend, St. *Paul* was a cunning artificial self-interested Man, and had some hidden Design in it, which Accusation appears in other parts also of this Epistle; as, *ch.* 4. 2, 5.

PARAPHRASE.

3. BLessed be the God (*c*) and Father of our Lord Jesus Christ, the Father of Mer-
4. cies, and God of all Consolation, who comforteth me in all my Tribulations, that I may be able to comfort them (*d*), who are in any Trouble, by the Comfort which I receive from
5. him. Because as I have suffered abundantly for Christ, so through Christ I have been abundantly comforted; and both these for your
6. Advantage. For my Affliction is for your Consolation and Relief (*e*), which is effected by a patient enduring those Sufferings, whereof you see an Example in me. And again, when I am comforted, it is for your Consolation and Relief, who may expect the like from the
7. same compassionate God and Father. Upon which Ground I have firm hopes, as concerning you, being assured, that as you have had your share of Sufferings, so ye shall likewise
8. have of Consolation. For I would not have you ignorant, Brethren, of the Load of the Afflictions in *Asia*, that were beyond measure heavy upon me, and beyond my Strength; so that I could see no way of escaping with

TEXT.

3 BLessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of mea-

NOTES.

3 (*c*) That this is the right Translation of the *Greek* here, see *Eph.* 1. 3. & 1 *Pet.* 1. 3. where the same words are so translated; and that it agrees with St. *Paul*'s Sense, see 1 *Eph.* 17.

4 (*d*) He means here the Corinthians, who were troubled for their Miscarriage towards him: *vid. Ch.* 7. 7.

& (*e*) Σωτηρια, *Relief*, rather than *Salvation*; which is understood, of Deliverance from Death and Hell; but here it signifies only, Deliverance from their present Sorrow.

Life.

An. Ch. 57 Neronis 3.

TEXT.

sure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

PARAPHRASE.

Life. But I had the Sentence of Death in my self, that I might not trust in my self, but in God, who can restore to Life even those who are actually dead, who delivered me from so eminent a danger of Death, who doth deliver, and in whom I trust he will yet deliver me: You also joyning the Assistance of your Prayers for me; so that Thanks may be returned by many for the Deliverance procured me by the Prayers of many Persons. For I cannot doubt of the Prayers and Concern of you and many others for me, since my glorying is this, *viz.* the Testimony of my own Conscience, that in Plainness of Heart, and Sincerity before God, not in fleshly Wisdom *(f)*, but by the Favour of God directing me *(g)*, I have behaved my self towards all Men, but more particularly towards you. For I have no design, no meaning in what I write to you, but what lies open, and is legible in what you read; and you your selves cannot but acknowledge it to be so; and I hope you shall always acknowledge it to the end; as part of you have already acknowledg'd that I am your Glory *(h)*, as you will be mine at the day of Judgment, when being my Scholars and Converts, ye shall be saved.

9. 10. 11. 12. 13. 14.

NOTES.

12 *(f)* What *Fleshly Wisdom* is, may be seen *Ch.* 4. 2, 5.

(g) This ἀλλ' ἐν χάριτι Θεοῦ, *But in the Favour of God*, is the same with ἀλλὰ χάρις Θεοῦ ἡ σὺν ἐμοί, *The Favour of God that is with me*, i. e. by God's favourable Assistance.

14 *(h)* *That I am your Glory*; whereby he signifies that Part of them which stuck to him own'd him as their Teacher; in which sense, *Glorying* is much used in these Epistles to the Corinthians, upon the occasion of the several Partisans boasting, some that they were of *Paul*, and others of *Apollos*.

SECT.

An.Ch.57.
Neronis 3.

SECT. II. *N.* 2.

CHAP. I. 15.------II. 17.

CONTENTS.

THE next thing St. *Paul* juſtifies, is, his not coming to them. St. *Paul* had promiſed to call on the *Corinthians* in his way to *Macedonia*, but failed. This his Oppoſers would have to be from Levity in him, or a Mind that regulated it ſelf wholly by carnal Intereſt; *vid.* ver. 17. To which he anſwers, that God himſelf having confirmed him amongſt them, by the Unction and Earneſt of his Spirit in the Miniſtery of the Goſpel of his Son, whom he *Paul* had preached to them ſteadily the ſame, without any the leaſt Variation, or unſaying any thing he had at any time delivered, they could have no Ground to ſuſpect him to be an unſtable uncertain Man, that would play faſt and looſe with them, and could not be depended on in what he ſaid to them. This is what he ſays, *ch.* 1. 15—22.

In the next place he, with a very ſolemn Aſſeveration, profeſſes that it was to ſpare them that he came not to them. This he explains, *ch.* 1. 23. & 2. 11.

He gives another Reaſon, *ch.* 2. 12, 13. why he went on to *Macedonia*, without coming to *Corinth*, as he had purpoſed, and that was the Uncertainty he was in by the not coming of *Titus*, what Temper they were in at *Corinth*. Having mentioned his Journey to *Macedonia*, he takes notice of the Succeſs which God gave to him there and every where, declaring of what Conſequence his Preaching was both to the Salvation and Condemnation of thoſe who received or rejected it: profeſſing again his Sincerity and Diſintereſtedneſs, not without a ſevere Reflection on their falſe Apoſtle. All which we find in the following Verſes, *viz.* ch. 2. 14—17. and is all very ſuitable, and purſuant to his Deſign in this Epiſtle, which was to eſtabliſh his Authority and Credit amongſt the *Corinthians*.

Having

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15 And in this confidence I was minded to come unto you before, that you might have a second benefit:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word toward you, was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, & hath anointed us is God:

22 Who hath also sealed us,

PARAPHRASE.

HAving this Persuasion (*viz.*) of your Love and Esteem of me, I purposed to come unto you e're this, that you might have a second Gratification (*i*), and to take you in my way to *Macedonia*, and from thence return to you again, and by you be brought on in my way to *Judea*. If this fell not out so as I purposed, am I therefore to be condemned of Fickleness? or am I to be thought an uncertain Man, that talks forwards and backwards, one that has no regard to his Word any further than may suit his carnal Interest? But God is my Witness, that what you have heard from me has not been uncertain, deceitful, or variable. For Jesus Christ the Son of God, who was preached among you by me, and *Silvanus*, and *Timotheus*, was not, sometimes one thing, and sometimes another, but has been shewn to be uniformly one and the same in the Counsel or Revelation of God, (for all the Promises of God do all consent and stand firm in him) to the Glory of God by my preaching. Now it is God who establishes me with you, for the preaching of the Gospel, who has anointed (*k*), And also sealed (*l*) me, and given me the ear-

15. 16. 17. 18. 19. 20. 21. 22.

NOTES.

15 (*i*) By the word χάρις, which our Bibles translate *Benefit* or *Grace*, 'tis plain the Apostle means his being present among them a second time, without giving them any grief or displeasure. He had been with them before almost two Years together with Satisfaction and Kindness. He intended them another Visit, but it was, he says, that they might have the like Gratification, *i. e.* the like Satisfaction in his Company a second time, which is the same he says, 2 *Cor.* 2. 1.

21 (*k*) *Anointed*, i. e. set apart to be an Apostle by an extraordinary Call. Priests and Prophets were set apart by anointing as well as Kings.

22 (*l*) *Sealed*, i. e. by the miraculous Gifts of the Holy Ghost; which are an Evidence of the Truths he brings from God, as a Seal is of a Letter.

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PARAPHRASE.

neſt (*m*) of his Spirit in my Heart.

23. Moreover I call God to witneſs, and may I die if it is not ſo, that it was to ſpare you that
24. I came not yet to *Corinth*; Not that I pretend to ſuch a Dominion over your Faith, as to require you to believe what I have taught you without coming to you, when I am expected there to maintain and make it good; for 'tis by that Faith you ſtand: But I forbore to come as one concerned to preſerve and help forwards your Joy, which I am tender of, and therefore declined coming to you, whilſt I thought you in an Eſtate that would require Severity from
1. me, that would trouble you (*n*). I purpoſed in my ſelf, 'tis true, to come to you again, but

TEXT.

and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your Joy: for by faith ye ſtand.

1 But I determined this with my ſelf, that I would

NOTES.

(*m*) *Earneſt* of Eternal Life; for of that the Spirit is mentioned as a Pledge in more places than one, *vid.* 2 Cor. 5. 5. Eph. 1. 13, 14. All theſe are Arguments to ſatisfie the Corinthians, that St. *Paul* was not, nor could be a ſhuffling Man, that minded not what he ſaid, but as it ſerved his turn.

The Reaſoning of St. *Paul*, ver. 18—22. whereby he would convince the Corinthians, that he is not a fickle unſteady Man, that ſays and unſays as may ſuit his Humour or Intereſt; being a little obſcure, by reaſon of the ſhortneſs of his Stile here, which has left many things to be ſupplied by the Reader, to connect the Parts of the Argumentation, and make the Deduction clear. I hope I ſhall be pardon'd if I endeavour to ſet it in its clear light, for the ſake of ordinary Readers.

God hath ſet me apart to the Miniſtery of the Goſpel by an extraordinary Call; has atteſted my Miſſion by the miraculous Gifts of the Holy Ghoſt, and given me the earneſt of eternal Life in my Heart by his Spirit, and hath confirmed me amongſt you in preaching the Goſpel, which is all uniform, and of a piece, as I have preach'd it to you, without tripping in the leaſt: And there, to the Glory of God, have ſhewn that all the Promiſes concur, and are unalterably certain in Chriſt. I therefore having never falter'd in any thing I have ſaid to you, and having all theſe Atteſtations of being under the ſpecial Direction and Guidance of God himſelf, who is unalterably true, cannot be ſuſpected of dealing doubly with you in any thing relating to my Miniſtery.

24 (*n*) It is plain St. *Paul*'s Doctrine had been oppoſed by ſome of them at *Corinth*, vid. 1 *Cor.* 15. 12. His Apoſtleſhip queſtioned, 1 *Cor.* 9. 1, 2. 2 *Cor.* 13. 3. He himſelf triumphed over, as if he durſt not come, 1 *Cor.* 4. 18. they ſaying his Letters were weighty and powerful, but his bodily Preſence weak, and his Speech contemptible; 2 *Cor.* 10. 10. This being the State his Reputation was then in at *Corinth*, and he having promiſed to come to them, 1 *Cor.* 16. 5. he could not but think it neceſſary to excuſe his failing them, by Reaſons that ſhould be both convincing and kind; ſuch as are contained in this Verſe in the ſenſe given of it.

TEXT.

not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

PARAPHRASE.

I reſolved too, it ſhould be without bringing Sorrow with me (*o*); For if I grieve you, who is there, when I am with you, to comfort me, but thoſe very Perſons whom I have diſcompoſed with Grief? And this very thing (*p*), which made you ſad, I writ to you, not coming my ſelf, on purpoſe that when I came I might not have Sorrow from thoſe from whom I ought to receive Comfort; having this Belief and Confidence in you all, that you, all of you, make my Joy and Satisfaction ſo much your own, that you would remove all cauſe of Diſturbance before I came. For I writ unto you with great Sadneſs of Heart, and many Tears, not with Intention to grieve you, but that you might know the overflow of Tenderneſs and Affection which I have for you. But if the Fornicator has been the cauſe of Grief, I do not ſay he has been ſo to me, but in ſome degree to you all, that I may not lay load on him (*q*);

2.

3.

4.

5.

NOTES.

1 (*o*) That this is the meaning of this Verſe, and not that he would not come to them in Sorrow a ſecond time, is paſt doubt, ſince he had never been with them in Sorrow a firſt time. *Vid.* 2 Cor. 1. 15.

3 (*p*) Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, *And I writ to you this very thing.* That ἔγραψα, *I writ*, relates here to the firſt Epiſtle to the Corinthians, is evident, becauſe it is ſo uſed in the very next verſe, and again a little lower, *ver.* 9. What therefore is it in his firſt Epiſtle which he here calls τοῦτο αὐτό, *this very thing*, which he had writ to them? I anſwer, the Puniſhment of the Fornicator. This is plain by what follows here to *ver.* 11. eſpecially if it be compared with 1 *Cor.* 4. 21. & 5. 8. For there he writes to them to puniſh that Perſon; whom if he, St. *Paul*, had come himſelf before it was done, he muſt have come, as he calls it, with a Rod, and have himſelf chaſtiſed: But now that he knows that the Corinthians had puniſh'd him in Compliance to his Letter; and he had had this Trial of their Obedience, he is ſo far from continuing the ſeverity, that he writes to them to forgive him, and take him again into their Affection.

5 (*q*) St. *Paul* being ſatisfied with the Corinthians for their ready Compliance with his Orders, in his former Letter, to puniſh the Fornicator, intercedes to have him reſtored; and to that end leſſens his Fault, and declares however, he might have cauſed Grief to the Corinthians, yet he had cauſed none to him.

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PARAPHRASE.

6. The Correction he hath received from the Majority of you is ſufficient in the Caſe: So that on
7. the contrary (*r*) it is fit rather that you forgive and comfort him, leſt he (*s*) ſhould be
8. ſwallowed up by an Exceſs of Sorrow. Wherefore I beſeech you to confirm your Love to
9. him, which I doubt not of. For this alſo was one end of my writing to you, *viz.* to have a Trial of you, and to know whither you are ready to obey me in all things. To whom you for-
10. give any thing, I alſo forgive. For if I have forgiven any thing, I have forgiven it to him for your ſakes, by the Authority and in the Name
11. of Chriſt; That we may not be over-reached by Satan, for we are not ignorant of his Wiles.
12. Furthermore, being arrived at *Troas*, becauſe *Titus*, whom I expected from *Corinth* with News of you, was not come, I was very uneaſy (*t*) there, in ſo much that I made not uſe of the Opportunity which was put into my Hands by the Lord, of preaching the Goſpel of
13. Chriſt, for which I came thither. I haſtily left thoſe of *Troas*, and departed thence to *Macedonia*. But Thanks be to God, in that he

TEXT.

Sufficient to ſuch a man is this puniſhment which was inflicted of many. 6

So that contrariwiſe ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow. 7

Wherefore I beſeech you, that ye would confirm your love towards him. 8

For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things. 9

To whom ye forgive any thing, I forgive alſo: for if I forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt; 10

Leſt ſatan ſhould get an advantage of us: for we are not ignorant of his devices. 11

Furthermore, when I came to Troas to preach Chriſt's goſpel, and a door was opened unto me of the Lord. 12

I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 13

NOTES.

7 (*r*) Τναντίον, *on the contrary*, here has nothing to refer to but ἐπιβαρῶ, *over-charge*, in the 5th Verſe, which makes that to belong to the Fornicator, as I have explain'd it.

(*s*) Ὁ τοιοῦτος, *ſuch an one*, meaning the Fornicator. It is obſervable how tenderly St. *Paul* deals with the Corinthians in this Epiſtle; for though he treats of the Fornicator from the 5th to the 10th Verſe incluſively, yet he never mentions him under that or any other diſobliging Title, but in the ſoft and inoffenſive Terms of *any one*, or *ſuch an one*. And that poſſibly may be the reaſon why he ſays μὴ ἐπιβαρῶ, indefinitely, without naming the Perſon it relates to.

12 (*t*) How uneaſy he was, and upon what account, ſee *Ch.* 7. 5—16. It was not barely for *Titus*'s Abſence, but for want of the News he brought with him; *ch.* 7. 7.

always

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TEXT.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

PARAPHRASE.

always makes me triumph every where (*u*) through Christ, who gives me Success in preaching the Gospel, and spreads the Knowledge of Christ by me. For my Ministery and Labour in the Gospel, is a Service or sweet-smelling Sacrifice to God through Christ, both in regard of those that are saved and those that perish: To the one my preaching is of ill savour, unacceptable and offensive, by their rejecting whereof they draw Death on themselves; and to the other, being as a sweet Savour, acceptable, they thereby receive eternal Life. And who is sufficient for these things (*w*)? and yet, as I said, my Service in the Gospel is well-pleasing to God. For I am not as several (*x*) are, who are Huckſters of the Word of God, preaching it for gain: But I preach the Gospel of Jesus Christ in sincerity. I speak as from God himself, and I deliver it as in the Presence of God.

14 15 16 17

NOTES.

14 (*u*) *Who makes me triumph every where*, i. e. in the success of my preaching in my Journey to *Macedonia*, and also in my Victory at the same time at *Corinth* over the false Apostles, my Oppossers, that had raised a Faction against me amongst you. This, I think, is St. *Paul*'s meaning, and the reason of his using the word Triumph, which implies Contest and Victory, though he places that word so, as modestly to cover it.

16 (*w*) *Vid. ch.* 3. 5, 6.

17 (*x*) This, I think, may be understood of the false Apostle.

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SECT. II. *N.* 3.

CHAP. III. 1.-----VII. 16.

CONTENTS.

HIS ſpeaking well of himſelf, (as he did ſometimes in his firſt Epiſtle, and with much more Freedom in this, which, as it ſeems, had been objected to him amongſt the Corinthians) his Plainneſs of Speech, and his Sincerity in preaching the Goſpel, are the things which he chiefly juſtifies in this Section many ways. We ſhall obſerve his Arguments as they come, in the Order of St. *Paul*'s Diſcourſe, in which are mingled, with great Inſinuation, many Expreſſions of an overflowing Kindneſs to the Corinthians, not without ſome Exhortations to them.

PARAPHRASE.	*TEXT.*
1. DO I begin again to commend my ſelf (*y*), or need I, as ſome (*z*,) commendatory Let-	DO we begin again 1 to commend our ſelves? or need we, as ſome others, epiſtles of
2. ters to, or from you? You are my commenda-	commendation to you, or letters of commendation
tory Epiſtle written in my Heart, known and	from you?
3. read by all Men. I need no other commenda-	Ye are our epiſtle writ- 2
tory Letter, but that you, being manifeſted	ten in our hearts, known
to be the commendatory Epiſtle of Chriſt	and read of all men:
written on my behalf, not with Ink, but with	Foraſmuch as ye are 3
the Spirit of the Living God, not on	manifeſtly declared to be
Tables of Stone (*a*), but of the Heart,	the epiſtle of Chriſt, mi-
whereof	niſtred by us, written not
	with ink, but with the

NOTES.

1 (*y*) This is a plain Indication that he had been blamed amongſt them for commending himſelf.

(*z*) Seems to intimate, that their falſe Apoſtle had got himſelf recommended to them by Letters, and ſo had introduced himſelf into that Church.

3 (*a*) The ſenſe of St. *Paul* in this 3d Verſe is plainly this, That he needed no Letters of Commendation to them, but that by their Converſion, and the Goſpel written not with Ink, but with the Spirit of God in the Tables of their Hearts, and not in Tables of Stone by his Miniſtery, was as clear an Evidence and Teſtimony to them of his Miſſion from Chriſt, as the Law writ in Tables of Stone was an Evidence of *Moſes*'s Miſſion; ſo that he, St. *Paul*, needed no other Recommendation: This is what is to be underſtood by this Verſe, unleſs

TEXT. *PARAPHRASE*

Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to God-ward.

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for

whereof I was the Amanuenſis, *i. e.* your Converſion was the Effect of my Miniſtery. (*b*) And this ſo great Confidence have I through 4.
Chriſt in God. Not as if I were ſufficient of 5.
my ſelf to reckon (*c*) upon any thing as of my ſelf, but my Sufficiency, my Ability to perform any thing, is wholly from God: Who has 6.
fitted and enabled me to be a Miniſter of the New Teſtament, not of the Letter (*d*), but of the Spirit; for the Letter kills (*e*), but the

NOTES.

unleſs we will make *the Tables of Stone* to have no Signification here. But to ſay as he does, that the Corinthians being writ upon in their Hearts, not with Ink, but with the Spirit of God, by the Hand of St. *Paul*, was Chriſt's commendatory Letter of him, being a pretty bold Expreſſion, liable to the Exception of the captious part of the Corinthians: He, to obviate all Imputation of Vanity or vain Glory, herein immediately ſubjoins what follows in the next Verſe.

4 (*b*) As if he had ſaid, But miſtake me not as if I boaſted of my ſelf: This ſo great boaſting that I uſe, is only my Confidence in God through Chriſt: For it was God that made me Miniſter of the Goſpel, that beſtowed on me the Ability for it; and whatever I perform in it, is wholly from him.

5 (*c*) Πεποίθησις, *Truſt*, a milder term for *Boaſting*, for ſo St. *Paul* uſes it, *Ch.* 10. 7. compared with *ver.* 8. where alſo λογίζομαι, *ver.* 7. is uſed as here, for counting upon one's ſelf; St. Paul alſo uſes πεποιθας for *thou boaſteſt*, Rom. 2. 19. 'which will appear, if compared with *ver.* 17. or if λογίσασθαι ſhall rather be thought to ſignifie here, to diſcover by reaſoning, then the Apoſtle's ſenſe will run thus; "Not as if I were ſufficient of my ſelf, by "the ſtrength of my own natural Parts, to attain the Knowledge of the Goſpel-truths that "I preach, but my Ability herein is all from God. But in what ever ſenſe λογίσασθαι is here taken, 'tis certain τι, which is tranſlated *any thing*, muſt be limited to the Subject in hand, *viz.* the Goſpel that he preached to them.

6 (*d*) Οὐ γράμματος ἀλλὰ πνεύματος, *Not of the Letter but of the Spirit.* By expreſſing himſelf, as he does here, St. *Paul* may be underſtood to intimate that *the New Teſtament* or *Covenant*, was alſo, tho obſcurely, held forth in the Law: For he ſays he was conſtituted a Miniſter, πνεύματος, *of the Spirit*, or ſpiritual meaning of the Law, which was Chriſt, (as he tells us himſelf, *ver.* 17.) and giveth Life whilſt the *Letter* killeth. But both *Letter* and *Spirit* muſt be underſtood of the ſame thing, *viz. The Letter* of the Law, and *the Spirit* of the Law. And in Fact we find St. *Paul* truly a Miniſter of the Spirit of the Law, eſpecially in his Epiſtle to the Hebrews, where he ſhews what a ſpiritual Senſe ran through the Moſaical Inſtitution and Writings.

(*e*) *The Letter kills*, i. e. pronouncing Death, without any way of Remiſſion, on all Tranſgreſſors, leaves them under an irrevocable Sentence of Death. But the Spirit, *i. e.* Chriſt, *ver.* 17. who is a quickning Spirit, 1 *Cor.* 15. 45. giveth Life.

Spirit

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PARAPHRASE.

7. Spirit gives Life. But if the Miniſtery of the Law written in Stone, which condemns to Death, were ſo glorious to *Moſes*, that his Face ſhone ſo that the Children of *Iſrael* could not ſteadily behold the Brightneſs of it, which was but temporary, and was quickly to vaniſh *(f)*.
8. How can it be otherwiſe, but that the Miniſtery of the Spirit, which giveth Life, ſhould confer more Glory and Luſtre on the Miniſters
9. of the Goſpel? For if the Miniſtration of Condemnation were Glory, the Miniſtery of Juſtification *(g)* in the Goſpel doth certainly
10. much more exceed in Glory. Though even the Glory that *Moſes*'s Miniſtration had, was no Glory, in compariſon of the far more excelling Glory of the Goſpel-Miniſtery *(h)*.
11. Farther, if that which is temporary, and to be done away, were delivered with Glory, how

TEXT.

the letter killeth but the ſpirit giveth life.

7 But if the miniſtration of death written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away;

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away was glorious,

NOTES.

7 *(f)* Καταργουμένην, *done away*, is applied here to the ſhining of *Moſes*'s Face, and to the Law, *ver.* 11, & 13. In all which places it is uſed in the Preſent Tenſe, and has the Signification of an Adjective, ſtanding for temporary, or of a Duration, whoſe end was determined, and is oppoſed to τῶ μένοντι, *that which remaineth*, i. e. that which is laſting, and hath no predetermined end ſet to it, as *ver.* 11. where the Goſpel-diſpenſation is called τὸ μένον, *that which remaineth*: This may help us to underſtand ἀπὸ δόξης εἰς δοξαν, *ver.* 18. *from Glory to Glory*, which is manifeſtly oppoſed to δοξη καταργουμένη, the *Glory done away*, of this Verſe; And ſo plainly ſignifies a continued laſting Glory of the Miniſters of the Goſpel; which, as he tells us there, conſiſted in their being changed into the Image and clear Repreſentation of the Lord himſelf; as the Glory of *Moſes* conſiſted in the tranſitory Brightneſs of his Face, which was a faint Reflection of the Glory of God appearing to him in the Mount.

9 *(g)* διακονία τῆς δικαιοσύνης, *the Miniſtration of Righteouſneſs*; ſo the Miniſtery of the Goſpel is called, becauſe by the Goſpel a way is provided for the Juſtification of thoſe who have tranſgreſſed: But the Law has nothing but rigid Condemnation for all Tranſgreſſors, and therefore is called here *the Miniſtration of Condemnation.*

10 *(h)* Though the ſhewing that the Miniſtery of the Goſpel is more glorious than that of the Law, be what St. *Paul* is upon here, thereby to juſtifie himſelf, if he has aſſumed ſome Authority and Commendation to himſelf, in his Miniſtery and Apoſtleſhip; yet in his thus induſtriouſly placing the Miniſtery of the Goſpel in Honour above that of *Moſes*, may he not poſſibly have an Eye to the judaiſing falſe Apoſtle of the Corinthians, to let them ſee what little regard was to be had to that Miniſtration, in compariſon of the Miniſtery of the Goſpel?

much

much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly

much rather is that which remains without being done away to appear in Glory (*i*). Wherefore having such Hope (*k*) we use great Freedom and Plainness of Speech: And not as *Moses*, who put a Vail over his Face, do we vail the Light, so that the Obscurity of what we deliver, should hinder (*l*) the Children of *Israel* from 12. 13.

NOTES.

(*i*) Here St. *Paul* mentions another Pre-eminency and Superiority of Glory in the Gospel over the Law, *viz.* That the Law was to cease and to be abolish'd, but the Gospel to remain and never be abolished.

12 (*k*) *Such Hope*: That St. *Paul* by these words means the so honourable Employment of an Apostle and Minister of the Gospel, or the Glory belonging to his Ministery in the Gospel, is evident by the whole foregoing Comparison which he has made, which is all along between Διακονία, *the Ministery* of the Law and of the Gospel, and not between the Law and the Gospel themselves. The calling of it *Hope* instead of Glory here, where he speaks of his having of it, is the language of Modesty, which more particularly suited his present purpose. For the Conclusion, which in this Verse he draws from what went before, plainly shews the Apostle's Design in this Discourse to be the Justifying his speaking freely of himself and others, his Argument amounting to thus much.

Having therefore so honourable an Employment, as is the Ministery of the Gospel, which far exceeds the Ministery of the Law in Glory, though even that gave so great a Lustre to *Moses*'s Face, that the Children of *Israel* could not with fixed Eyes look upon him, I, as becomes one of such hopes, in such a Post as sets me above all mean Considerations and Compliances, use great Freedom and Plainness of Speech in all things that concern my Ministery.

13 (*l*) Πρὸς τὸ μὴ ἀτενίσαι, &c. *That the Children of* Israel *could not stedfastly look*, &c. St. *Paul* is here justifying in himself, and other Ministers of the Gospel, the Plainness and Openness of their Preaching, which he had asserted in the immediately preceding Verse. These Words therefore here, must of necessity be understood not of *Moses*, but of the Ministers of the Gospel, *viz.* That it was not the Obscurity of their preaching, not any thing vailed in their way of proposing the Gospel, which was the cause why the Children of *Israel* did not understand the Law to the bottom, and see Christ, the end of it, in the Writings of *Moses*. What St. *Paul* says in the next Verse, *But their Minds were blinded: for until this day remaineth the same Vail untaken away*, plainly determines the Words we are upon, to the Sense I have taken them in: For what sense is this? *Moses put a Vail over his Face, so that the Children of* Israel *could not see the end of the Law*; *but their Minds were blinded*; *for the Vail remains upon them until this Day.* But this is very good Sense, and to St. *Paul*'s purpose, *viz.* "We the Ministers of the Gospel speak "plainly and openly, and put no Vail upon our selves, as *Moses* did, whereby to hinder "the Jews from seeing Christ in the Law: But that which hinders them, is a Blindness on "their Minds, which has been always on them, and remains to this Day. This seems to be an obviating an Objection which some among the Corinthians might make to his boasting of so much Plainness and Clearness in his preaching; *viz.* If you preach the Gospel, and Christ contained in the Law, with such a shining Clearness and Evidence, how comes it that the Jews are not converted to it? His Reply is, "Their Unbelief comes not from "any Obscurity in our preaching, but from a Blindness which rests upon their Minds to "this Day; which shall be taken away when they turn to the Lord.

PARAPHRASE.

ſeeing in the Law, which was to be done away, Chriſt who was the end (*m*) of the Law:
14. But their not ſeeing it, is from the Blindneſs of their own Minds; For unto this Day the ſame Vail remains upon their Underſtandings in reading of the Old Teſtament, which Vail is done away in Chriſt, *i. e.* Chriſt, now he is come, ſo exactly anſwers all the Types, Prefigurations, and Predictions of him in the Old Teſtament, that preſently, upon turning our Eyes upon him, he viſibly appears to be the Perſon deſigned, and all the Obſcurity of thoſe Paſſages concerning him, which before were not un-
15. derſtood, is taken away, and ceaſes. Nevertheleſs, even until now, when the Writings of *Moſes* are read, the Vail (*n*) remains upon their Hearts, they ſee not the ſpiritual and evangelical Truths contained in them. But
16. when their Heart ſhall turn to the Lord, and laying by Prejudice and Averſion, ſhall be willing to receive the Truth, the Vail ſhall be taken away, and they ſhall plainly ſee him to be the Perſon ſpoken of and intended (*o*). But
17. the Lord is the Spirit (*p*) whereof we are Miniſters; and they who have this Spirit they have liberty (*q*), ſo that they ſpeak openly and
18. freely: But we, all the faithful Miniſters of

TEXT.

look to the end of that which is aboliſhed.

But their minds were 14
blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which vail is done away in Chriſt.

But even unto this day, 15
when Moſes is read, the vail is upon their heart.

Nevertheleſs, when it 16
ſhall turn to the Lord, the vail ſhall be taken away.

Now the Lord is that 17
Spirit: and where the Spirit of the Lord is, there is liberty.

But we all with open 18
face, beholding as in a

NOTES.

(*m*) *Vid.* Rom. 10. 2—4.

15 (*n*) St. *Paul* poſſibly alludes here to the Cuſtom of the Jews, which continues ſtill in the Synagogue, that when the Law is read they put a Vail over their Faces.

16 (*o*) When this ſhall be, ſee *Rom.* 11. 25—27.

17 (*p*) Ὁ δὲ κύριος τὸ πνεῦμά ἐστι, *but the Lord is that Spirit*; theſe words relate to *ver.* 6. where he ſays, that he is a Miniſter, not of the Letter of the Law, not of the outſide and literal ſenſe, but of the myſtical and ſpiritual meaning of it; which here he tells us is Chriſt.

(*q*) *There is Liberty*; becauſe the Spirit is given only to Sons, or thoſe that are free. See *Rom.* 8. 15. *Gal.* 4. 6, 7.

the

glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

the New Teſtament, not vailed (*r*), but with open Countenances, as Mirrors reflecting the Glory of the Lord, are changed into his very Image, by a continued Succeſſion of Glory, as it were ſtreaming upon us from the Lord, who is the Spirit who gives us this Clearneſs and

NOTES.

18 (*r*) St. *Paul* juſtifies his Freedom and Plainneſs of Speech, by his being made by God himſelf a Miniſter of the Goſpel, which is a more glorious Miniſtery than that of *Moſes*, in promulgating the Law. This he does from *ver.* 6. to *ver.* 12. inclusively. From thence to the end of the Chapter, he juſtifies his Liberty of ſpeaking, in that he, as a Miniſter of the Goſpel, being illuminated with greater and brighter Rays of Light than Moſes, was to ſpeak (as he did) with more freedom and clearneſs than *Moſes* had done. This being the ſcope of St. *Paul* in this place, 'tis viſible, that all from theſe words, *Who put a Vail upon his Face*, ver. 13. to the beginning of *ver.* 18. is a Parentheſis; which being laid aſide, the Compariſon between the Miniſters of the Goſpel and Moſes ſtands clear; "*Moſes* with a Vail covered the Brightneſs and Glory of God, which ſhone in his "Countenance, but we the Miniſters of the Goſpel with open Countenances, *κατοπτριζόμενοι*, reflecting as Mirrors the Glory of the Lord. So the word *κατοπτριζόμενοι*, muſt ſignify here, and not *beholding as in a Mirror*, becauſe the Compariſon is between the Miniſters of the Goſpel and *Moſes*, and not between the Miniſters of the Goſpel and the Children of *Iſrael*: Now the Action of *beholding* was the Action of the Children of *Iſrael*, but of *ſhining or reflecting the Glory received in the Mount* was the Action of *Moſes*, and therefore it muſt be ſomething anſwering that in the Miniſters of the Goſpel wherein the Compariſon is made, as is farther manifeſt in another expreſs part of the Compariſon between the vailed Face of *Moſes*, ver. 13. and the open Face of the Miniſters of the Goſpel in this Verſe. The Face of *Moſes* was vailed, that the bright ſhining or Glory of God remaining on it, or reflected from it, might not be ſeen, and the Faces of the Miniſters of the Goſpel are open, that the bright ſhining of the Goſpel, or the Glory of Chriſt, may be ſeen. Thus the Juſtneſs of the Compariſon ſtands fair, and has an eaſy Senſe, which is hard to be made out, if *κατοπτριζόμενοι* be tranſlated *beholding as in a Glaſs.*

Τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, *We are changed into that very Image*, i. e. the Reflection of the Glory of Chriſt from us is ſo very bright and clear, that we are changed into his very Image, whereas the Light that ſhone in *Moſes*'s Countenance was but a faint Reflection of the Glory which he ſaw when God ſhew'd him his back-Parts; *Exod.* 33. 23.

Ἀπὸ δόξης εἰς δόξαν, *from Glory to Glory*, i. e. with a continued Influx and renewing of Glory, in oppoſition to the ſhining of *Moſes*'s Face, which decay'd and diſappear'd in a little while: *Ver.* 7.

Καθάπερ ἀπὸ κυρίου πνεύματος, *as from the Lord the Spirit*, i. e. as if this Irradiation of Light and Glory came immediately from the Source of it, the Lord himſelf, who is that Spirit whereof we are the Miniſters, *ver.* 6. which giveth Life and Liberty, *v.* 17.

This Liberty he here ſpeaks of, *ver.* 17. is *παῤῥησία*, *Liberty of Speech*, mentioned *ver.* 12. the Subject of St. *Paul*'s Diſcourſe here; as is farther manifeſt from what immediately follows in the ſix firſt Verſes of the next Chapters, wherein an attentive Reader may find a very clear Comment on this 18*th* Verſe we are upon, which is there explain'd in the Senſe we have given of it.

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PARAPHRASE.

1. Freedom. Seeing therefore I am intruſted with ſuch a Miniſtery as this, according as I have received great Mercy, being extraordinarily and miraculouſly called when I was a Perſecutor, I do not fail (*s*) nor flag, I do not behave my ſelf unworthily in it, nor miſ-becoming the Honour and Dignity of ſuch an Em-
2. ployment: But having renounced all unworthy and indirect Deſigns, which will not bear the Light: free from Craft, and from playing any deceitful Tricks in my preaching the Word of God, I recommend my ſelf to every one's Conſcience, only by making plain (*t*) the Truth which I deliver, as in the Preſence of God.
3. But if the Goſpel which I preach be obſcure and hidden, it is ſo only to thoſe who are loſt,
4. in whom being Unbelievers, the God of this World (*u*) has blinded their Minds (*w*), ſo that the glorious (*x*) Brightneſs of the Light of the Goſpel of Chriſt, who is the Image of

TEXT.

Therefore ſeeing we 1
have this miniſtry, as we
have received mercy we
faint not:

But have renounced 2
the hidden things of diſ-
honeſty, not walking in
craftineſs, nor handling
the word of God deceit-
fully, but by manifeſtati-
on of the truth, com-
mending our ſelves to e-
very mans conſcience in
the ſight of God.

But if our goſpel be 3
hid, it is hid to them
that are loſt:

In whom the god of 4
this world hath blinded
the minds of them which
believe not, leſt the light
of the glorious goſpel of
Chriſt, who is the image
of God, ſhould ſhine unto
them.

NOTES.

1 (*s*) οὐκ ἐκκακοῦμεν, *we faint not*, is the ſame with πολλῇ παῤῥησίᾳ χρώμεθα, *we uſe great Plainneſs of Speech*, ver. 12. of the foregoing Chapter, and ſignifies in both places the clear, plain, direct, diſintereſſed Preaching of the Goſpel, which is what he means in that figurative way of Speaking in the former Chapter, eſpecially the laſt Verſe of it, and which he more plainly expreſſes in the five or ſix firſt Verſes of this. The whole buſineſs of the firſt part of this Epiſtle being, as we have already obſerved, to juſtifie to the Corinthians his Behaviour in his Miniſtery, and to convince them that in his preaching the Goſpel he hath been plain, clear, open and candid, without any hidden Deſign, or the leaſt mixture of any concealed Secular Intereſt.

2 (*t*) Ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, *have renounced the hidden things of Diſhoneſty*, and τῇ φανερώσει τῆς ἀληθείας, *by manifeſtation of the Truth*. Theſe Expreſſions explain ἀνακεκαλυμμένῳ προσώπῳ, *with open Face*, ch. 3. 13.

4 (*u*) *The God of this World*, i. e. the Devil, ſo called, becauſe the Men of the World worſhipped and obey'd him as their God.

(*w*) Ἐπύρλωσε τὰ νοήματα, *blinded their Minds*, anſwers ἐπωρώθη τὰ νοήματα, *their Minds were blinded*, ch. 3. 14. And the ſecond and third Verſe of this explains the 13*th* and 14*th* Verſes of the preceding Chapter.

(*x*) Δόξα, *Glory*, here, as in the former Chapter, is put for Shining and Brightneſs; ſo that εὐαγγέλιον τῆς δόξης τοῦ Χριστοῦ, is the Brightneſs or Clearneſs of the Doctrine wherein Chriſt is manifeſted in the Goſpel.

God,

TEXT.

5 For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not indeſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed.

10 Always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

PARAPHRASE.

God, cannot enlighten them. For I ſeek not my own Glory or ſecular Advantage in preaching, but only the propagating of the Goſpel of the Lord Jeſus Chriſt, profeſſing my ſelf your Servant for Jeſus ſake. For God who made Light to ſhine out of Darkneſs, hath enlightned alſo my dark Heart, who before ſaw not the end of the Law, that I might communicate the Knowledge and Light of the Glory of God, which ſhines in the Face *(y)* of Jeſus Chriſt. But yet we, to whom this Treaſure of Knowledge the Goſpel of Jeſus Chriſt is committed to be propagated in the World, are but frail Men, that ſo the exceeding great Power that accompanies it may appear to be from God, and not from us. I am preſſed on every ſide, but do not ſhrink: I am perplexed, but yet not ſo as to diſpond; Perſecuted, but yet not left to ſink under it; thrown down, but not ſlain; Carrying about every where in my Body the Mortification, *i. e.* a Repreſentation of the Sufferings of the Lord Jeſus, that alſo the Life of Jeſus riſen from the Dead may be made manifeſt by the Energy that accompanies my prea- 5. 6. 7. 8. 9. 10.

NOTES.

6 *(y)* This is a Continuation ſtill of the Allegory of *Moſes*, and the ſhining of his Face, *&c.* ſo much inſiſted on in the foregoing Chapter.

For the Explication whereof, give me leave to add here one word more to what I have ſaid upon it already; *Moſes* by approaching to God in the Mount, had a Communication of *Glory* or *Light* from him, which irradiated from his Face when he deſcended from the Mount. *Moſes* put a Vail over his Face, to hide this *Light* or *Glory*; for both theſe Names St. *Paul* uſes in this and the foregoing Chapter for the ſame thing. But the *Glory* or *Light* of the Knowledge of God more fully and clearly communicated by Jeſus Chriſt, is ſaid here to *ſhine in his Face*, and in that reſpect it is that Chriſt in the foregoing Verſe is called by St. *Paul*, *the Image of God*; and the Apoſtles are ſaid in the laſt Verſe of the precedent Chapter, to be *transformed into the ſame Image from Glory to Glory*, i. e. by their large and clear Communications of the Knowledge of God in the Goſpel, they are ſaid to be tranſformed into the ſame Image, and to repreſent as Mirrors the Glory of the Lord, and to be as it were the Images of Chriſt, as Chriſt is (as we are told here, *ver.* 4.) the Image of God.

ching

An. Ch. 57. Neronis 3.

PARAPHRASE.

11. ching in this frail Body. For as long as I live I shall be exposed to the Danger of Death for the sake of Jesus, that the Life of Jesus risen from the Dead, may be made manifest by my Preaching and Sufferings in this mortal Flesh
12. of mine. So that the preaching of the Gospel procures Sufferings and Danger of Death to me, but to you it procures Life, *i. e.* the Energy of the Spirit of Christ whereby he lives in, and
13. gives Life to those who believe in him. Nevertheless though Suffering and Death accompany the preaching the Gospel, yet having the same Spirit of Faith that *David* had, when he said, I believe, therefore have I spoken, I also
14. believing therefore speak, knowing that he who raised up the Lord Jesus shall raise me up also by Jesus, and present me with you to God.
15. For I do and suffer all things for your sakes, that the exuberant Favour of God may abound by the Thanksgiving of a greater Number to the Glory of God, *i. e.* I endeavour by my Sufferings and Preaching to make as many Converts as I can, that so the more partaking of the Mercy and Favour of God, of which there is a plentiful and inexhaustible Store, the more may give Thanks unto him, it being more for the Glory of God, that a greater Num-
16. ber should give thanks and pray to him: For which reason I faint not (*z*), I flag not, but tho my bodily Strength decay, yet the Vigour of my

TEXT.

For we which live, 11
are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh 12
in us, but life in you.

We having the same 13
spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak;

Knowing that he which 14
raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

For all things are for 15
your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

For which cause we 16
faint not, but though our outward man perish, yet the inward man is renewed day by day.

NOTES.

16 (*z*) *I faint not.* What this signifies we have seen, *ver.* 1. Here St. *Paul* gives another Proof of his Sincerity in his Ministery, and that is the Sufferings and Danger of Death, which he daily incurs by his Preaching the Gospel. And the reason why those Sufferings and Dangers deter him not, nor make him at all flag, he tells them, is, the Assurance he has that God, through Christ, will raise him again, and reward him with Immortality in Glory. This Argument he pursues, *ch.* 4. 7. & 5. 9.

Mind

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporary; but the things which are not seen are eternal.

1 For we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven:

3 If ſo be, that being cloathed, we ſhall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be uncloathed, but cloathed upon, that mortality might be ſwallowed up of life.

Mind is daily renewed: For the more my Sufferings are here in propagating the Goſpel, which at worſt are but tranſient and light, the more will they procure me an exceedingly far greater Addition of that Glory (*a*) in Heaven which is ſolid and eternal: I having no regard to the viſible things of this World, but to the inviſible things of the other; for the things that are ſeen are temporal, but thoſe that are not ſeen eternal. For I know, that if this my Body, which is but as a Tent for my ſojourning here upon Earth for a ſhort time, were diſſolved, I ſhall have another of a divine Original, which ſhall not, like Buildings made with Mens Hands, be ſubject to decay, but ſhall be eternal in the Heavens. For in this Tabernacle (*b*) I groan earneſtly, deſiring, without putting off this mortal earthly Body by Death, to have that celeſtial Body ſuperinduced: If ſo be, the coming (*c*) of Chriſt ſhall overtake me in this Life before I put off this Body. For we that are in the Body groan under the Preſſures and Inconveniencies that attend us in it, which yet we are not therefore willing to put off, but had rather, without dying, have it changed (*d*) into a celeſtial immortal Body, that ſo this mortal State may be put an end to, by an immediate

17. 18. 1. 2. 3. 4.

NOTES.

17 (*a*) *Weight of Glory.* What an Influence St. *Paul*'s Hebrew had upon his Greek, is every where viſible, כָּבֵד in Hebrew ſignifies *to be heavy*, and *to be glorious*: here in the Greek, St. *Paul* in the Greek joyns them and ſays, *Weight of Glory.*

2 (*b*) Vid. *ver.* 4.

3 (*c*) That the Apoſtle look'd on the coming of Chriſt as not far off, appears by what he ſays, 1 *Theſſ.* 4. 15. & 5. 6. which Epiſtle was written ſome Years before this. See alſo to the ſame purpoſe, 1 *Cor.* 1. 7. & 7. 29, 31. & 10. 11. *Rom.* 13. 11, 12. Heb. 10. 37.

4 (*d*) The ſame that he had told them in the firſt Epiſtle, *ch.* 15. 51. ſhould happen to thoſe who ſhould be alive at Chriſt's coming. This I muſt own is no very eaſy Paſſage, whither we underſtand by γυμνοὶ *naked*, as I do here the State of the Dead, unclothed with

PARAPHRASE.

5. mediate Entrance into an immortal Life. Now it is God who prepares and fits us for this immortal State, who alſo gives us the Spirit as a
6. Pledge (*e*) of it. Wherefore being always undaunted *(f)*, and knowing that whilſt I dwell or ſojourn in this Body I am abſent from my
7. proper home, which is with the Lord (for I regulate my Conduct, not by the Enjoyment of the viſible things of this World, but by my Hope and Expectation of the inviſible things
8. of the World to come) I with Boldneſs *(f)* preach the Goſpel, preferring in my choice the quitting this Habitation to get home to the
9. Lord. Wherefore I make this my only Aim, whither ſtaying *(g)* here in this Body, or departing *(g)* out of it, ſo to acquit my ſelf, as

TEXT.

Now he that hath 5
wrought us for the ſelf-
ſame thing, is God, who
alſo hath given unto us
the earneſt of the Spirit.

Therefore we are al- 6
ways confident, knowing
that whilſt we are at
home in the body, we are
abſent from the Lord:

(For we walk by faith, 7
not by ſight)

We are confident, I ſay, 8
and willing rather to be
abſent from the body, and
to be preſent with the
Lord.

Wherefore we labour, 9
that whether preſent or
abſent we may be accep-
ted of him.

NOTES.

with immortal Bodies, till the Reſurrection; which Senſe is favour'd by the ſame word, 1 *Cor.* 15. 37. or whither we underſtand the *clothing upon*, which the Apoſtle deſires, to be thoſe immortal Bodies which Souls ſhall be clothed with at the Reſurrection, which Senſe of *clothing upon*, ſeems to be favour'd by 1 *Cor.* 15. 53, 54. and is that which one ſhould be inclined to, were it not accompanied with this Difficulty, *viz.* that then it would follow that the Wicked ſhould not have immortal Bodies at the Reſurrection. For whatever it be that St. *Paul* here means by being *clothed upon*, it is ſomething that is peculiar to the Saints, who have the Spirit of God, and ſhall be with the Lord in contra-diſtinction to others, as appears from the following Verſes, and the whole Tenor of this Place.

5 (*e*) The Spirit is mentioned in more places than one, as the Pledge and Earneſt of Immortality; more particularly, *Eph.* 1. 13, 14. which compared with *Rom.* 8. 23. ſhews that the Inheritance whereof the Spirit is the Earneſt, is the ſame which the Apoſtle ſpeaks of here, *viz.* the Poſſeſſion of immortal Bodies.

6, 8 *(f)* Θαῤῥοῦντες and Θαῤῥοῦμεν, *we are confident*, ſignifies in theſe two Verſes the ſame that οὐκ ἐκκακοῦμεν, *we faint not*, does, *ch.* 4. 1, & 16. *i. e.* I go on undauntedly, without flagging, preaching the Goſpel with Sincerity, and direct Plainneſs of Speech. This Concluſion which he draws here from the Conſideration of the Reſurrection and Immortality, is the ſame that he makes upon the ſame ground, *ch.* 4. 14, 16.

9 *(g)* Εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, *whither ſtaying in the Body, or going out of it*, i. e. Whither I am to ſtay longer here, or ſuddenly to depart. This Senſe the foregoing Verſe leads us to, and what he ſays in this Verſe, that he endeavours (whether ἐνδημῶν or ἐκδημῶν) *to be well-pleaſing to the Lord*, i. e. do what is well-pleaſing to him, ſhews, that neither of theſe words can ſignifie here his being with Chriſt in Heaven. For when he is there, the time of endeavouring to approve himſelf is over.

to

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Neronis 3.

TEXT.

10 For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them

PARAPHRASE.

to be acceptable to him (*b*). For we must all 10.
appear before the Judgment-Seat of Christ, that every one may receive according to what he has done in the Body, whether it be good or bad. Knowing therefore this terrible Judg- 11.
ment of the Lord, I preach the Gospel, perswading Men to be Christians. And with what Integrity I discharge that Duty, is manifest to God, and I trust you also are convinced of it in your Consciences. And this I say, not 12.
that I commend (*i*) my self again: But that I may give you an occasion not to be ashamed of me, but to glory on my behalf, having wherewithal to reply to those who make a shew of glorying in outward Appearance,

NOTES.

(*b*) St. *Paul* from *ch.* 4. 12. to this place, has, to convince them of his Uprightness in his Ministery, been shewing that the Hopes and sure Expectation he had of eternal Life, kept him steady and resolute in an open sincere preaching of the Gospel, without any Tricks or deceitful Artifice. In which his Argument stands thus; "Knowing that God "who raised up Christ, will raise me up again, I without any Fear or Consideration of "what it may draw upon me, preach the Gospel faithfully, making this account, that the "momentaneous Afflictions which for it I may suffer here, which are but slight in com- "parison of the eternal things of another Life, will exceedingly increase my Happiness in "the other World, where I long to be, and therefore Death, which brings me home to "Christ, is no Terror to me, all my care is, that whither I am to stay longer in this bo- "dy, or quickly to leave it, living or dying I may approve my self to Christ in my Mini- "stery. In the next two Verses he has another Argument, to fix in the Corinthians the same Thoughts of him, and that is the Punishment he shall receive at the day of Judgment, if he should neglect to preach the Gospel faithfully, and not indeavour sincerely and earnestly to make converts to Christ.

12 (*i*) From this place, and several others in this Epistle, it cannot be doubted but that his speaking well of himself, had been objected to him as a fault. And in this lay his great Difficulty, how to deal with this People. If he answer'd nothing to what was talk'd of him, his Silence might be interpreted Guilt and Confusion: If he defended himself, he was accused of Vanity, Self-commendation and Folly. Hence it is that he uses so many Reasons to shew, that his whole Carriage was upon Principles far above all worldly Considerations: and tells them here, once for all, that the account he gives of himself is only to furnish them who are his Friends, and stuck to him, with matter to justifie themselves in their Esteem of him, and to reply to the contrary Faction.

PARAPHRASE.

without doing ſo inwardly in their Hearts (*k*).
13. For if (*l*) I am beſides my ſelf (*m*), in ſpeaking as I do of my ſelf, it is between God and me, he muſt judge, Men are not concerned in it, nor hurt by it: Or if I do it ſoberly, and upon good ground. If what I profeſs of my ſelf be in reality true, it is for your ſake
14. and advantage. For 'tis the Love of Chriſt conſtraineth me, judging as I do, that if Chriſt
15. died for all, then all were dead: And that if he died for all, his Intention was, that they who by him have attain'd to a State of Life, ſhould not any longer live to themſelves alone, ſeeking only their own private advantage, but ſhould imploy their Lives in promoting the Goſpel and Kingdom of Chriſt, who for them
16. died and roſe again: So that from henceforth I have no regard to any one, according to the Fleſh (*n*), *i. e.* for being circumciſed or a Jew.

TEXT.

which glory in appearance, and not in heart.

For whether we be beſides our ſelves, it is to God: or whether we be ſober, it is for your cauſe. 13

For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: 14

And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again. 15

Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth 16

NOTES.

(*k*) This may be underſtood of the Leaders of the oppoſite Faction, who, as 'tis manifeſt from *ch.* 10. 7, 15. & 11. 12, 22, 23. pretended to ſome thing that they gloried in, though St. *Paul* aſſures us they were ſatisfied in Conſcience that they had no ſolid Ground of glorying.

13 (*l*) St. *Paul* from the 13*th* Verſe of this Chapter, to *ch.* 6. 12. gives another Reaſon for his diſintereſſed Carriage in preaching the Goſpel, and that is his Love to Chriſt, who by his Death having given him Life who was dead, he concludes, that in Gratitude he ought not to live to himſelf any more. He therefore being as in a new Creation, had now no longer any regard to the Things or Perſons of this World, but being made by God a Miniſter of the Goſpel, he minded only the faithful Diſcharge of his Duty in that Ambaſſy, and purſuant thereunto took care that his Behaviour ſhould be ſuch as he deſcribes, *ch.* 6. 3——10.

(*m*) *Beſides my ſelf*, i. e. in ſpeaking well of my ſelf in my own Juſtification. He that obſerves what St. *Paul* ſays, *ch.* 11. 1, & 16——21. *ch.* 12. 6 & 11. will ſcarce doubt but that the ſpeaking of himſelf, as he did, was by his Enemies called glorying, and imputed to him as Folly and Madneſs.

16 (*n*) This may be ſuppoſed to be ſaid with Reflection on their Jewiſh falſe Apoſtle, who gloried in his Circumciſion, and perhaps that he had ſeen Chriſt in the Fleſh, or was ſome way related to him.

For

TEXT.

know we him no more.
17 Therefore if any man be in Chriſt, he is a new creature: old things are paſt away, behold, all things are become new.
18 And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation;
19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.
20 Now then we are ambaſſadours for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſtead, be ye reconciled to God.
21 For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

PARAPHRASE.

For if I my ſelf have gloried in this, that Chriſt himſelf was circumciſed as I am, and was of my Blood and Nation, I do ſo now no more any longer. So that if any one be in Chriſt, it is as if he were in a new Creation (*o*), wherein all former mundane Relations, Conſiderations and Intereſts (*p*) are ceaſed, and at an end, all things in that State are new to him, and he owes his very Being in it, and the Advantages he therein enjoys, not in the leaſt meaſure to his Birth, Extraction, or any legal Obſervances or Privileges, but wholely and ſolely to God alone; reconciling the World to himſelf by Jeſus Chriſt, and not imputing their Treſpaſſes to them. And therefore I whom God hath reconciled to himſelf, and to whom he hath given the Miniſtery, and committed the Word of his Reconciliation, as an Ambaſſador for Chriſt, as tho God did by me beſeech you, I pray you in Chriſt's ſtead, be ye reconciled to God. For God hath made him ſubject to Sufferings and Death, the Puniſhment and

17. 18. 19. 20. 21.

NOTES.

17 (*o*) *Gal.* 6. 14. may give ſome light to this place. To make this 16*th* and 17*th* Verſes coherent to the reſt of St. *Paul*'s Diſcourſe here, they muſt be underſtood in reference to the falſe Apoſtle, againſt whom St. *Paul* is here juſtifying himſelf, and makes it his main buſineſs in this as well as his former Epiſtle, to ſhew what that falſe Apoſtle gloried in, was no juſt cauſe of boaſting. Purſuant to this deſign of ſinking the Authority and Credit of that falſe Apoſtle, St. *Paul* in theſe and the following Verſes dexterouſly inſinuates theſe two things. 1*ſt*. That the Miniſtery of Reconciliation being committed to him, they ſhould not forſake him to hearken to, and follow that Pretender. 2*dly*. That they being in Chriſt, and the new Creation, ſhould, as he does, not know any Man in the Fleſh, not eſteem or glory in that falſe Apoſtle, becauſe he might perhaps pretend to have ſeen our Saviour in the Fleſh, or have heard him, or the like. Κτίσις ſignifies *Creation*, and is ſo tranſlated, *Rom.* 8. 22.

(*p*) Τὰ ἀρχαῖα, *old things*, perhaps may here mean the Jewiſh Oeconomie, for the falſe Apoſtle was a Jew, and as ſuch aſſumed to himſelf ſome Authority probably by Right of Blood and Privilege of this Nation, *vid.* 2 *Cor.* 11. 21, 22. But that St. *Paul* here tells them, now under the Goſpel is all antiquated and quite out of doors.

An. Ch. 57. Neronis 3.

PARAPHRASE.

Conſequence of Sin, as if he had been a Sinner, though he were guilty of no Sin; that we in and by him might be made righteous by a
1. Righteouſneſs imputed to us by God. I therefore working together with him, beſeech you alway, that you receive not the Favour of God
2. in the Goſpel preached to you in vain (*q*). (For he ſaith, I have heard thee in a time accepted, and in the day of Salvation have I ſuccour'd thee: Behold now is the accepted time; be-
3. hold now is the day of Salvation) giving no Offence to any one in any thing, that the Mi-
4. niſtery be not blamed: But in every thing approving my ſelf as becomes the Miniſter of God by much Patience in Afflictions, in Neceſſities,
5. in Streights, in Stripes, in Impriſonments, in being toſſed up and down, in Labours, in
6. Watchings, in Faſtings; By a Life undefiled; by Knowledge; by Long-ſufferings; by the Gifts of the Holy Ghoſt; by Love unfeigned; by preaching the Goſpel of Truth ſincerely;
7. by the Power of God aſſiſting my Miniſtery; by Uprightneſs of Mind, wherewith I am armed at all points, both to do and to ſuffer; By
8. Honour and Diſgrace; by good and bad Report, as a Deceiver (*r*), and yet faithful; as an
9. obſcure unknown Man, but yet known and owned; as one often in danger of Death, and yet behold I live; as chaſtened, but yet not
10. killed; as ſorrowful, but yet always rejoycing;

TEXT.

We then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. 1

(For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation) 2

Giving no offence in any thing, that the miniſtery be not blamed: 3

But in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, 4

In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, 5

By pureneſs, by knowledge, by long ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, 6

By the word of truth, by the power of God, by the armour of righteouſneſs, on the right hand and on the left, 7

By honour and diſhonour, by evil report and good report: as deceivers, and yet true; 8

As unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; 9

As ſorrowful, yet al- 10

NOTES.

1 (*q*) *Receive the Grace of God in vain*, the ſame with *believing in vain*, 1 Cor. 15. 2. *i. e.* receiving the Doctrine of the Goſpel for true, and profeſſing Chriſtianity, without perſiſting in it, or performing what the Goſpel requires.

8 (*r*) *Deceiver*, a Title 'tis like he had received from ſome of the oppoſite Faction at *Corinth*, vid. *ch.* 12. 16.

as

way rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

11 O ye corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitned in us, but ye are ſtraitned in your own bowels.

13 Now for a recompenſe in the ſame, (I ſpeak as unto my children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people:

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord almighty.

as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

O ye Corinthians, my Mouth is opened to you, my Heart is enlarged (*s*) to you, my Affection, my Tenderneſs, my Compliance for you, is not ſtreight or narrow. 'Tis your own Narrowneſs makes you uneaſy. Let me ſpeak to you as a Father to his Children; in return do you likewiſe enlarge your Affections and Deference to me. Be ye not aſſociated with Unbelievers, have nothing to do with them in their Vices or Worſhip (*t*), for what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? What Communion hath Light with Darkneſs? What Concord hath Chriſt with Belial (*u*)? Or what part hath a Believer with an Unbeliever? What Agreement hath the Temple of God with Idols? For ye are the Temple of the living God, as God hath ſaid, I will dwell in them, among them will I walk, and I will be their God, and they ſhall be my People. Wherefore come out from among them, and be ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you to me, and I will be a Father, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.

11. 12. 13. 14. 15. 16. 17. 18.

NOTES.

11 (*s*) Another Argument St. *Paul* makes uſe of to juſtifie and excuſe his Plainneſs of Speech to the Corinthians, is, the great Affection he has for them, which he here breaks out into an Expreſſion of, in a very pathetical manner. This with an Exhortation to ſeparate from Idolaters and Unbelievers, is what he inſiſts on from this place to *ch.* 7. 16.

14 (*t*) *Vid.* ch. 7. 1.

15 (*u*) *Belial* is a general Name for all the falſe Gods worſhipped by the Idolatrous Gentiles.

Having

In Ch. 57. Paragraph 3.

PARAPHRASE.

1. Having therefore theſe Promiſes, (dearly Beloved) let us cleanſe our ſelves from the Defilement of all ſorts of Sins, whither of Body or Mind, endeavouring after perfect Holineſs
2. in the fear of God. Receive me, as one to be harken'd to, as one to be follow'd, as one that hath done nothing to forfeit your Eſteem. I have wrong'd no Man: I have corrupted no
3. Man: I have defrauded no Man (*w*): I ſay not this to reflect on your Carriage towards me: (*x*) For I have already aſſured you, that I have ſo great an Affection for you, that I could live
4. and die with you. But in the Tranſport of my Joy, I uſe great liberty of Speech towards you. But let it not be thought to be of ill Will, for I boaſt much of you; I am filled with Comfort, and my Joy abounds exceedingly in all my Af-
5. flictions. For when I came to *Macedonia*, I had no reſpit from continual Trouble that beſet me on every ſide. From without I met with Strife and Oppoſition in Preaching the Goſpel: and within I was filled with Fear upon your account, leſt the falſe Apoſtle continuing his Credit and Faction amongſt you, ſhould pervert you from the Simplicity of the
6. Goſpel (*y*). But God who comforteth thoſe who are caſt down, comforted me by the coming of *Titus*, not barely by his Preſence, but by the Comfort I received from you by him,
7. when he acquainted me with your great deſire of conforming your ſelves to my Orders; your Trouble for any Neglects you have been guilty

TEXT.

Having therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. 1

Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man. 2

I ſpeak not this to condemn you: for I have ſaid before, that you are in our hearts to die and live with you. 3

Great is my boldneſs of ſpeech toward you, great is my glorying of you: I am filled with comfort; I am exceeding joyful in all our tribulation. 4

For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears. 5

Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus: 6

And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; 7

NOTES.

2 (*w*) This ſeems to inſinuate the contrary Behaviour of their falſe Apoſtle.

3 (*x*) *Vid.* 1 Cor. 4. 3. 2 Cor. 10. 2. & 11. 20, 21. & 13. 3.

5 (*y*) *Vid.* ch. 11. 3.

of

TEXT. PARAPHRASE.

so that I rejoyced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sorry, though it were but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter.

of towards me; the great warmth of your Affection and Concern for me; so that I rejoyced the more for my past Fears, having writ 8.
to you a Letter, which I repented of, but now do not repent of, perceiving that though that Letter grieved you, it made you sad but for a short time: But now I rejoyce not that you were made sorry, but that you were made sorry to Repentance. For this proved a bene- 9.
ficial Sorrow acceptable to God, that in nothing you might have cause to complain that you were damaged by me. For godly Sorrow 10.
worketh Repentance to Salvation not to be repented of: But Sorrow rising from worldly Interest, worketh Death. In the present case 11.
mark it, (z) that godly Sorrow which you had, what Carefulness it wrought in you, to conform your selves to my Orders, *ver.* 15. yea what clearing your selves from your former Miscarriages; yea what Indignation against those who led you into them; yea what fear to offend me (a); yea what vehement desire of satisfying me; yea what Zeal for me; yea what Revenge against your selves for having been so misled. You have shewn your selves to be set right *, and be as you should be in every

NOTES.

11 (z) St. *Paul* writing to those who knew the Temper they were in, and what were the Objects of the several Passions which were raised in them, doth both here and in the *7th* Verse forbear to mention by and to what they were moved out of Modesty and Respect to them. This is necessary for the Information of ordinary Readers, to be supplied as can be best collected from the main Design of the Apostle in these two Epistles, and from several Passages giving us light in it.

(a) *Vid.* Ver. 15. * *Clear.* This word answers very well ἁγνὸς in the Greek: but then to be clear in English, is generally understood to signifie not to have been guilty; which could not be the Sense of the Apostle, he having charged the Corinthians so warmly in his first Epistle. His meaning must therefore be, that they had now resolved on a contrary Course, and were so far clear, *i. e.* were set right, and in good Disposition again, as he describes

Ag. Ch. 57. Neronis 3.

PARAPHRASE.

12. every thing by this Carriage of yours †. If therefore I wrote unto you concerning the Fornicator, it was not for his sake that had done, nor his that had suffer'd the wrong, but principally that my Care and Concern for you might be made known to you, as in the Presence of
13. God. Therefore I was comforted in your Comfort: but much more exceedingly rejoyced I in the Joy of *Titus*, because his Mind was set at ease by the good Disposition he found you all
14. in towards me (*b*). So that I am not ashamed of having boasted of you to him. For all that
15. I have said to you is Truth, so what I said to *Titus* in your Commendation he has found to be true, whereby his Affection to you is abundantly increased, he carrying in his Mind the universal Obedience of you all unanimously to me, and the manner of your receiving him

TEXT.

Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 12

Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 13

For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth. 14

And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him. 15

NOTES.

describes it in the former part of this Verse. † And therefore I think ἐν τῷ πράγματι, may best be rendred *in fact*, *i. e.* by your Sorrow, your Fear, your Indignation, your Zeal, &c. I think it cannot well be translated *in this matter*, understanding thereby the Punishment of the Fornicator. For that was not the matter St. *Paul* had been speaking of, but the Corinthians siding with the false Apostle against him, was the Subject of the preceding part of this, and of the three or four foregoing Chapters, wherein he justifies himself against their Slanders, and invalidates the Pretences of the adverse Party. This is that which lay chiefly upon his Heart, and which he labours might and main both in this and the former Epistle to rectifie, as the Foundation of all the Disorders amongst them. And consequently is the matter wherein he rejoyces to find them all set right. Indeed in the immediately following Verse, he mentions his having writ to them concerning the Fornicator, but it is only as an Argument of his Kindness and Concern for them: But that what was the great cause of his Rejoycing, what it was that gave him the great Satisfaction, was the breaking the Faction, and the re-uniting them *all* to himself, which he expresses in the word *all*, emphatically used, *ver.* 13, 15. and from thence he concludes thus, *ver.* 16. *I rejoyce therefore that I have confidence in you in all things.* His Mind was now at rest, the Partizans of his Opposer the false Apostle having forsaken that Leader whom they had so much gloried in, and being all now come over to St. *Paul*, he doubted not but all would go well, and so leaves off the Subject he had been upon in the seven foregoing Chapters, *viz.* the Justification of himself, with here and there Reflections on that false Apostle.

13 (*b*) *Vid.* ver. 15.

with

TEXT.	PARAPHRASE.	
16 I rejoyce therefore that I have confidence in you in all things.	with Fear and Trembling. I rejoyce therefore that I have Confidence in you in all things.	16.

SECT. III.

CHAP. VIII. 1.-----IX. 15.

CONTENTS.

THE Apoſtle having imploy'd the Seven foregoing Chapters in his own Juſtification, in the cloſe whereof he expreſſes the great Satisfaction he had in their being all united again in their Affection and Obedience to him, he in the two next Chapters exhorts them eſpecially by the Example of the Churches of *Macedonia*, to a liberal Contribution to the poor Chriſtians in *Judea*.

TEXT.	PARAPHRASE.	
1 MOreover brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia:	MOreover, Brethren, I make known to you the Gift (*c*) which by the Grace of God is given in the Churches of *Macedonia*,	1.
2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.	*viz.* that amidſt the Afflictions (*d*) they have been much tried with, they have with exceeding Chearfulneſs and Joy made their very low Eſtate of Poverty yield a rich Contribution of	2.
3 For to their power (I bear record) yea, and be-	Liberality, being forward of themſelves (as I muſt bear them witneſs) to the utmoſt of their	3.

NOTES.

1 (*c*) Χάρις, which is tranſlated *Grace*, is here uſed by St. *Paul* for *Gift* or *Liberality*, and is ſo uſed, *ver.* 4, 6, 7, 9, 19. & 1 *Cor.* 16. 3. It is called alſo χάρις Θεοῦ, the *Gift of God*, becauſe God is the Author and Procurer of it, moving their Hearts to it. Beſides δεδομένην ἐν cannot ſignifie *beſtowed on*, but *given in* or *by*.

2 (*d*) How ill diſpos'd and rough to the Chriſtians the *Macedonians* were, may be ſeen, *Acts* 16, & 17.

PARAPHRASE.

Power; nay, and beyond their Power, earneſtly intreating me to receive their Contribution, and be a Partner with others in the charge of conveying and diſtributing it to the Saints. And in this they out-did my Expectation, who could not hope for ſo large a Collection from them. But they gave themſelves firſt to the Lord, and to me, to diſpoſe of what they had according as the good pleaſure of God ſhould direct. Inſomuch that I was moved to perſwade *Titus*, that as he had begun, ſo he would alſo ſee this charitable Contribution carried on among you till it was perfected, that as you excel in every thing, abounding in Faith, in well ſpeaking, in Knowledge, in every good Quality, and in your Affection to me, ye might abound in this Act of charitable Liberality alſo. This I ſay to you, not as a Command from God, but on occaſion of the great Liberality of the Churches of *Macedonia*, and to ſhew the World a Proof of the genuine noble Temper of your Love (*e*). For ye know the

TEXT.

yond their power, they were willing of themſelves,

Praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtring to the ſaints 4

And this they did, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God. 5

Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo. 6

Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; ſee that ye abound in this grace alſo. 7

I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love. 8

NOTES.

8 (*e*) Τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων, *ſhewing the World a Proof of the genuine Temper of their Love.* Thus I think it ſhould be rendred. St. *Paul*, who is ſo careful all along in this Epiſtle, to ſhew his Eſteem and good Opinion of the Corinthians, taking all Occaſions to ſpeak and preſume well of them, whereof we have an eminent Example in theſe words, *Ye abound in your Love to us*, in the immediately preceding Verſe, he could not in this place ſo far forget his Deſign of treating them very tenderly, now they were newly return'd to him, as to tell them, that he ſent *Titus* for the promoting the Contribution to make a trial of the *Sincerity of their Love*, this had been but an ill Expreſſion of that *Confidence* which, *ch.* 7. 16. he tells them, he has *in them in all things*. Taking therefore, as without Violence to the Words one may, δοκιμάζων for drawing out a Proof, and γνήσιον for *genuine*, the words very well expreſs St. *Paul*'s obliging way of ſtirring up the Corinthians to a liberal Contribution, as I have underſtood them. For St. *Paul*'s Diſcourſe to them briefly ſtands thus; "The great Liberality of the poor Macedonians, made "me ſend *Titus* to you, to carry on the Collection of your Charity which he had begun, "that you who excell in all other Virtues, might be eminent alſo in this. But this I urge, "not as a Command from God, but upon Occaſion of others Liberality, lay before you an "opportunity of giving the World a Proof of the genuine Temper of your Charity, which, "like that of your other Virtues, loves not to come behind that of others.

Mu-

TEXT.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men may be eased, and you burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality,

15 As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being

PARAPHRASE.

Munificence *(f)* of our Lord Jesus Christ, who being rich, made himself poor for your sakes, that you by his Poverty might become rich. I give you my Opinion in the case, because it becomes you so to do, as having began not only to do something in it, but to shew a Willingness to it above a Year ago. Now therefore apply your selves to the doing of it in earnest; so that as you undertook it readily, so you would as readily perform it out of what you have: For every Man's Charity is accepted by God according to the Largeness and Willingness of his Heart in giving, and not according to the Narrowness of his Fortune. For my meaning is not that you should be burdened to ease others, but that at this time your abundance should make up what they through want come short in, that in another occasion their abundance may supply your Deficiency, that there may be an Equality. As it is written, He that had much had nothing over, and he that had little had no lack. But Thanks be to God, who put into the Heart of *Titus* the same Concern for you, who not only yielded to my Exhortation; *(g)* But being more than ordinary concerned for you, of his own accord went un-

9. 10. 11. 12. 13. 14. 15. 16. 17.

NOTES.

9 *(f)* Την χαριν, the *Grace*, rather the *Munificence*, the signification wherein St. *Paul* uses χαρις, over and over again in this Chapter, and is translated *Gift*, Ver. 4.

17 *(g) Vid.* ver. 6.

PARAPHRASE

18. to you, with whom I have ſent the Brother (*h*),
who has Praiſe through all the Churches for
19. his Labour in the Goſpel, (and not that only,
but who was alſo choſen of the Churches to
accompany me in the carrying this Collection,
which Service I undertook for the Glory of our
Lord, and for your Incouragement to a liberal
20. Contribution) to prevent any Aſperſion might
be caſt on me by any one on occaſion of my
medling with the Management of ſo great a
21. Sum, and to take care by having ſuch Men
joyn'd with me in the ſame Truſt, that my In-
tegrity and Credit ſhould be preſerved not on-
ly in the ſight of the Lord; but alſo in the
22. ſight of Men. With them I have ſent our Bro-
ther, of whom I have had frequent Experience
in ſundry Affairs, to be a forward active Man;
but now much more earneſtly intent by reaſon
of the ſtrong Perſwaſion he has of your contri-
23. buting liberally. Now whither I ſpeak of *Ti-
tus*, he is my Partner, and one who with me
promotes your Intereſt; or the two other Bre-
thren ſent with him, they are the Meſſengers
of the Churches of *Macedonia*, by whom their
Collection is ſent, and are Promoters of the Glo-
24. ry of Chriſt. Give therefore to them, and by
them to thoſe Churches a Demonſtration of
your Love, and a Juſtification of my boaſting
1. of you. For as touching the Relief of the poor
Chriſtians in *Jeruſalem*, it is needleſs for me
2. to write to you. For I know the Forward-
neſs of your Minds, which I boaſted of on

TEXT.

more forward, of his own accord he went unto you.

And we have ſent with 18
him the brother, whoſe praiſe is in the goſpel, thoroughout all the churches:

(And not that only, 19
but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtred by us to the glory of the ſame Lord, and declaration of your ready mind)

Avoiding this, that no 20
man ſhould blame us in this abundance, which is adminiſtred by us:

Providing for honeſt 21
things, not only in the ſight of the Lord, but alſo in the ſight of men.

And we have ſent with 22
them our brother, whom we have often times proved diligent in many things, but how much more diligent, upon the great confidence which I have in you.

Whether any do en- 23
quire of Titus, he is my partner, and fellow helper concerning you: or our brethren be enquired of, they are the meſſengers of the churches, and the glory of Chriſt.

Wherefore ſhew ye to 24
them, and before the churches the proof of your love, and of our boaſting on your behalf.

For as touching the 1
miniſtring to the ſaints, it is ſuperfluous for me to write to you.

For I know the for- 2

NOTES.

18 (*h*) This Brother moſt take to be St. *Luke*, who now was, and had been a long while St. *Paul*'s Companion in his Travels.

your

TEXT.

wardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready:

4 Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the ſame might be ready as a matter of bounty, and not as of covetouſneſs.

6 But this I ſay, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully.

7 Every Man according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity: for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

PARAPHRASE.

your behalf to the *Macedonians*, that (*i*) *Achaia* was ready a Year ago, and your Zeal in this Matter hath been a Spur to many others. Yet I have ſent theſe Brethren, that my boaſting of you may not appear to be vain and groundleſs in this part: But that you may, as I ſaid, have your Collection ready, leſt if perchance the Macedonians ſhould come with me, and find it not ready, I (not to ſay you) ſhould be aſhamed in this Matter whereof I have boaſted. I thought it therefore neceſſary to put the Brethren upon going before unto you, to prepare things by a timely notice before-hand, that your Contribution may be ready, as a free Benevolence of yours, and not as a nigardly Gift extorted from you. This I ſay, He who ſoweth ſparingly ſhall reap alſo ſparingly; and he who ſoweth plentifully ſhall alſo reap plentifully. So give as you find your ſelves diſpoſed every one in his own Heart, not grudgingly, as if it were wrung from you; for God loves a cheerful Giver. For God is able to make every charitable Gift (*k*) of yours redound to your Advantage, that you having in every thing always a Fulneſs of Plenty, ye may abound in every good Work (as it is written,

3. 4. 5. 6. 7. 8.

NOTES.

2 (*i*) *Achaia*, i. e. the Church of *Corinth*, which was made up of the Inhabitants of that Town, and of the circumjacent Parts of *Achaia*. Vid. *ch.* 1. 1.

8 (*k*) Χάρις *Grace*, rather *Charitable Gift* or *Liberality*, as it ſignifies in the former Chapter, and as the Context determines the Senſe here.

He

PARAPHRASE.

9. He hath ſcattered, he hath given to the Poor, and his Liberality (*l*) remaineth for ever. Now
10. he that ſupplies Seed to the Sower, and Bread for Food; ſupply and multiply your Stock of Seed (*m*), and increaſe the Fruit of your Libe-
11. rality) enrich'd in every thing to all Beneficence, which by me as inſtrumental in it, pro-
12. cureth Thankſgiving to God. For the performance of this Service doth not only bring Supply to the wants of the Saints, but reacheth farther, even to God himſelf, by many Thankſ-
13. givings (whilſt they having ſuch a proof of you in this your Supply, glorify God for your profeſſed Subjection to the Goſpel of Chriſt, and for your Liberality in communicating to
14. them, and to all Men, and to the procuring their Prayers for you, they having a great Inclination towards you, becauſe of that gracious Gift of God beſtowed on them by your Libe-
15. rality. Thanks be to God for this his unſpeakable Gift.

TEXT.

(As it is written, He 9
hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

Now he that miniſtreth 10
ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs)

Being enriched in every 11
thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

For the adminiſtration 12
of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

(Whiles by the experi- 13
ment of this miniſtration, they glorifie God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men)

And by their prayer 14
for you, which long after you, for the exceeding grace of God in you.

Thanks be unto God for 15
his unſpeakable gift.

NOTES.

9, 10 (*l*) Δικαιοσύνη *Righteouſneſs*, rather *Liberality*; for ſo Δικαιοσύνη in ſcripture Language often ſignifies. And ſo *Mat.* 6. 1. for ελεημοσύνην *Alms*, ſome Copies have Δικαιοσύνην *Liberality*. And ſo *Joſeph*, Mat. 1. 19. is called Δικαιος *juſt, benign.*

10 (*m*) Σπόρον *Seed ſown*, rather your *Seed and Seed-plot*, i. e. Increaſe your Plenty to be laid out in charitable uſes.

SECT.

SECT. IV.

CHAP. X. 1.------XIII. 10.

CONTENTS.

ST. *Paul* having finiſhed his Exhortation to Liberality in their Collection for the Chriſtians at *Jeruſalem*, he here reſumes his former Argument, and proſecutes the main Purpoſe of this Epiſtle, which was totally to reduce and put a final end to the adverſe Faction, (which ſeems not yet to be entirely extinct) by bringing the Corinthians wholly off from the falſe Apoſtle they had adhered to: And to re-eſtabliſh himſelf and his Authority in the Minds of all the Members of that Church. And this he does by the Steps contained in the following Numbers.

SECT. IV. *N.* 1.

CHAP. X. 1----6.

CONTENTS.

HE declares the extraordinary Power he hath in Preaching the Goſpel, and to puniſh his Oppoſers amongſt them.

TEXT.	*PARAPHRASE.*	
1 NOw I Paul my ſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence am baſe among	NOW I the ſame *Paul* who am (as 'tis ſaid amongſt (*n*) you) baſe and mean when preſent with you, but bold towards you when abſent, beſeech you by the Meekneſs and Gen-	1.

NOTES.

1. (*n*) Vid. *ver.* 10.

tleneſs

A.Ch.57. Nerons 3.

PARAPHRASE.

2. tleneſs (*o*) of Chriſt; I beſeech you, I ſay, that I may not, when preſent among you, be bold after that manner. I have reſolv'd to be bold towards ſome, who account that in my Conduct and Miniſtery I regulate my ſelf wholly by car-
3. nal Conſiderations. For though I live in the Fleſh, yet I do not carry on the work of the Goſpel (which is a Warfare) according to the
4. Fleſh. (For the Weapons of my Warfare are not fleſhly (*p*), but ſuch as God hath made mighty to the pulling down of ſtrong Holds, *i. e.* whatever is made uſe of in oppoſition)
5. Beating down humane Reaſonings, and all the touring and moſt elevated Superſtructures raiſed thereon, by the Wit of Men againſt the Knowledge of God, as held forth in the Goſpel, captivating all their Notions, and bringing
6. them into Subjection to Chriſt; And having by me in a readineſs Power wherewithal to puniſh and chaſtiſe all Diſobedience; when you, who have been miſled by your falſe Apoſtle, withdrawing your ſelves from him, ſhall return to a perfect Obedience (*q*).

SECT.

TEXT.

you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh:

4 (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds.)

5 Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt:

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

NOTES.

(*o*) St. *Paul* thinking it fit to forbear all Severity till he had by fair means reduced as many of the contrary Party as he could, to a full Submiſſion to his Authority, (*vid.* ver. 6.) begins here his Diſcourſe by conjuring them by the Meekneſs and Gentleneſs of Chriſt, as an example that might excuſe his delay of examplary Puniſhment on the Ringleaders and chief Offenders, without giving them reaſon to think it was for want of Power.

4 (*p*) What the ὅπλα σαρκικὰ, the *carnal Weapons*, and thoſe other oppoſed to them, which he calls δυνατὰ τῷ Θεῷ, *mighty through God*, are, may be ſeen if we read and compare 1 *Cor* 1. 23, 24. & 2. 1, 2, 4, 5, 12, 13. 2 *Cor*. 4. 2, 6.

6 (*q*) Thoſe whom he ſpeaks to here, are the Corinthian Converts to whom this Epiſtle is written. Some of theſe had been drawn into a Faction againſt St. *Paul*; theſe he had been, and was endeavouring to bring back to that Obedience and Submiſſion which the reſt had continued in to him as an Apoſtle of Jeſus Chriſt. The Corinthians of theſe two ſorts are thoſe he means, when he ſays to them, *ch.* 2. 3. & *ch.* 7. 13, 15. *You all*, i. e. all ye Chriſtians of *Corinth* and *Achaia*. For he that had raiſed the Faction amongſt them, and given ſo much trouble to St. *Paul*, was a Stranger and a Jew, *Vid.* ch. 11. 22.

crept

An. Ch. 57.
Neronis 3.

SECT. IV. *N.* 2.

CHAP. X. 7·····18.

CONTENTS.

ST. *Paul* examines the falſe Apoſtles Pretentions, and compares his own with his Performances.

TEXT.

7 DO ye look on things after the outward appearance? if any man truſt to himſelf, that he is Chriſts, let him of himſelf think this again, that as he is Chriſts, even ſo are we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrifie you by letters.

10 For his letters (ſay they) are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible.

PARAPHRASE.

DO ye judge of Men by the outward Appearance of things? Is it by ſuch meaſures you take an Eſtimate of me and my Adverſaries? If he has Confidence in himſelf that he is Chriſt's, *i. e.* aſſumes to himſelf the Authority of one imploy'd and commiſſioned by Chriſt (*r*); let him on the other ſide count thus with himſelf, that as he is Chriſt's, ſo I alſo am Chriſt's. Nay, if I ſhould boaſtingly ſay ſomething more (*s*) of the Authority and Power, which the Lord has given me for your Edification, and not for your Deſtruction *, I ſhould not be put to ſhame (*t*). But that I may not ſeem to terrifie you by Letters, as is objected to me by ſome, who ſay, that my Letters are weighty and powerful, but my bodily Preſence weak, and my Diſcourſe contemptible. 7. 8. 9. 10.

NOTES.

crept in amongſt them, after St. *Paul* had gather'd and eſtabliſh'd that Church, 1 *Cor.* 3. 6, 10. 2 *Cor.* 10. 15, 16. Of whom St. *Paul* ſeems to have no hopes, *ch.* 11. 13—15. and therefore he every where threatens, 1 *Cor.* 4 19. and here particularly, *ver.* 6, & 11. to make an Example of him and his Adherents, (if any were ſo obſtinate to ſtick to him) when he had brought back again all the Corinthians that he could hope to prevail on.

7 (*r*) Vid. *ch.* 11. 33.

8 (*s*) *More*, vid. *ch.* 11. 23. * Another reaſon inſinuated by the Apoſtle for his forbearing Severity to them.

(*t*) *I ſhould not be put to ſhame*, *i. e.* the Truth would juſtifie me in it.

PARAPHRASE.

11. Let him that says so reckon upon this, that such as I am in Word by Letters when I am absent, such shall I be also in Deed when pre-
12. sent. For I dare not be so bold, as to rank or compare my self with some who vaunt themselves: But they measuring themselves within themselves (*u*), and comparing themselves with themselves, do not understand (*w*). But
13. I for my part will not boast of my self in what has not been measured out, or allotted to me (*x*), *i. e.* I will not go out of my own Province to seek Matter of Commendation, but proceeding orderly in the Province which God hath measured out, and allotted to me, I have reach'd even unto you, *i. e.* I preach'd the Gospel in every Country as I went, till I came as
14. far as to you. For I do not extend my self farther than I should, as if I had skipp'd over other Countries in my way, without proceeding gradually to you; no, for I have reach'd even unto you in Preaching of the Gospel in all Countries as I passed along (*y*);

TEXT.

Let such an one think 11
this, that such as we are
in word by letters, when
we are absent, such will
we be also in deed when
we are present.

For we dare not make 12
our selves of the number,
or compare our selves
with some that commend
themselves: but they
measuring themselves by
themselves, and compa-
ring themselves amongst
themselves are not wise.

But we will not boast 13
of things without our
measure, but according to
the measure of the rule
which God hath distribu-
ted to us, a measure to
reach even unto you.

For we stretch not our 14
selves beyond our mea-
sure, as though we rea-
ched not unto you; for
we are come as far as to
you also, in preaching the
gospel of Christ:

NOTES.

12 (*u*) This is spoken Ironically: ἐν ἑαυτοῖς, *amongst themselves*, rather *within themselves*. For in all likelihood, the Faction and Opposition against St. *Paul* was made by one Person, as we before observed. For though he speaks here in the Plural Number, which is the softer and decenter way in such cases, yet we see in the foregoing Verse he speaks directly and expressly as of one Person; and therefore ἐν ἑαυτοῖς may, most consonantly to the Apostle's meaning here, be understood to signifie *within themselves*, i. e. with what they find in themselves. The whole place shewing, that this Person made an estimate of himself only by what he found in himself; and thereupon preferr'd himself to St. *Paul*, without considering what St. *Paul* was, or had done.

(*w*) *Do not understand*, that they ought not to intrude themselves into a Church planted by another Man, and there vaunt themselves, and set themselves above him that planted it, which is the meaning of the four next Verses.

13 (*x*) Ἄμετρα, here and in *ver.* 15. doth not signifie immense, or immoderate, but something that hath not been measured out and allotted to him, something that is not committed to him, nor within his province.

14 (*y*) This seems to charge the false pretended Apostle, who had caused all this Disturbance in the Church of *Corinth*, that without being appointed to it, without preaching the Gospel in his way thither, as became an Apostle, he had crept into the Church of *Corinth*.

Not

TEXT.

15 Not boasting of things without our measure, that is, of other mens labour; but having hope when your faith is increased, that we shall be enlarged by you, according to our rule abundantly.

16 To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

PARAPHRASE.

Not extending my Boasting (z) beyond my own Bounds into Provinces not allotted to me, nor vaunting my self of any thing I have done in anothers Labour, (a) *i. e.* in a Church planted by another Man's Pains: But having hope that your Faith increasing, my Province will be inlarged by you yet farther; So that I may preach the Gospel to the yet unconverted Countries beyond you, and not take Glory to my self from another Man's Province, where all things are made ready to my hand (a). But he that will glory, let him glory or seek Praise from that which is committed to him by the Lord, or in that which is acceptable to the Lord. For not he who commends himself does thereby give a Proof of his Authority or Mission; but he whom the Lord commends by the Gifts of the Holy Ghost (b). 15. 16. 17. 18.

NOTES.

15 (z) *Boasting*, i. e. intermeddling, or assuming to my self Authority to meddle, or Honour for meddling.

15, 16 (a) Here St. *Paul* visibly taxes the false Apostle for coming into a Church converted and gathered by another, and there pretending to be some body, and to rule all. This is another thing that makes it probable, that the Opposition made to St. *Paul* was but by one Man that had made himself the head of an opposite Faction. For it is plain it was a Stranger who came thither after St. *Paul* had planted this Church, who pretending to be more an Apostle than St. *Paul*, with greater Illumination, and more Power, set up against him to govern that Church, and withdraw the Corinthians from following St. *Paul*, his Rules and Doctrine. Now this can never be supposed to be a Combination of Men who came to *Corinth* with that design, nor that they were different Men that came thither separately, each setting up for himself, for then they would have fallen out one with another, as well as with St. *Paul*: And in both Cases St. *Paul* must have spoken of them in a different way from what he does now. The same Character and Cartiage is given to them all throughout both these Epistles; and 1 *Cor.* 3. 10. he plainly speaks of one Man, that setting up thus to be a Preacher of the Gospel amongst those that were already Christians, was looked upon by St. *Paul* to be a fault, we may see, *Rom.* 15. 20.

18 (b) 'Tis of these Weapons of his Warfare that St. *Paul* speaks in this Chapter; and 'tis by them that he intends to try which is the true Apostle when he comes to them.

SECT. IV. *N.* 3.

CHAP. XI. 1-----6.

CONTENTS.

HE ſhews that their pretended Apoſtle bringing to them no other Saviour or Goſpel; nor conferring greater Power of Miracles than he [St. *Paul*] had done, was not to be preferr'd before him.

PARAPHRASE.

1. WOuld you could bear me a little in my Folly (*c*), and indeed do bear with me.
2. For I am jealous over you with a Jealouſy that is for God: For I have fitted and prepared you for one alone to be your Husband, *viz.* that I might deliver you up a pure Virgin to Chriſt.
3. But I fear leſt ſome way or other, as the Serpent beguiled *Eve* by his Cunning, ſo your Minds ſhould be debauch'd from that Singleneſs which is due to Chriſt (*d*). For if

TEXT.

WOuld to God ye could bear with me a little in my folly; and indeed bear with me. 1

For I am jealous over you with godly jealouſie: for I have eſpouſed you to one husband, that I may preſent you as a chaſte virgin to Chriſt. 2

But I fear, leſt by any means, as the ſerpent beguiled Eve through his ſubtility, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt. 3

NOTES.

1 (*c*) *Folly*, ſo he modeſtly calls his ſpeaking in his own defence.

3 (*d*) Ἁπλότητος τῆς εἰς τὸν χριστόν. *The Simplicity that is in*, rather *towards Chriſt*, anſwers to ἑνὶ ἀνδρὶ χριστῷ, *to one Husband Chriſt*, in the immediately foregoing Verſe. For ἑνὶ *one*, is not put there for nothing, but makes the meaning plainly this; "I have formed and fitted you for one Perſon alone, one Husband who is Chriſt: I am concerned, and "in care, that you may not be drawn aſide from that Submiſſion, that Obedience, that "Temper of Mind that is due ſingly to him, for I hope to put you into his Hands poſſeſſed "with pure Virgin Thoughts, wholly fixed on him, not divided, nor roving after any o"ther, that he may take you to Wife, and marry you to himſelf for ever. 'Tis plain their Perverter, who oppoſed St. *Paul*, was a Jew, as we have ſeen. 'Twas from the Jews, from whom, of all profeſſing Chriſtianity, St. *Paul* had moſt trouble and oppoſition. For they having their Hearts ſet upon their old Religion, endeavoured to mix Judaiſm and Chriſtianity together: We may ſuppoſe the Caſe here to be much the ſame with that which he more fully expreſſes in the Epiſtle to the Galatians, particularly *Gal.* 1. 6——12. & *ch.* 4. 9——11. & 16——21. & *ch.* 5. 1——13. The meaning of this place here ſeems to be this; "I have taught you the Goſpel alone, in its pure and unmixed Simplicity, by which on"ly you can be united to Chriſt: But I fear leſt this your new Apoſtle ſhould draw you "from it, and that your Minds ſhould not ſtick to that ſingly, but ſhould be corrupted by "a mixture of Judaiſm. After the like manner St. *Paul* expreſſes Chriſtians being delivered from the Law, and their Freedom from the ritual Obſervances of the Jews, by being married to Chriſt, *Rom.* 7. 4. which place may give ſome light to this.

this.

TEXT. *PARAPHRASE.*

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

this Intruder who has been a Leader amongst you, can preach to you another Saviour, whom I have not preach'd; or if you receive from him other or greater Gifts of the Spirit, than those you received from me; or another Gospel than what you accepted from me, you might well bear with him, and allow his Pretensions of being a new and greater Apostle. 4. For as to the Apostles of Christ, I suppose I am not a whit behind the chiefest of them. 5. For though I am but a mean Speaker, yet I am not without Knowledge, but in every thing have been made manifest unto you, *i. e.* to be an Apostle. 6.

SECT. IV. *N.* 4.

CHAP. XI. 7------15.

CONTENTS.

HE justifies himself to them, in his having taken nothing of them. There had been great Talk about this, and Objections raised against St. *Paul* thereupon; *Vid.* 1 Cor. 9. 1—3. As if by this he had discover'd himself not to be an Apostle: To which he there answers, and here touches it again, and answers another Objection, which it seems was made, *viz.* that he refused to receive Maintenance from them out of Unkindness to them

HAVE

An. Ch. 57. Neronis 3.

PARAPHRASE.

7. HAve I committed an Offence (*e*) in abasing my self to work with my hands, neglecting my Right of Maintenance due to me as an Apostle, that you might be exalted in Christianity, because I preach'd the Gospel of
8. God to you *gratis?* I robb'd other Churches, taking Wages of them to do you Service: And being with you and in want, I was chargeable
9. to not a Man of you. For the Brethren who came from *Macedonia*, supplied me with what I needed: And in all things I have kept my self from being burdensome to you, and so will
10. I continue to do. The Truth and Sincerity I owe to Christ is in what I say to you, *viz.* This Boasting of mine shall not in the Regions
11. of *Achaia* be stopp'd in me. Why so? Is it because I love you not? For that God can be my
12. Witness, he knoweth. But what I do and shall do *(f)* is, that I may cut off all occasion from those who, if I took any thing of you, would be glad of that occasion to boast, that in it they had me for a Pattern, and did nothing
13. but what even I my self had done. For these are false *(g)* Apostles, deceitful Labourers in the Gospel, having put on the counterfeit Shape-

TEXT.

HAve I committed an offence in abasing my self that you might be exalted, because I have preached to you the Gospel of God freely? 7

I robbed other Churches, taking wages of them to do you service. 8

And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept my self from being burdensome unto you, and so will I keep my self. 9

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 10

Wherefore? because I love you not? God knoweth. 11

But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we. 12

For such are false apostles, deceitful wor- 13

NOTES.

7 (*e*) The adverse Party made it an argument against St. *Paul*, as an Evidence that he was no Apostle, since he took not from the Corinthians Maintenance, 1 *Cor.* 9. 1—3. Another Objection raised against him from hence, was, That he would receive nothing from them, because he loved them not, 2 *Cor.* 11. 11. This he answers here, by giving another reason for his so doing. A third Allegation was, that it was only a crafty Trick in him to catch them, 2 *Cor.* 12. 16. which he answers there.

12 (*f*) ἵνα ποιῶ, *that I will do*, rather *and will do*; so the words stand in the Greek, and do not refer to *v.* 10. as a profession of his resolution to take nothing of them; but to *ver.* 11. to which it is joyn'd; shewing that his refusing any Reward from them, was not out of Unkindness, but for another reason.

13 (*g*) They had questioned St. *Paul*'s Apostleship, 1 *Cor* 9. because of his not taking Maintenance of the Corinthians. He here directly declares them to be no true Apostles.

and

TEXT. PARAPHRASE.

kers, transforming themſelves into the Apoſtles of Chriſt.

14 And no marvel; for ſatan himſelf is transformed into an angel of light.

15 Therefore it is no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

and Outſide of Apoſtles of Chriſt: And no marvel, for Satan himſelf is ſometimes transformed into an Angel of Light. Therefore it is not ſtrange, if ſo be his Miniſters are diſguiſed ſo as to appear Miniſters of the Goſpel: whoſe End ſhall be according to their Works. 14. 15.

SECT. IV. N. 5.

CHAP. XI. 16-----33.

CONTENTS.

HE goes on in his Juſtification, reflecting upon the Carriage of the falſe Apoſtle towards the Corinthians, *v.* 16–21. He compares himſelf with the falſe Apoſtle in what he boaſts of, as being an Hebrew, *v.* 21, 22. or Miniſter of Chriſt, *v.* 23. and here St. *Paul* enlarges upon his Labours and Sufferings.

16 I Say again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak it not after the Lord, but as it were fooliſhly in this confidence of boaſting.

I Say again, Let no Man think me a Fool, that I ſpeak ſo much of my ſelf: or at leaſt if it be a Folly in me bear with me as a Fool, that I too as well as others (*h*) may boaſt my ſelf a little. That which I ſay on this occaſion is not by Command from Chriſt, but as it were fooliſhly in this matter of Boaſting. 16. 17.

NOTES.

16 (*h*) *Vid.* ver. 18.

Since

PARAPHRASE.

18. Since many glory in their Circumcision or Ex-
19. traction (*i*), I will glory also. For ye bear with Fools (*k*) easily, being your selves wise.
20. (*l*) For you bear with it if a Man bring you into Bondage (*m*), *i. e.* domineer over you, and use you like his Bondmen; If he make a Prey of you; If he take or extort Presents or a Salary from you; If he be elevated and high amongst you; If he smite you on the Face,
21. *i. e.* treat you contumeliously. I speak according to the Reproach has been cast upon me, as if I were weak, *i. e.* destitute of what might support me in Dignity and Authority equal to this false Apostle, as if I had not as fair Pretences to Power and Profit amongst you as he.
22. Is he an Hebrew (*n*), *i. e.* by Language an Hebrew? so am I: Is he an Israelite, truly of the Jewish Nation, and bred up in that Religion? so am I: Is he of the Seed of *Abraham* really descended from him? and not a Proselite of a forreign Extraction? so am I: Is he a
23.

TEXT.

Seeing that many glory 18
after the flesh, I will glory also.

For ye suffer fools glad- 19
ly, seeing ye your selves are wise.

For ye suffer if a man 20
bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

I speak as concerning 21
reproach, as though we had been weak: howbeit, wherein soever any is bold (I speak foolishly) I am bold also.

Are they Hebrews? so 22
am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

Are they ministers of 23
Christ? (I speak as a fool) I am more: in labours

NOTES.

18 (*i*) *Vid.* ch. 12. 11.

19 (*k*) *After the Flesh.* What this glorying *after the Flesh* was in particular here, *vid.* ver. 22. *(viz.)* being a Jew by descent.

20 (*l*) Spoken Ironically for their bearing with the Insolence and Covetousness of their false Apostle.

(*m*) The *Bondage* here meant, was, Subjection to the Will of their false Apostle, as appears by the following Particulars of this Verse, and not Subjection to the Jewish Rites. For if that had been, St. *Paul* was so zealous against it, that he would have spoke more plainly and warmly, as we see in his Epistle to the Galatians, and not have touched it thus only by the by slightly in a doubtful Expression. Besides, it is plain no such thing was yet attempted openly, only St. *Paul* was afraid of it; *vid.* ver. 3.

22 (*n*) *Is he an Hebrew?* Having in the foregoing Verse spoke in the Singular Number, I have been fain to continue on the same Number here, though different from that in the Text, to avoid an inconsistency in the Paraphrase, which could not but shock the Reader. But this I would be understood to do, without imposing my Opinion on any body, or pretending to change the Text: But as an Expositor, to tell my Reader that I think, that though St. *Paul* says *they*, he means but one, as often when he says *we*, he means only himself, the reason whereof I have given elsewhere.

TEXT.

more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty ſtripes ſave one.

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack; a night and a day I have been in the deep:

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrey men, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things

PARAPHRASE.

Miniſter of Jeſus Chriſt? (I ſpeak in my fooliſh way of boaſting) I am more ſo: In toilſome Labours I ſurpaſs him: In Stripes I am exceedingly beyond him (*o*): In Priſons I have been oftner; and in the very Jaws of Death more than once: Of the Jews I have five times received forty Stripes ſave one: Thrice was I whipp'd with Rods: Once was I ſtoned: Thrice ſhipwracked: I have paſſed a Night and a Day in the Sea: In Journeyings often: In Perils by Water; In Perils by Robbers; In Perils by my own Countrey men; In Perils from the Heathen; In Perils in the City; In Perils in the Country; In Perils at Sea; In Perils amongſt falſe Brethren; In Toil and Trouble, and ſleepleſs Nights often; in Hunger and Thirſt; in Faſtings often; in Cold and Nakedneſs. Beſides theſe Troubles from without, the Diſturbance that comes daily upon me from my Concern for all the Churches. Who is a weak Chriſtian in danger through Frailty or Ignorance to be miſled, whoſe Weakneſs I do not feel and ſuffer in as if it were my own? Who is actually miſled, for whom my Zeal and Concern does not make me uneaſy, as if I had a Fire in me? If I muſt be compelled (*p*) to glory (*q*), I will

24. 25. 26. 27. 28. 29. 30.

NOTES.

23 (*o*) Ἐν πληγαῖς ὑπερβαλλόντως, *in Stripes above meaſure*, rather *in Stripes exceeding*. For theſe Words, as the other Particulars of this Verſe, ought to be taken comparatively with reference to the falſe Apoſtle, with whom St. *Paul* is comparing himſelf in the Miniſtery of the Goſpel. Unleſs this be underſtood ſo, there will ſeem to be a diſagreeable Tautologie in the following Verſes; which, taking theſe words in a comparative Senſe, are proofs of his ſaying, *In Stripes I am exceedingly beyond him, for of the Jews five times*, &c.

30 (*p*) *Compelled.* Vid. *ch.* 12. 11.

(*q*) By Καυχᾶσθαι, which is tranſlated ſometimes to *glory*, and ſometimes to *boaſt*; the Apoſtle all along, where he applys it to himſelf, means nothing but the mentioning ſome commendable Action of his without vanity or oſtentation, but barely upon neceſſity on the preſent Occaſion

PARAPHRASE.

glory of thoſe things which are of my weak and
31. ſuffering ſide. The God and Father of our
Lord Jeſus Chriſt, who is bleſſed for ever,
32. knoweth that I lie not. In *Damaſcus*, the Governour under *Aretas* the King, who kept the
Town with a Garriſon, being deſirous to appre-
33. hend me, I was through a Window let down
in a Basket, and eſcaped his hands.

TEXT.

which concern mine infirmities.

The God and Father of 31
our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

In Damaſcus the gover- 32
nour under Aretas the king kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

And through a window 33
in a basket was I let down by the wall, and eſcaped his hands.

SECT. IV. *N.* 6.

CHAP. XII. 1——11.

CONTENTS.

HE makes good his Apoſtleſhip by the extraordinary Viſions and Revelations which he had received.

1. IF I muſt be forced to glory (*r*) for your ſakes, for me it is not expedient, I will come to Viſions and Revelations of the Lord. I
2. knew a Man by (*s*) the Power of Chriſt, above fourteen Years ago, caught up into the third Heaven, whether the intire Man, Body and all, or out of the Body in an Extacy, I know
3. not; God knows. And I know ſuch an one (*s*),

IT is not expedient for 1
me doubtleſs to glory: I will come to viſions and revelations of the Lord.

I knew a man in Chriſt, 2
above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

And I knew ſuch a man 3

NOTES.

1 (*r*) Εἰ καυχᾶσθαι δεῖ, *If I muſt glory*, is the reading of ſome Copies, and is juſtified by ver. 30. of the foregoing Chapter by the vulgar Tranſlation, and by the Syriac, much to the ſame purpoſe, and ſuiting better with the Context, renders the ſenſe clearer.

2 & 3 (*s*) *Modeſtly* ſpeaking of himſelf in a third Perſon.

whether

TEXT.

(whether in the body, or out of the body, I cannot tell: God knoweth)
4 How that he was caught up into paradice, and heard unspeakable words, which it is not lawful for a man to utter.
5 Of such an one will I glory: yet of my self I will not glory, but in mine infirmities.
6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.
7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure.
8 For this thing I besought the Lord thrice, that it might depart from me.
9 And he said unto me, My Grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in re-

PARAPHRASE.

whether in the Body or out of the Body I know not, God knows, that he was caught up into Paradice, and there heard what is not in the power of Man to utter: Of such an one I will glory: But my self I will not mention with any boasting, unless in things that carry the marks of Weakness, and shew my Sufferings. But if I should have a mind to glory in other things, I might do it without being a Fool, for I would speak nothing but what is true, having matter in abundance; (*t*) But I forbear, lest any one should think of me beyond what he sees me, or hears commonly reported of me. And that I might not be exalted above measure, by reason of the abundance of Revelations that I had, there was given me a Thorn in the Flesh (*u*), the Messenger of Satan to buffet me, that I might not be over much elevated. Concerning this thing I besought the Lord thrice that it might depart from me; And he said, My Favour is sufficient for thee; for my Power exerts it self, and its sufficiency is seen the more perfectly, the weaker thou thy self art. I therefore most willingly choose to glory, rather in things that shew my Weakness, than in my abundance of glorious Revelations, that the Power of Christ may the more visibly be seen to dwell in me: Wherefore I have satisfaction in Weaknesses, in Reproaches, in Necessities, in Persecutions, in Distresses, for Christ's sake. For when I, look'd upon in my outward State.

4. 5. 6. 7. 8. 9. 10.

NOTES.

6 (*t*) *Vid.* ver. 7.

7 (*u*) *Thorn in the Flesh*, what this was in particular, St. *Paul* having thought fit to conceal it, is not easy for those who come after to discover, nor is it much material.

PARAPHRASE.

appear weak, then, by the Power of Chriſt which dwelleth in me, I am found to be ſtrong.
11. I am become fooliſh in glorying thus: But it is you who have forced me to it. For I ought to have been commended by you, ſince in nothing came I behind the chiefeſt of the Apoſtles, though in my ſelf I am nothing.

TEXT.

proaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

SECT. IV. N. 7.

CHAP. XII. 12, 13.

CONTENTS.

HE continues to juſtifie himſelf to be an Apoſtle by the Miracles he did, and the ſupernatural Gifts he beſtowed amongſt the Corinthians.

12. TRuly the ſigns whereby an Apoſtle might be known, were wrought among you by me, in all Patience (*w*) and Submiſſion under the Difficulties I there met with, in miraculous, wonderful and mighty Works performed by me.
13. For what is there which you were any way ſhorten'd in, and had not equally with other Churches (*x*), except it be that I my ſelf was not burdenſome to you. Forgive me this Injury.

12 TRuly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds.

13 For what is it wherein ye were inferiour to other churches, except it be that I my ſelf was not burdenſome to you? forgive me this wrong.

NOTES.

12 (*w*) This may well be underſtood to reflect on the Haughtineſs and Plenty wherein the falſe Apoſtle lived amongſt them.

13 (*x*) Vid. 1 *Cor.* 1. 4–7.

SECT.

An. Ch. 57. Neronis 3.

SECT. IV. N. 8.

CHAP. XII. 14------21.

CONTENTS.

HE farther juſtifies himſelf to the Corinthians, by his paſſed Diſintereſſedneſs, and his continued kind Intentions to them.

TEXT.

14 BEhold, the third time I am ready to come to you; and I will not be burdenſome to you: for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with him I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

PARAPHRASE.

BEhold this is the third time I am ready to come unto you, but I will not be burdenſome to you; for I ſeek not what is yours but you; for 'tis not expected, nor uſual, that Children ſhould lay up for their Parents, but Parents *(y)* for their Children. I will gladly lay out what ever is in my poſſeſſion or power; nay, even wear out and hazard my ſelf for your Souls (*z*), though it ſhould ſo fall out, that the more I love you the leſs I ſhould be beloved by you (*a*). Be it ſo, as ſome ſuggeſt, that I was not burdenſome to you, but it was in truth out of cunning, with a deſign to catch you with that trick, drawing from you by others what I refuſed in perſon. In anſwer to which I ask, Did I by any of thoſe I ſent unto you make a gain of you? I deſired *Titus* to go to you, and with him I ſent a Brother: Did *Titus* make a gain of you? Did not they behave themſelves with the ſame temper that I did amongſt you? Did we not walk in the ſame ſteps, *i. e.* neither they nor I received any thing from you.

14 15 16 17 18

NOTES.

14 *(y)* Vid. 1 *Cor.* 4. 14, 15.
15 *(z)* Vid. 2 *Tim.* 2. 10.
(a) Vid. *ch.* 6. 12, 13.

Again.

PARAPHRASE.

19. Again, (*b*) do not, upon my mentioning my ſending of *Titus* to you, think that I apologize for my not coming my ſelf; I ſpeak as in the Preſence of God, and as a Chriſtian, there is no ſuch thing: In all my whole Carriage towards you, Beloved, all that has been done has been done only for your edification. No, there is no need of an Apology for my not coming to you
20. ſooner: For I fear, when I do come I ſhall not find you ſuch as I would, and that you will find me ſuch as you would not: I am afraid, that among you there are Diſputes, Envyings, Animoſities, Strifes, Backbitings, Whiſperings,
21. Swellings of Mind, Diſturbances. And that my God, when I come to you again, will hum-

TEXT.

Again, think you that 19
we excuſe our ſelves unto
you? we ſpeak before
God in Chriſt: but we do
all things, dearly beloved,
for your edifying.

For I fear, leſt when I 20
come I ſhall not find you
ſuch as I would, and that
I ſhall be found unto you
ſuch as ye would not:
leſt there be debates, en-
vyings, wraths, ſtrifes,
back-bitings, whiſperings,
ſwellings, tumults:

And leſt when I come 21
again, my God will hum-
ble me among you, and
that I ſhall bewail many
which have ſinned alrea-

NOTES.

19 (*b*) He had before given the reaſon, *ch.* 1. 23. of his not coming to them, with the like Aſſeveration that he uſes here. If we trace the thread of St. *Paul*'s Diſcourſe here, we may obſerve, that having concluded the Juſtification of himſelf and his Apoſtleſhip by his paſt Actions, *ver.* 13. he had it in his thoughts to tell them how he would deal with the falſe Apoſtle and his Adherents when he came, as he was ready now to do. And therefore ſolemnly begins, *ver.* 14. with *behold*, and tells them now *the third time* he was ready to come to them, to which joyning (what was much upon his mind) that he would not be burdenſome to them when he came, this ſuggeſted to his thoughts an Objection, *(viz.)* that this perſonal Shyneſs in him was but cunning, for that he deſign'd to draw gain from them by other hands. From which he clears himſelf by the inſtance of *Titus*, and the Brother whom he had ſent together to them, who were as far from receiving any thing from them as he himſelf. *Titus* and his other Meſſenger being thus mentioned, he thought it neceſſary to obviate another Suſpicion that might be raiſed in the Minds of ſome of them, as if he mentioned the ſending of thoſe two as an Apology for his not coming himſelf; this he diſclaims utterly; and to prevent any thoughts of that kind, ſolemnly proteſts to them that in all his Carriage to them he had done nothing but for their Edification, nor had any other aim in any of his Actions but purely that; and that he forbore coming meerly out of Reſpect and good Will to them. So that all from *Behold this third time I am ready to come to you*, ver. 14. to *This third time I am coming to you*, ch. 13. 1. muſt be looked on as an incident Diſcourſe that fell in occaſionally, though tending to the ſame purpoſe with the reſt; a way of writing very uſual with our Apoſtle, and with other Writers, who abound in quickneſs and variety of Thoughts as he did. Such Men are often, by new matter riſing in their way, put by from what they were going and had begun to ſay; which therefore they are fain to take up again, and continue at a diſtance; which St. *Paul* does here after the Interpoſition of Eight Verſes. Other Inſtances of the like kind may be found in other places of St. *Paul*'s Writings.

ble

dy, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

ble me amongſt you, and I ſhall bewail many who have formerly ſinned, and have not yet repented of the Uncleanneſs, Fornication, and Laſciviouſneſs whereof they are guilty.

SECT. IV. N. 9.

CHAP. XIII. 1------10.

CONTENTS.

HE reaſſumes what he was going to ſay, *Chap.* 12. 14. and tells them how he intends to deal with them when he comes to them, and aſſures them, that however they queſtion it, he ſhall be able, by Miracles, to give proof of his Authority and Commiſſion from Chriſt.

1 THis is the third time I am coming to you: in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me,

THIS is now the third time I am coming to you; and when I come I ſhall not ſpare you, having proceeded according to our Saviour's Rule, and endeavoured by fair means firſt to reclaim you, before I come to the laſt extremity. And of this my former Epiſtle, wherein I applied my ſelf to you, and this wherein I now, as if I were preſent with you, foretell thoſe who have formerly ſinned, and all the reſt, to whom, being now abſent, I write, that when I come I will not ſpare you. I ſay, theſe two Letters are my Witneſſes according to our Saviour's Rule, which ſays, In the Mouth of two or three Witneſſes every Word ſhall be eſtabliſhed (*c*). Since you demand a Proof of my 1. 2. 3.

NOTES.

2 (*c*) *In the Mouth of two or three Witneſſes ſhall every Word be eſtabliſhed.* Theſe words ſeem to be quoted from the Law of our Saviour, *Mat.* 18. 16. and not from the Law of Moſes:

PARAPHRASE.

my Miſſion, and of what I deliver, that it is dictated by Chriſt ſpeaking in me, who muſt be acknowledged not to be weak to you-ward, but has given ſufficient marks of his Power amongſt you. For though his Crucifixion and Death were with appearance (*d*) of Weakneſs, yet he liveth with the Manifeſtation (*d*) of the Power of God appearing in my puniſhing you.

TEXT.

which to youward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live with him by the power of God toward you.

NOTES.

Moſes in *Deuteronomy*, not only becauſe the words are the ſame with thoſe in St. *Matthew*, but from the likeneſs of the Caſe. In *Deuteronomy* the Rule given concerns only Judicial Trials: In St. *Matthew* it is a Rule given for the management of Perſwaſion uſed for the reclaiming an Offender, by fair means, before coming to the utmoſt extremity, which is the caſe of St. *Paul* here: In *Deuteronomy* the Judge was to hear the Witneſſes, *Deut.* 17. 6. & 19. 15. In St. *Matthew* the Party was to hear the Witneſſes, *Mat.* 18. 17. which was alſo the caſe of St. *Paul* here; the Witneſſes which he means that he made uſe of to perſwade them being his two Epiſtles. That by Witneſſes he means his two Epiſtles, is plain from his way of expreſſing himſelf here, where he carefully ſets down his telling them twice, *(viz.) before* in his former Epiſtle, *ch.* 4. 19. and now a *ſecond time* in his ſecond Epiſtle; and alſo by theſe words ὡς παρὼν τὸ δεύτερον, *As if I were preſent* with you *a ſecond time*. By our Saviour's Rule the offended Perſon was to go twice to the Offender; and therefore St. *Paul* ſays, *as if I were with you a ſecond time*, counting his Letters as two perſonal Applications to them, as our Saviour directed ſhould be done before coming to rougher means. Some take the Witneſſes to be the three Meſſengers by whom his firſt Epiſtle is ſuppoſed to be ſent. But this would not be according to the Method preſcribed by our Saviour in the place from which St. *Paul* takes the words he uſes; for there were no Witneſſes to be made uſe of in the firſt Application; neither, if thoſe had been the Witneſſes meant, would there have been any need for St. *Paul* ſo carefully and expreſly to have ſet down ὡς παρὼν τὸ δεύτερον, *as if preſent a ſecond time*, words which in that caſe would be ſuperfluous. Beſides thoſe three Men are no where mentioned to have been ſent by him to perſwade them, nor the Corinthians required to hear them, or reproved for not having done it: And laſtly, they could not be better Witneſſes of St. *Paul's* Endeavours twice to gain the Corinthians by fair means, before he proceeded to Severity, than the Epiſtles themſelves.

4 (*d*) Ἐξ ἀσθενείας, *through Weakneſs*, ἐκ δυνάμεως Θεοῦ, *by the Power of God*, I have render'd *with Appearance of Weakneſs*, and *with the Manifeſtation of the Power of God*, which I think the Senſe of the place, and the Stile of the Apoſtle will juſtifie. St. *Paul* ſometimes uſes the Greek Prepoſitions in a larger Senſe than that Tongue ordinarily allows. Farther it is evident, that Ἐξ joyn'd to ἀσθενείας, has not a caſual ſignification, and therefore in the Antitheſis ἐκ δυνάμεως θεοῦ, it cannot be taken caſually. And it is uſual for St. *Paul* in ſuch caſes to continue the ſame word, though it happens ſometimes ſeemingly to carry the ſenſe another way. In ſhort, the meaning of the place is this; "Though Chriſt in his crucifixion "appeared weak and deſpicable, yet he now lives to ſhew the Power of God in the Miracles "and mighty Works which he does: So I, though I by my Sufferings and Infirmities appear "weak and contemptible, yet ſhall I live to ſhew the Power of God in puniſhing you mi-raculouſly.

You

TEXT.

5 Examine your ſelves, whether ye be in the faith, prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?
6 But I truſt that ye ſhall know that we are not reprobates.
7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.
8 For we can do nothing againſt the truth, but for the truth.
9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, even your perfection.
10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to

PARAPHRASE.

You examine me whether I can by any miraculous Operation give a proof that Chriſt is in me. Pray examine your ſelves whether you be in the Faith; make a trial upon your ſelves, whether you your ſelves are not ſomewhat deſtitute of Proofs (*e*); or are you ſo little acquainted with your ſelves, as not to know whether Chriſt be in you? But if you do not know your ſelves whether you can give Proofs or no, yet I hope you ſhall know that I am not unable to give Proofs (*e*) of Chriſt in me. But I pray to God that you may do no Evil, wiſhing not for an Opportunity to ſhew my Proofs (*e*); but that you doing what is right, I may be as if I had no Proofs (*e*), no ſupernatural Power; For though I have the Power of puniſhing ſupernaturally, I cannot ſhew this Power upon any of you, unleſs it be that you are Offenders, and your Puniſhment be for the advantage of the Goſpel. I am therefore glad when I am weak, and can inflict no Puniſhment upon you, and you are ſo ſtrong, *i. e.* clear of Faults, that ye cannot be touched. For all the Power I have is only for promoting the Truth of the Goſpel; whoever are faithful and obedient to that, I can do nothing to, I cannot make Examples of them, by all the extraordinary Power I have, if I would. Nay, this alſo I wiſh, even your Perfection. Theſe things therefore I write to 5. 6. 7. 8. 9. 10.

NOTES.

5, 6, 7. (*e*) Ἀδόκιμοι, tranſlated here *Reprobates*, 'tis plain, in theſe three Verſes, has no ſuch ſignification, Reprobation being very remote from the Argument the Apoſtle is here upon: But the word ἀδόκιμος is here uſed for one that cannot give proof of Chriſt being in him; one that is deſtitute of a ſupernatural Power; for thus ſtands St. *Paul*'s Diſcourſe, *ver.* 3. ἐπὶ δοκιμὴν ζητεῖτε, *ver.* 6. γνώσεσθε ὅτι ἐγὼ οὐκ ἀδόκιμοί ἐσμεν, *Since you ſeek a Proof, you ſhall know that I am not deſtitute of a Proof.*

PARAPHRASE.

you, being abſent, that when I come I may not uſe Severity, according to the Power which the Lord hath given me for Edification, not for Deſtruction.

TEXT.

the power which the Lord hath given me to edification, and not to deſtruction.

SECT. V.

CHAP. XIII. 11----13.

CONCLUSION.

11 FInally, Brethren, farewell. Bring your ſelves into one well united, firm, unjarring Society *(f)*. Be of good comfort; be of one mind; live in peace, and the God of Love and 12. Peace ſhall be with you: Salute one another 13. with a holy kiſs: All the Saints ſalute you. The 14. Grace of our Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt be with you all. *Amen.*

11 FInally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt, be with you all. Amen.

NOTES.

11 *(f)* The ſame that he exhorts them to in the beginning of the firſt Epiſtle, *ch.* 1. ver. 10.

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A

PARAPHRASE

AND

NOTES

ON THE

Epiſtle of St. Paul

TO THE

ROMANS.

LONDON,
Printed for *Awnſham* and *John Churchill*, at the *Black Swan* in *Pater-noſter-Row*, 1707.

THE
Epiſtle of St. Paul
TO THE
ROMANS.

SYNOPSIS.

BEfore we take into Conſideration the Epiſtle to the *Romans* in particular, it may not be amiſs to premiſe, That the miraculous Birth, Life, Death, Reſurrection and Aſcenſion of our Lord Jeſus Chriſt, were all Events that came to paſs within the Confines of *Judea*; And that the ancient Writings of the Jewiſh Nation, allowed by the Chriſtians to be of Divine Original, were appealed to as witneſſing the Truth of his Miſſion and Doctrine, whereby it was manifeſt that the Jews were the Depoſitaries of the Proofs of the Chriſtian Religion. This could not chooſe but give the Jews, who were owned to be the People of God, even in the days of our Saviour, a great Authority among the Convert Gentiles, who knew nothing of the Meſſias they were to believe in, but what they derived from that Nation, out of which he and his Doctrine ſprung. Nor did the Jews fail to make uſe of this Advantage ſeveral ways, to the Diſturbance of the Gentiles that imbraced Chriſtianity. The Jews, even thoſe of them that received the Goſpel, were for the moſt part ſo devoted to the Law of *Moſes* and their ancient Rites, that they could by no means bring

From Corinth, Anno Æræ Vulg. 57. *Neronis* 3.

An. Ch. 57. *Neronis* 3. themſelves to think that they were to be laid aſide. They were every where ſtiff and zealous for them, and contended that they were neceſſary to be obſerved even by Chriſtians, by all that pretended to be the People of God, and hoped to be accepted by him. This gave no ſmall Trouble to the newly converted Gentiles, and was a great Prejudice to the Goſpel, and therefore we find it complain'd of in more Places than one; *Vid. Acts* 15. 1. 2 *Cor.* 11. 3. *Gal.* 2. 4. & 5. 1, 10, 12. *Phil.* 3. 2. *Col.* 2. 4, 8, 16. *Tit.* 1. 10, 11, 14, *&c.* This Remark may ſerve to give light not only to this Epiſtle to the *Romans*, but to ſeveral other of St. *Paul*'s Epiſtles written to the Churches of converted Gentiles.

As to this Epiſtle to the *Romans*, the Apoſtle's principal Aim in it ſeems to be to perſwade them to a ſteady Perſeverance in the Profeſſion of Chriſtianity, by convincing them that God is the God of the Gentiles as well as the Jews; and that now under the Goſpel there is no Difference between Jew and Gentile. This he does ſeveral ways.

1. By ſhewing that though the Gentiles were very ſinful, yet the Jews, who had the Law, kept it not, and ſo could not upon account of their having the Law (which being broken, aggravated their Faults, and made them as far from righteous as the Gentiles themſelves) have a Title to exclude the Gentiles from being the People of God under the Goſpel.

2. That *Abraham* was the Father of all that believe, as well Uncircumciſed as Circumciſed; ſo that thoſe that walk in the ſteps of the Faith of *Abraham*, though uncircumciſed, are the Seed to which the Promiſe is made, and ſhall receive the Bleſſing.

3. That it was the Purpoſe of God from the Beginning, to take the Gentiles to be his People under the Meſſias, in the place of the Jews, who had been ſo till that time, but were then nationally rejected, becauſe they nationally rejected the Meſſias, whom he ſent to them to be their King and Deliverer, but was received by but a very ſmall Number of them, which Remnant was received into the Kingdom of Chriſt, and ſo continued to be his People with the converted Gentiles, who all together made now the Church and People of God.

4. That the Jewiſh Nation had no Reaſon to complain of any Unrighteouſneſs in God, or Hardſhip from him in their being caſt off for their Unbelief, ſince they had been warned of it, and they might find it threatned in their ancient Prophets. Beſides the raiſing

fing or depreſſing of any Nation is the Prerogative of God's Sove- An. Ch. 57. Neronis 3.
reignty. Preſervation in the Land that God has given them being not the Right of any one Race of Men above another. And God might, when he thought fit, reject the Nation of the Jews by the ſame Sovereignty whereby he at firſt choſe the Poſterity of *Jacob* to be his People, paſſing by other Nations, even ſuch as deſcended from *Abraham* and *Iſaac:* But yet he tells them, that at laſt they ſhall be reſtored again.

Beſides the Aſſurance he labours to give the *Romans*, that they are by Faith in Jeſus Chriſt the People of God, without Circumciſion or other Obſervances of the Jews, whatever they may ſay, which is the main drift of this Epiſtle, it is farther remarkable, that this Epiſtle being writ to a Church of Gentiles in the Metropolis of the Roman Empire, but not planted by St. *Paul* himſelf, he as Apoſtle of the Gentiles, out of care that they ſhould rightly underſtand the Goſpel, has woven into his Diſcourſe the chief Doctrines of it, and given them a comprehenſive view of God's dealing with Mankind, from firſt to laſt, in reference to eternal Life. The principal Heads whereof are theſe.

That by *Adam*'s Tranſgreſſion Sin enter'd into the World, and Death by Sin, and ſo Death reigned over all Men from *Adam* to *Moſes*.

That by *Moſes* God gave the Children of *Iſrael* (who were his People, *i. e.* owned him for their God, and kept themſelves free from the Idolatry and Revolt of the Heathen World) a Law, which if they obey'd, they ſhould have Life thereby, *i. e.* attain to Immortal Life, which had been loſt by *Adam*'s Tranſgreſſion.

That though this Law which was righteous, juſt and good, were ordained to Life, yet not being able to give Strength to perform what it could not but require, it failed by reaſon of the Weakneſs of humane Nature to help Men to Life. So that though the Iſraelites had Statutes, which if a Man did he ſhould live in them; yet they all tranſgreſſed, and attain'd not to Righteouſneſs and Life by the Deeds of the Law.

That therefore there was no way to Life left to thoſe under the Law, but by the Righteouſneſs of Faith in Jeſus Chriſt, by which Faith alone they were that Seed of *Abraham*, to whom the Bleſſing was promis'd.

This was the State of the *Iſraelites*.

As to the *Gentile* World he tells them;

That

An. C. 57. *Neronis* 3. That though God made himſelf known to them by legible Characters of his Being and Power viſible in the Works of the Creation, yet they glorified him not, nor were thankful to him: they did not own nor worſhip the one only true inviſible God, the Creator of all things, but revolted from him, to Gods ſet up by themſelves in their own vain Imaginations, and worſhipped Stocks and Stones, the corruptible Images of corruptible things.

That they having thus caſt off their Allegiance to him their proper Lord, and revolted to other Gods, God therefore caſt them off, and gave them up to vile Affections, and to the Conduct of their own darkened Hearts, which led them unto all ſorts of Vices.

That both Jews and Gentiles being thus all under Sin, and coming ſhort of the Glory of God: God by ſending his Son Jeſus Chriſt, ſhews himſelf to be the God both of Jews and Gentiles, ſince he juſtifieth the Circumciſion by Faith, and the Uncircumciſion through Faith, ſo that all that believe are freely juſtified by his Grace.

That though Juſtification unto Eternal Life be only by Grace, through Faith in Jeſus Chriſt, yet we are to the utmoſt of our Power ſincerely to endeavour after Righteouſneſs, and from our Hearts obey the Precepts of the Goſpel, whereby we become the Servants of God, for his Servants we are whom we obey, whither of Sin unto Death, or of Obedience unto Righteouſneſs.

Theſe are but ſome of the more general and comprehenſive Heads of the Chriſtian Doctrine, to be found in this Epiſtle. The Deſign of a Synopſis will not permit me to deſcend more minutely to Particulars. But this let me ſay, that he that would have an enlarged view of true Chriſtianity, will do well to ſtudy this Epiſtle.

Several Exhortations ſuited to the State that the Chriſtians of *Rome* were then in, make up the latter part of the Epiſtle.

This Epiſtle was writ from *Corinth* the Year of our Lord, according to the common Account, 57, the Third Year of *Nero*, a little after the Second Epiſtle to the *Corinthians*.

SECT.

An. Ch. 57. Neronis 3.

SECT. I.

CHAP. I. 1----15.

CONTENTS.

INTRODUCTION, with his Profeſſion of a Deſire to ſee them.

TEXT.

1 PAUL a ſervant of Jeſus Chriſt, called to be an apoſtle, ſeparated unto the goſpel of God,
2 (Which he had promiſed afore by his prophets in the holy ſcriptures)
3 Concerning his ſon Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh,
4 And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

PARAPHRASE.

PAUL a Servant of Jeſus Chriſt, called (*a*) to be an Apoſtle, ſeparated (*b*) to the Preaching of the Goſpel of God (which he had heretofore promiſed by his Prophets in the Holy Scriptures) concerning his Son Jeſus Chriſt our Lord, who according to the Fleſh, *i. e.* as to the Body which he took in the Womb of the bleſſed Virgin his Mother, was of the Poſterity and Linage of *David* (*c*), according to the Spirit of Holineſs (*d*), *i. e.* as to that more pure and ſpiritual part, which in him over-ruled all, and kept even his frail Fleſh holy and ſpotleſs from the leaſt taint of Sin (*e*), and was of another Extraction with moſt mighty Power (*f*)

1. 2. 3. 4.

NOTES.

1 (*a*) *Called:* The manner of his being called, ſee *Acts* IX. 1——22.

(*b*) *Separated*, vid. *Acts* 13. 2.

3 (*c*) Of *David*, and ſo would have been regiſter'd of the Houſe and Linage of *David*, as both his Mother and reputed Father were, if there had been another Tax in his days, Vid. *Luke* 2. 4. *Mat.* 13. 55.

4 (*d*) *According to the Spirit of Holineſs*, is here manifeſtly oppoſed to, *according to the Fleſh*, in the foregoing Verſe, and ſo muſt mean that more pure and ſpiritual part in him, which by divine Extraction he had immediately from God, unleſs this be ſo underſtood, the Antitheſis is loſt.

(*e*) See Paraphraſe, *Chap.* 8. 3.

(*f*) Ἐν δυνάμει, *with Power:* He that will read in the Original what St. *Paul* ſays, *Eph.* 1. 19, 20. of the Power which God exerted in raiſing Chriſt from the dead, will hardly avoid thinking that he there ſees St. *Paul* labouring for Words to expreſs the Greatneſs of it.

declared

An. Ch. 57. Neronis 3.

PARAPHRASE.

declared (*g*) to be the Son of God by his Re-
5. ſurrection from the dead, by whom I have received Favour, and the Office of an Apoſtle, for the bringing of the Gentiles every where to the Obedience of Faith, which I
6. preach in his Name; of which Number, *i. e.* Gentiles that I am ſent to preach to, are ye
7. who are already called, (*h*) and become Chriſtians, to all the Beloved of God (*i*), and called to be Saints, who are in *Rome*, Favour and Peace be to you from God our Father.

8. In the firſt place I thank my God through Jeſus Chriſt for you all, that your Faith is ſpo-
9. ken of throughout the whole World. For God is my Witneſs whom I ſerve with the whole bent of my Mind in preaching the Goſpel of his Son, that without ceaſing I conſtantly make mention of you in my Prayers, requeſting (if
10. it be God's Will, that I may now at length, if poſſible, have a good Opportunity) to come
11. unto you. For I long to ſee you, that I may communicate to you ſome ſpiritual Gift (*k*) for your Eſtabliſhment (*l*) in the Faith, that is

TEXT.

By whom we have re- 5
ceived grace and apoſtleſhip, for obedience to the faith among all nations for his name:

Among whom are ye 6
alſo the called of Jeſus Chriſt.

To all that be in Rome, 7
beloved of God, called to be ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

Firſt, I thank my God 8
through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

For God is my witneſs, 9
whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers,

Making requeſt (if by 10
any means now at length I might have a proſperous journey by the will of God) to come unto you.

For I long to ſee you, 11
that I may impart unto you ſome ſpiritual gift,

NOTES.

(*g*) *Declared* does not exactly anſwer the word in the Original, nor is it perhaps eaſie to find a word in Engliſh that perfectly anſwers ὁρισθέντος in the Senſe the Apoſtle uſes it here, ὁρίζειν ſignifies properly to bound, terminate, or circumſcribe, by which Termination the Figure of things ſenſible is made, and they are known to be of this or that Race, and are diſtinguiſhed from others. Thus St. *Paul* takes Chriſt's Reſurrection from the Dead, and his entring into Immortality, to be the moſt eminent and characteriſtical Mark, whereby Chriſt is certainly known, and as it were determined to be the Son of God.

7 (*h*) To take the Thread of St. *Paul*'s Words here right, all from the word *Lord* in the middle of *ver.* 3. to the beginning of this 7*th*, muſt be read as a Parentheſis.

6 & 7 (*i*) *Called of Jeſus Chriſt*; *called to be Saints*; *beloved of God*; are but different Expreſſions for Profeſſors of Chriſtianity.

11 (*k*) *Spiritual Gift.* If any one deſire to know more particularly the ſpiritual Gifts, he may read 1 *Cor.* 12.

(*l*) *Eſtabliſhment.* The Jews were the Worſhippers of the true God, and had been for many Ages his People, this could not be denied by the Chriſtians. Whereupon they were

TEXT.

to the end you may be eſtabliſhed ;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wiſe, and to the unwiſe.

15 So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

PARAPHRASE.

is (*m*), that when I am among you, I may be comforted together with you, both with your Faith and my own. This I think fit you ſhould know, Brethren, that I often purpoſed to come unto you, that I may have ſome Fruit of my Miniſtry among you alſo, even as among other Gentiles. I owe what Service I can do to the Gentiles of all kinds, whether Greeks or Barbarians, to both the more knowing and civilized, and the uncultivated and ignorant, ſo that as much as in me lies, I am ready to preach the Goſpel to you alſo who are at *Rome*. 12. 13. 14. 15.

NOTES.

were very apt to perſwade the convert Gentiles, that the Meſſias was promiſed, and ſent to the Jewiſh Nation alone, and that the Gentiles could claim or have no benefit by him ; or if they were to receive any benefit by the Meſſias, they were yet bound to obſerve the Law of *Moſes*, which was the way of Worſhip which God had preſcribed to his People. This in ſeveral places very much ſhook the Gentile Converts. St. *Paul* makes it (as we have already obſerved) his buſineſs in this Epiſtle, to prove that the Meſſias was intended for the Gentiles as much as for the Jews, and that to make any one Partaker of the Benefits and Privileges of the Goſpel, there was nothing more required but to believe and obey it : And accordingly here in the entrance of the Epiſtle, he wiſhes to come to *Rome*, that by imparting ſome miraculous Gifts of the Holy Ghoſt to them, they might be eſtabliſhed in the true Notion of Chriſtianity againſt all Attempts of the Jews, who would either exclude them from the Privileges of it, or bring them under the Law of *Moſes*. So where St. *Paul* expreſſes his Care that the *Coloſſians* ſhould be *eſtabliſhed in the Faith*, Col. 2. 7. It is viſible by the Context that what he oppoſed was Judaiſm.

12 (*m*) *That is*, St. *Paul* in the former Verſe had ſaid that he deſired to come amongſt them to eſtabliſh them ; in theſe words, *That is*, he explains, or as it were recals what he had ſaid, that he might not ſeem to think them not ſufficiently inſtructed or eſtabliſhed in the Faith, and therefore turns the end of his coming to them, to their mutual rejoycing in one anothers Faith, when he and they came to ſee and know one another.

An. Ch. 57.
Neronis 3.

SECT. II.

CHAP. I. 16-----II. 29.

CONTENTS.

ST. *Paul* in this Section ſhews, that the Jews exclude themſelves from being the People of God under the Goſpel, by the ſame Reaſon that they would have the Gentiles excluded.

It cannot be ſufficiently admired how skilfully, to avoid offending thoſe of his own Nation, St. *Paul* here enters into an Argument ſo unpleaſing to the Jews as this of perſwading them, that the Gentiles had as good a Title to be taken in to be the People of God under the Meſſias, as they themſelves, which is the main Deſign of this Epiſtle.

In this latter Part of the firſt Chapter, he gives a Deſcription of the Gentile World in very black Colours, but very adroitly interweaves ſuch an Apology for them, in reſpect of the Jews, as was ſufficient to beat that aſſuming Nation out of all their Pretences to a Right to continue to be alone the People of God, with an Excluſion of the Gentiles. This may be ſeen if one carefully attends to the Particulars that he mentions relating to the Jews and Gentiles, and obſerves how what he ſays of the Jews in the ſecond Chapter, anſwers to what he had charged on the Gentiles in the firſt. For there is a ſecret Compariſon of them one with another runs through theſe two Chapters, which as ſoon as it comes to be minded, gives ſuch a Light and Luſtre to St. *Paul*'s Diſcourſe, that one cannot but admire the skilful turn of it; and look on it as the moſt ſoft, the moſt beautiful, and moſt preſſing Argumentation that one ſhall any where meet with altogether: ſince it leaves the Jews nothing to ſay for themſelves, why they ſhould have the Privilege continued to them under the Goſpel, of being alone the People of God. All the things they ſtood upon, and boaſted in, giving them no Preference in this reſpect to the Gentiles; nor any ground to judge them to be uncapable or unworthy to be their Fellow-Subjects in the Kingdom of the Meſſias. This is what he ſays, ſpeaking of them nationally. But as to every ones perſonal Concerns in a future State, he aſſures them, both Jews and Gentiles, that the Unrighteous

teous of both Nations, whither admitted or not into the visible Communion of the People of God, are liable to Condemnation. Those who have sinned without Law, shall perish without Law; and those who have sinned in the Law, shall be judged, *i.e.* condemned by the Law. An Ch. 57. Neronis 3.

Perhaps some Readers will not think it superfluous, if I give a short Draught of St. *Paul*'s Management of himself here, for allaying the Sowerness of the Jews against the Gentiles, and their Offence at the Gospel for allowing any of them place among the People of God under the Messias.

After he had declared that the Gospel is the Power of God unto Salvation to those who believe, to the Jew first, and also to the Gentile, and that the way of this Salvation is revealed to be by the Righteousness of God, which is by Faith: he tells them, that the Wrath of God is also now revealed against all Atheism, Polytheism, Idolatry and Vice whatsoever of Men, holding the Truth in Unrighteousness, because they might come to the Knowledge of the true God, by the visible Works of the Creation, so that the Gentiles were without Excuse for turning from the true God to Idolatry, and the Worship of false Gods, whereby their Hearts were darkened; so that they were without God in the World. Wherefore God gave them up to vile Affections, and all manner of Vices, in which State, though by the Light of Nature they know what was right, yet understanding not that such things were worthy of Death, they not only do them themselves, but abstaining from Censure, live fairly, and in Fellowship with those that do them. Whereupon he tells the Jews, that they are more inexcusable than the Heathen, in that they judge, abhor, and have in Aversation the Gentiles for what they themselves do with greater Provocation. Their Censure and Judgment in the Case is unjust and wrong: But the Judgment of God is always right and just, which will certainly overtake those who judge others for the same things they do themselves; and do not consider that God's Forbearance to them ought to bring them to Repentance. For God will render to every one according to his Deeds; to those that in Meekness and Patience continue in well-doing, everlasting Life; but to those who are censorious, proud and contentious, and will not obey the Gospel, Condemnation and Wrath at the day of Judgment, whether they be Jews or Gentiles: For God puts no Difference between them. Thou that art a Jew boastest that God

An. Ch. 57. Neronis 3. is thy God; that he has enlighten'd thee by the Law, that he himself gave thee from Heaven, and hath by that immediate Revelation taught thee what things are excellent and tend to Life, and what are evil and have Death annexed to them. If therefore thou transgreſſeſt, doſt not thou more diſhonour God and provoke him, than a poor Heathen that knows not God, nor that the things he doth deſerve Death, which is their Reward? Shall not he, if by the Light of Nature he do what is conformable to the revealed Law of God, judge thee who haſt received that Law from God by Revelation, and breakeſt it? Shall not this rather than Circumciſion make him an Iſraelite? For he is not a Jew, *i. e.* one of God's People, who is one outwardly by Circumciſion of the Fleſh, but he that is one inwardly by the Circumciſion of the Heart.

PARAPHRASE.

16. FOR I am not aſham'd to preach the Goſpel of Chriſt, even at *Rome* it ſelf, that Miſtreſs of the World: For whatever it may be thought of there (*n*) by that vain and haughty People, it is that wherein God exerts himſelf, and ſhews his Power (*o*) for the Salvation of thoſe who believe, of the Jews in the firſt (*p*)

17. place, and alſo of the Gentiles. For therein is the Righteouſneſs (*q*) which is of the Free Grace of God through Jeſus Chriſt revealed to be wholly by Faith (*r*), as it is written, *The Juſt*

TEXT.

16 FOR I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

NOTES.

16 (*n*) Vid. *ver.* 22. & 1 *Cor.* 1. 21.

(*o*) Vid. *Eph.* 1. 19.

(*p*) *Firſt*, The Jews had the firſt Offers of the Goſpel, and were always conſider'd as thoſe who were firſt regarded in it. Vid. *Luke* 24. 47. *Mat.* 10. 6. & 15. 24. *Acts* 13. 46. & 17. 2.

17 (*q*) Δικαιοσύνη Θεῦ, *The Righteouſneſs of God*, called ſo, becauſe it is a Righteouſneſs of his Contrivance, and his Beſtowing. *It is God that juſtifieth*, Ch. 3. 21——24, 26, 30. & 8. 33. Of which St. *Paul* ſpeaks thus, *Phil.* 3. 9. *Not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.*

(*r*) *From Faith to Faith.* The Deſign of St. *Paul* here being to ſhew, that neither Jews nor Gentiles could by Works attain to Righteouſneſs, *i. e.* ſuch a perfect and compleat Obedience whereby they could be juſtified, which he calls their own Righteouſneſs, *ch.* 10. 3:

He

TEXT.

18 For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.

19 Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them.

PARAPHRASE.

Juſt ſhall live by Faith. And 'tis no more than need that the Goſpel, wherein the Righteouſneſs of God by Faith in Jeſus Chriſt is revealed, ſhould be preach'd to you Gentiles, ſince the Wrath of God is now revealed (*s*) from Heaven by Jeſus Chriſt, againſt all Ungodlineſs (*t*) and Unrighteouſneſs of Men (*u*), who live not up to the Light that God has given them (*w*). Becauſe God in a clear Manifeſtation of himſelf amongſt them, has laid before them ever ſince the Creation of the World, his Divine Nature 18. 19.

NOTES.

He here tells them, that in the Goſpel *the Righteouſneſs of God*, i. e. the Righteouſneſs of which he is the Author, and which he accepts in the way of his own Appointment, *is revealed from Faith to Faith*, i. e. to be all through, from one end to the other, founded in Faith. If this be not the Senſe of this Phraſe here, it will be hard to make the following words, *as it is written, The Juſt ſhall live by Faith*, cohere: but thus they have an eaſy and natural Connexion, (*viz.*) whoever are juſtified either before, without or under the Law of *Moſes*, or under the Goſpel, are juſtified, not by Works, but by Faith alone. Vid. *Gal.* 3. 11. which clears this Interpretation. The ſame Figure of ſpeaking St. *Paul* uſes in other places to the ſame purpoſe; *ch.* 6. 19. *Servants to Iniquity unto Iniquity*, *i. e.* wholly to Iniquity. 2 Cor. 3. 18. *From Glory to Glory*, *i. e.* wholly glorious.

18 (*s*) *Now revealed.* Vid. *Acts* 17. 30, 31. *God now commandeth all Men every where to repent, becauſe he hath appointed a day in the which he will judge the World in Righteouſneſs by the Man whom he hath ordained.* Theſe Words of St. *Paul* to the Athenians give light to theſe here to the Romans. A Life again after Death, and a day of Judgment wherein Men ſhould be all brought to receive Sentence according to what they had done, and be puniſhed for their Miſdeeds, was what was before unknown, and was brought to light by the Revelation of the Goſpel from Heaven, 2 *Tim.* 1. 10. *Mat.* 25. 41. *Luke* 12. 27. & *Rom.* 2. 5. he calls the day of Judgment *the day of Wrath*, conſonant to his ſaying here, *the Wrath of God is revealed.*

(*t*) Ἀσέβειαν, *Ungodlineſs*, ſeems to comprehend the Atheiſm, Polytheiſm and Idolatry of the Heathen World, as ἀδικίαν, *Unrighteouſneſs*, their other Miſcarriages and vitious Lives, according to which they are diſtinctly threatned by St. *Paul* in the following Verſes. The ſame Appropriation of theſe Words I think may be obſerved in other Parts of this Epiſtle.

(*u*) *Of Men*, *i. e.* Of all Men, or as in that 17*th* of *Acts* before cited, all Men every where, i. e. all Men of all Nations: Before it was only to the Children of *Iſrael* that Obedience and Tranſgreſſion were declared and propoſed as Terms of Life and Death.

(*w*) *Who hold the Truth in Unrighteouſneſs*, *i. e.* Who are not wholly without the Truth, but yet do not follow what they have of it, but live contrary to that Truth they do know, or neglect to know what they might. This is evident from the next Words, and for the ſame Reaſon of God's Wrath given, *ch.* 2. 8. in theſe Words, *Who do not obey the Truth, but obey Unrighteouſneſs.*

and

PARAPHRASE.

20. and eternal Power; so that what is to be known of his invisible Being, might be clearly discovered and understood from the visible Beauty, Order, and Operations observable in the Constitution and Parts of the Universe, by all those that would cast their Regards, and apply their Minds (*x*) that way: Insomuch that
21. they are utterly without Excuse: For that when the Deity was so plainly discovered to them, yet they glorified him not as was suitable to the Excellency of his Divine Nature: nor did they with due Thankfulness acknowledge him as the Author of their Being, and the Giver of all the Good they enjoyed: but following the vain Phansies of their own vain (*y*) Minds, set up to themselves fictitious no Gods, and their foolish Understandings were
22. darkened: Assuming to themselves the Opinion and Name (*z*) of being wise, they became
23. Fools; And quitting the incomprehensible Majesty and Glory of the eternal incorruptible Deity, set up to themselves the Images of corruptible Men, Birds, Beasts, and Insects, as fit Objects of their Adoration and Worship.

TEXT.

For the invisible things 20
of him from the creation
of the world are clearly
seen, being understood by
the things that are made,
even his eternal power
and Godhead; so that
they are without excuse:
Because that when they 21
knew God, they glorified
him not as God, neither
were thankful, but became vain in their imaginations, and their foolish heart was darkened.
Professing themselves 22
to be wise, they became
fools:
And changed the glory 23
of the uncorruptible God,
into an image made like
to corruptible man, and
to birds, and four footed beasts, and creeping
things.

NOTES.

20 (*x*) St. *Paul* says, νοούμενα καθορᾶται, If they are minded they are seen: The invisible things of God lie within the Reach and Discovery of Mens Reason and Understandings, but yet they must exercise their Faculties, and imploy their Minds about them.

21 (*y*) Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, *became vain in their Imaginations* or *Reasonings*. What it is to become vain in the Scripture-Language, one may see in these words, *And they followed Vanity, and became vain, and went after the Heathen, and made to themselves molten Images, and worshipped all the Host of Heaven, and served* Baal, 2 *Kings* 17. 15, 16. And accordingly the forsaking of Idolatry, and the Worship of false Gods, is called by St. *Paul*, *turning from Vanities to the living God*, Acts 14. 15.

22 (*z*) φάσκοντες εἶναι σοφοὶ, *Professing themselves to be wise*; Though the Nations of the Heathens generally thought themselves wise in the Religions they imbraced, yet the Apostle here having all along in this and the following Chapter used Greeks for Gentiles, he may be thought to have an eye to the Greeks, among whom the Men of Study and Enquiry had assumed to themselves the name of σοφοὶ, *wise*.

Where-

TEXT. PARAPHRASE.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:
25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
26 For this cause God gave them up unto vile affections: For even their women did change the natural use into that which is against nature:
27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their errour which was meet.
28 And even as they did not like to retain God in their knowledge, God

Wherefore they having forsaken God, he also left them to the Lusts of their own Hearts, and that Uncleanness their darkened Hearts led them into, to dishonour their Bodies among themselves: Who so much debased themselves, as to change the true God who made them, for a Lie (*a*) of their own making, worshipping and serving the Creature, and things even of a lower Rank than themselves, more than the Creator, who is God over all, blessed for evermore, Amen. For this Cause God gave them up to shameful and infamous Lusts and Passions: For even their Women did change their natural Use into that which is against Nature: And likewise their Men leaving also the natural Use of the Women, burned in their Lusts one towards another, Men with Men practising that which is shameful, and receiving in themselves a fit Reward of their Error, *i. e.* Idolatry (*b*). And (*c*) as they did not search out (*d*) God whom they had in the World, so as to have him with a due Acknow- 24. 25. 26. 27. 28.

NOTES.

25 (*a*) The false and fictitious Gods of the Heathen are very fitly called in the Scripture *Lies*, *Amos* 2. 4. *Jer.* 16. 19, 20.

27 (*b*) *Error*, so Idolatry is called, 2 *Pet.* 2. 18. As they against the Light of Nature debased and dishonoured God by their Idolatry, 'twas a just and fit Recompense they received in being left to debase and dishonour themselves by unnatural Lusts.

28 (*c*) *And.* This Copulative joyns this Verse to the 25*th*, so that the Apostle will be better understood, if all between be look'd on as a Parenthesis, this being a Continuation of what he was there saying, or rather a Repetition of it in short, which lead him into the Thread of his Discourse.

(*d*) οὐκ ἐδοκίμασαν, *did not like*, rather *did not try* or *search*, for the Greek word signifies to search and find out by searching: So St. *Paul* often uses it, *ch.* 2. 18. & 12. 2. compared, & 14. 22. *Eph.* 5. 10.

ledgment

PARAPHRASE.

ledgment *(e)* of him, God gave them up to an unsearching and unjudicious *(f)* Mind, to do things incongruous, and not meet *(g)* to be
29. done; Being filled with all manner of Iniquity, Fornication, Wickedness, Covetousness, Ma-
30. lice, full of Envy, Contention, Deceit, Malig-nity even to Murder, Backbiters, Haters of God, Insulters of Men, Proud, Boasters, Inven-ters of new Arts of Debauchery, disobedient to
31. Parents, Without Understanding, Covenant-breakers, without natural Affection, implaca-
32. ble, unmerciful: Who though they acknow-ledge the Rule of Right *(h)* prescribed them by God, and discovered by the Light of Na-ture, did not yet understand *(i)* that those who did

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gave them over to a reprobate mind, to do those things which are not convenient:

Being filled with all 29
unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of 30
God, despiteful, proud, boasters, inventers of evil things, disobedient to parents.

Without understanding, 31
covenant-breakers, without natural affection, implacable, unmerciful.

Who knowing the judg- 32
ment of God (that they which commit such

NOTES.

(e) Ἐν ἐπιγνώσει, *with Acknowledgment.* That the Gentiles were not wholly without the Knowledge of God in the World, St. *Paul* tells us in this very Chapter, but they did not acknowledge him as they ought, *ver.* 21. They had God ἔχειν θεόν, but οὐκ ἐδοκίμασαν ἔχειν αὐτὸν ἐν ἐπιγνώσει, but did not so improve that Knowledge, as to acknowledge or honour him as they ought. This Verse seems in other Words to express the same that is said, *ver.* 21.

(f) Εἰς ἀδόκιμον νοῦν, *to a reprobate Mind*, rather to an *unsearching Mind*, in the Sense of St. *Paul*, who often uses Compounds and Derivatives in the Sense wherein a little before he used the Primitive Words, though a little varying from the precise Greek Idiom, an Example whereof we have in this very word ἀδόκιμος, 2 *Cor.* 13. where having, *ver.* 3. used δοκιμὴ for a Proof of his Mission by supernatural Gifts, he uses ἀδόκιμος for one that was destitute of such Proofs. So here he tells the Romans, that the Gentiles not exercising their Minds to search out the Truth, and form their Judgments right, God left them to an unsearching unjudicious Mind.

Non explorantibus permisit mentem non explorativam.

(g) A Discourse like this of St. *Paul* here, wherein Idolatry is made the Cause of the enormous Crimes and profligate Lives Men run into, may be read, *Wisdom* 14. 11, &c.

32 *(h)* Τὸ δικαίωμα τοῦ θεοῦ, *The Judgment of God*, might it not be translated, *the Rectitude of God? i. e.* That Rule of Rectitude which God has given to Mankind in giving them Reason: As that Righteousness which God requires, for Salvation in the Gospel is called *the Righteousness of God*, ver. 17. *Rectitude* in the Translation being used in this appropriated Sense, as δικαίωμα is in the Original, *Vid.* Note, *ch.* 2. 26.

(i) οὐκ ἐνόησαν, *Did not understand that they who commit, &c.* This reading is justified by the *Clermont*, and another antient Manuscript, as well as by that which the Old Latin Version follow'd, as well as *Clement*, *Isidore*, and *Oecumenius*, and will probably be thought the

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things are worthy of death) not only do the same, but have pleasure in them that do them.

1 Therefore thou art inexcusable, O man, who-

did such things were worthy of Death, do (*k*) not only do them themselves, but live well together without any Mark of Dis-esteem or Censure with them that do them. (*l*) Therefore thou art unexcusable, O Man, who ever thou art, 1.

NOTES.

the more genuine by those who can hardly suppose that St. *Paul* should affirm that the Gentile World did know that he who offended against any of the Directions of this natural Rule of Rectitude, taught or discoverable by the Light of Reason, was worthy of Death, especially if we remember what he says, *ch.* 5. 13. *That Sin is not imputed when there is no positive Law:* and *ch.* 7. 9. *I was alive without the Law once:* Both which Places signifying that Men did not know Death to be the wages of Sin in general, but by the Declaration of a positive Law.

(*k*) Συνευδοκοῦσι πᾶς πράσσουσι, *have Pleasure in those that do them.* He that considers that the Design of the Apostle here, manifest in the immediately following words, is to combate the Animosity of the Jews against the Gentiles, and that there could not be a more effectual way to shame them into a more modest and mild Temper, than by shewing them that the Gentiles, in all the Darkness that blinded them, and the Extravagancies they run into, were never guilty of such an Absurdity as this, to censure and separate from others, and shew an implacable Aversion to them, for what they themselves were equally guilty of. He I say that considers this, will be easily perswaded to understand συνευδοκοῦσι here as I do, for a complacency that avoided censuring or breaking with them who were in the same State and Course of Life with themselves, that did nothing amiss but what they themselves were equally guilty of. There can be nothing clearer than that συνευδοκοῦσι, *have pleasure*, in this Verse, is opposed to κρίνεις, *judgest*, in the next Verse, without which I do not see how it is possible to make out the Inference which the Apostle draws here.

1 (*l*) *Therefore*; This is a Term of Illation, and shews the Consequence here drawn from the foregoing Words. *Therefore* the Jew is inexcusable in judging, because the Gentiles with all the Darkness that was on their Minds, were never guilty of such a Folly as to judge those who were no more faulty than themselves. For the better understanding of this place, it may not perhaps be amiss to set the whole Argumentation of the Apostle here in its due light: It stands thus; " The Gentiles acknowledged the Rectitude of the Law of " Nature, but knew not that those who break any of its Rules, incurred Death by their " Transgression: But as much in the dark as they were, they are not guilty of any such " Absurdity as to condemn others, or refuse Communication with them as unworthy of " their Society, who are no worse than themselves, nor do any thing but what they them- " selves do equally with them, but live in complacency on fair terms with them, with- " out Censure or Separation, thinking as well of their Condition as of their own: *There-* " *fore* if the blinded Heathen do so, thou, O Jew, art inexcusable, who having the Light " of the revealed Law of God, and knowing by it, that the Breaches of the Law merit " Death, dost judge others to Perdition, and shut them out from Salvation, for that which " thou thy self art equally guilty of, *viz.* Disobedience to the Law. Thou, a poor igno- " rant conceited fallible Man, sits in Judgment upon others, and committest the same " things thou condemnest them for: But this thou mayest be sure, that the Judgment and " Condemnation of God is right and firm, and will certainly be executed upon those who " do such things. For thou who adjudgest the Heathen to Condemnation for the same " things which thou dost thy self, canst thou imagine that thou thy self shall escape the

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art (*m*), that judgeſt (*n*) or cenſureſt another; for wherein thou judgeſt another, thou condemneſt thy ſelf: For thou that judgeſt art a-
2. like guilty in doing the ſame things. But this we are ſure of, that the Judgment that God paſſes upon any Offenders, is according to (*o*)
3. Truth, right and juſt. Canſt thou who doſt thoſe things which thou condemneſt in another, think that thou ſhalt eſcape the condem-

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ſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the ſame things.

2 But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and

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" Judgment of God? God, whatever thou mayſt think, is no Reſpecter of Perſons: Both " Jews as well as Gentiles, that are perverſly contentious againſt others, and do not them- " ſelves obey the Goſpel, ſhall meet with Wrath, and Indignation from God: And Gen- " tiles as well as Jews, whom the Goodneſs and Forbearance of God bringeth to Repen " tance, and an humble ſubmiſſive Acceptance of the Goſpel, ſhall find Acceptance with " God, and eternal Life in the Kingdom of the Meſſias; from which if thou art contenti- " ous to ſhut out the Gentiles, thou manifeſtly ſhutteſt out thy ſelf.

(*m*) *O Man, whoſoever thou art.* It is plain from *ver.* 17, & 27. and the whole Tenor of this Chapter, that St. *Paul* by theſe words means the Jews; but there are two viſible Reaſons why he ſpeaks in theſe terms: *1ſt.* He makes his Concluſion general, as having the more Force, but leſs Offence, than if he had bluntly named the Jews, whom he is very careful in all this Epiſtle to treat in the ſofteſt manner imaginable. *2dly.* He uſes the term *Man* emphatically, in Oppoſition to *God* in the next Verſe.

(*n*) *Judgeſt.* There will need nothing to be ſaid to thoſe who read this Epiſtle with the leaſt Attention, to prove that the *judging* which St. *Paul* here ſpeaks of, was, that Averſion which the Jews generally had to the Gentiles, ſo that the unconverted Jews could not bear with the Thoughts of a Meſſias, that admitted the Heathen equally with them into his Kingdom; nor could the converted Jews be brought to admit them into their Communion, as the People of God now equally with themſelves; ſo that they generally, both one and t'other, judg'd them unworthy the Favour of God, and out of Capacity to become his People any other way, but by Circumciſion, and an Obſervance of the ritual Parts of the Law, the Inexcuſableneſs and Abſurdity whereof St. *Paul* ſhews in this Chapter.

2 (*o*) *According to Truth*, doth, I ſuppoſe, ſignify not barely a true Judgment, which will ſtand in oppoſition to erroneous, and that will not take effect, but ſomething more, *i. e.* according to the Truth of his Predictions and Threats. As if he had ſaid, " But if " God in Judgment caſt off the Jews from being any longer his People, we know this to " be according to his Truth, who hath forewarned them of it. Ye Jews judge the Gentiles " not to be received into the People of God, and refuſe them Admittance into the King- " dom of the Meſſias, though you break the Law as well as they, you judge as prejudiced " paſſionate Men. But the Judgment of God againſt you will ſtand firm. The Reaſon why he does it ſo covertly, may be that which I have before mentioned, his great care not to ſhock the Jews, eſpecially here in the beginning, till he had got faſt hold upon them. And hence poſſibly it is that he calls obeying the Goſpel, *obeying the Truth*, ver. 8. and uſes other the like ſoft Expreſſions in this Chapter.

ning

TEXT.

doſt the ſame, that thou ſhalt eſcape the judgment of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation, and wrath;

9 Tribulation and anguiſh upon every ſoul of man that doth evil, of the Jew firſt, & alſo of the Gentile.

PARAPHRASE.

ning Sentence of God? or ſlighteſt thou the Riches of his Goodneſs, Forbearance and long-Suffering, not knowing nor conſidering that the Goodneſs of God ought to lead thee to Repentance? But layeſt up to thy ſelf Wrath and Puniſhment, which thou wilt meet with at the day of Judgment, and that juſt Retribution which ſhall be awarded thee by God in proportion to thy Impenitency, and the Hardneſs of thy Heart; Who will retribute to every one according to his Works, *viz.* Eternal Life to all thoſe who by Patience (*p*) and Gentleneſs in Well-doing ſeek Glory and Honour, and a State of Immortality: But to them who are contentious * and froward, and will not obey the Truth (*q*), but ſubject themſelves to Unrighteouſneſs, Indignation and Wrath; Tribulation and Anguiſh, ſhall be poured out upon every Soul of Man that worketh Evil, of the Jew firſt, and alſo of the Gentile. But Glory, Honour and Peace, ſhall be beſtowed on every Man that worketh Good, on the Jew

4. 5. 6. 7. 8. 9. 10.

NOTES.

7 (*p*) *Patience* in this Verſe is oppoſed to *Contentious* * in the next, and ſeems principally to regard the Jews, who had no Patience for any Conſideration of the Gentiles, but with a ſtrange Peeviſhneſs and Contention, oppoſed the Freedom of the Goſpel in admitting the believing Gentiles into the Franchiſes of the Kingdom of the Meſſias, upon equal Terms with themſelves.

8 (*q*) Though by *Truth* the Goſpel be here meant, yet I do not doubt but St. *Paul* uſed the term Truth with an Eye to the Jews, who though ſome few of them received the Goſpel, yet even a great part of thoſe few joyn'd with the reſt of their Nation in oppoſing this great Truth of the Goſpel, that under the Meſſias the Gentiles who believed were the People of God, as well as the Jews, and as ſuch were to be received by them.

PARAPHRASE.

11. first *(r)*, and also on the Gentile. For with
12. God there is no respect of Persons. For all that have sinned without having the positive Law of God, which was given the Israelites, shall perish *(s)* without the Law; and all who have sinned being under the Law, shall be
13. judged by the Law. (For the bare Hearers of the Law are not thereby just or righteous in the sight of God; but the Doers of the Law, they who exactly perform all that is commanded in
14. it shall be justified. For when the Gentiles who have no positive Law given them by God (*t*), do by the Direction of the Light of

TEXT.

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. 10

For there is no respect of persons with God. 11

For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law, 12

(For not the hearers of the law are just before God, but the doers of the law shall be justified. 13

For when the Gentiles which have not the law, 14

NOTES.

9 & 10 (*r*) *The Jew first and also the Gentile.* We see by these two Verses, and *ch.* 1. 16. that St. *Paul* carefully lays it down, that there was now under the Gospel no other National Distinction between the Jews and the Gentiles, but only a Priority in the Offer of the Gospel, and in the Design of Rewards and Punishments, according as the Jews obey'd or not. Which may farther satisfy us, that the Distinction which St. *Paul* insists on so much here, and all through the first part of this Epistle is National, the Comparison being between the Jews as nationally the People of God; and the Gentiles, as not the People of God before the Messias; and that under the Messias the Professors of Christianity, consisting most of converted Gentiles, were the People of God, owned and acknowledged as such by him, the unbelieving Jews being rejected, and the unbelieving Gentiles never received, but that yet personally both Jews and Gentiles, every single Person, shall be punished for his own particular Sin, as appears by the two next Verses.

12 (*s*) Ἀπολοῦνται, *shall perish*; κριθήσονται, *shall be judged.* Those under the Law St. *Paul* says shall be *judg'd* by the Law; and this is easy to conceive, because they were under a positive Law, wherein Life and Death were annexed as the Reward and Punishment of Obedience and Disobedience, but of the Gentiles who were not under that positive Law, he says barely that they shall *perish.* St. *Paul* does not use these so eminently differing Expressions for nothing; they will, I think, give some light to *ch.* 5. 13. and my Interpretation of it, if they lead us no farther.

14 (*t*) Μὴ νόμον ἔχοντα, *having not the Law*, or *not having a Law.* The Apostle by the word *Law* generally in this Epistle signifying a positive Law given by God, and promulgated by a Revelation from Heaven, with the Sanction of declared Rewards and Punishments annexed to it, it is not improbable that in this Verse (where by the Greek Particle he so plainly points out the Law of *Moses*) by νόμος, without the Article, may intend *Law* in general, in his Sense of a *Law*, and so this Verse may be translated thus; *For when the Gentiles who have not a Law, do by Nature the things contained in the Law; these not having a Law, are a Law to themselves.* And so *ver.* 12. *As many as have sinned, being under a Law, shall be judged by a Law.* For though from *Adam* to Christ there was no revealed positive Law, but that given to the *Israelites*, yet it is certain that by Jesus Christ a positive Law from Heaven is given to all Mankind, and that those to whom this has been promulgated by the Preaching of the Gospel, are all under it, and shall be judg'd by it.

Nature

TEXT.

do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

18 And knowest his will, and approvest the things that are more excellent,

PARAPHRASE.

Nature observe or keep to the moral Rectitude contained in the positive Law given by God to the Israelites, they being without any positive Law given them, have nevertheless a Law within themselves; And shew the Rule of the Law written in their Hearts, their Consciences also bearing witness to that Law, they amongst themselves, in the reasoning of their own Minds, accusing or excusing one another) At the Day of Judgment, when as I make known in my preaching the Gospel (*u*), God shall judge all the Actions of Men by Jesus Christ. Behold thou art named (*w*) a Jew; and thou with satisfaction restest in the privilege of having the Law, as a mark of God's peculiar Favour (*x*), whom thou gloriest in, as being thy God, and thou one of his People; a People who alone know and worship the true God; And thou knowest his Will, and hast the Touchstone of things excellent (*y*), having

15. 16. 17. 18.

NOTES.

16 (*u*) *According to my Gospel*, i. e. as I make known in my preaching the Gospel. That this is the meaning of this Phrase, may be seen, 2 *Tim.* 2. 8. And of St. *Paul*'s declaring of it in his Preaching, we have an Instance left upon Record, *Acts* 17. 31.

17 (*w*) Ἐπονομάζῃ, *thou art named*, emphatically said by St. *Paul*; For he that was such a Jew as he describes in the following Verses, he insists on it, was a Jew only in Name, not in Reality, for so he concludes, *ver.* 28, & 29. he is not in the Esteem of God a Jew, who is so outwardly only.

17—20 (*x*) In those four Verses St. *Paul* makes use of the Titles the Jews assumed to themselves, from the Advantages they had of Light and Knowledge above the Gentiles, to shew them how inexcusable they were in judging the Gentiles, who were even in their own account so much beneath them in Knowledge, for doing those things which they themselves were also guilty of.

17 (*x*) Vid. *Mic.* 3. 11.

18 (*y*) Τὰ διαφέροντα, signifies *things excellent*, *convenient*, *controverted* or *differing*. In either of these Senses it may be understood here, though the last, *viz.* their Difference in respect of lawful and unlawful, I think may be pitch'd on, as most suited to the Apostle's Design here, and that which the Jews much stood upon, as giving them one great Pre-eminence above the defiled Gentiles.

been

PARAPHRASE.

19. been educated in the Law. And takeſt upon thee as one who art a Guide to the Blind (z), a Light to the ignorant Gentiles who are in
20. darkneſs (z), An Inſtructer of the Fooliſh (z), a Teacher of Babes, having an exact Draught, and a compleat Syſtem (a) of Knowledge and
21. Truth in the Law. Thou therefore who art a Maſter in this Knowledge, and teacheſt others, teacheſt thou not thy ſelf? Thou that preacheſt that a Man ſhould not ſteal, doſt thou ſteal?
22. Thou that declareſt Adultery to be unlawful, doſt thou commit it? Thou that abhorreſt I-
23. dols, doſt thou commit Sacrilege? Thou who glorieſt in the Law, doſt thou by breaking of
24. the Law diſhonour God? For the Name of God is blaſphemed amongſt the Gentiles, by reaſon of your Miſcarriages, as it is written (b).
25. Circumciſion (c) indeed, and thy being a Jew, profiteth (d), if thou keep the Law: But if thou be a Tranſgreſſor of the Law, thy Circumciſion is made Uncircumciſion; thou art no way

TEXT.

being inſtructed out of the law,

19 And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law.

21 Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles through you, as it is written.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a

NOTES.

19, 20 (z) *Blind*, in *Darkneſs*, *Fooliſh*, *Babes*, were Appellations which the Jews gave to the Gentiles, ſignifying how much inferior to themſelves they thought them in Knowledge.

20 (a) Μόρφωσις, *Form*, ſeems here to be the ſame with τύπος, *Form*, ch. 6. 17. *i. e.* ſuch a Draught as contained and repreſented the Parts and Lineaments of the whole. For it is to be remembred, that the Apoſtle uſes theſe Expreſſions and Terms here in the ſame Senſe the Jews ſpoke them of themſelves vauntingly over the Gentiles, he thereby aggravating their Fault in judging the Gentiles as they did.

24 (b) See 2 *Sam.* 12. 14. *Ezek.* 36. 23.

25 (c) *Circumciſion* is here put for being a Jew, as being one of the chief and moſt diſcriminating Rites of that People.

(d) *Profiteth if thou keep the Law*; Becauſe a Jew that kept the Law was to have Life therein, *Lev.* 18. 4.

TEXT.

breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumci-

PARAPHRASE.

better than an Heathen. If therefore an uncircumcised Gentile keep the moral Rectitudes (*e*) of the Law, shall he not be reckon'd and accounted of, as if he were circumcised, and 26.

NOTES.

26 (*e*) Τὰ δικαιώματα τοῦ νόμου, *The Righteousness of the Law.* I have taken the Liberty to render it, *The Rectitudes of the Law*, in an appropriated Sense of the word *Rectitude*, in imitation of St. *Paul*, who uses δικαιώματα here for all those Precepts of the Law which contain in them any part of the natural and eternal Rule of *Rectitude*, which is made known to Men by the Light of Reason. This Rule of their Actions all Mankind, uncircumcised as well as circumcised, had, and is that which St. *Paul* calls δικαίωμα τοῦ θεοῦ, *ch.* 1. 32. Because it came from God, and was made by him the moral Rule to all Mankind, being laid within the Discovery of their Reason, which if they kept to, it was δικαίωμα, Righteousness to them, or they were justified. And this Rule of Morality St. *Paul* says the Gentile World did acknowledge. So that δικαίωμα τοῦ θεοῦ, *ch.* 1. 32. signifies that Rule of Right taken in general, and δικαιώματα τοῦ νόμου here signifies the particular Branches of it contained in the Law of *Moses*. For no other part of the Law of *Moses* could an Heathen be supposed to observe or be concerned in: And therefore those only can be the δικαιώματα τοῦ νόμου here meant. If we consider the various Senses that Translators and Expositors have given to this Term δικαίωμα, in the several places of St. *Paul*'s Epistles, where it occurs, we shall have occasion to think, that the Apostle used this word with great Latitude and Variety of Significations; whereas I imagine, that if we carefully read those Passages, we shall find that he used it every where in the same Sense, *i. e.* for that Rule which if complied with, justified, or render'd perfect, the Person or thing it referr'd to. For Example,

Rom. 1. 32. Δικαίωμα θεοῦ, translated *the Judgment of God*, is that Rule of Right, which if the Heathen World had kept and perfectly obey'd, they had been righteous before God.

Rom. 2. 26. δικαιώματα τοῦ νόμου, *The Righteousness of the Law*, are those Precepts of the Law of *Moses*, which if the Uncircumcised whom he there speaks of had kept, they had been righteous before God.

Rom. 5. 16. Εἰς δικαίωμα, *to Justification*, is to the obtaining of Righteousness.

Rom. 5. 18. δι' ἑνὸς δικαιώματος, *By one Righteousness*, is by one Act whereby he was justified or compleatly perfected to be what he had undertaken to be, *viz.* the Redeemer and Saviour of the World. For it was δι' παθήματων, or as some Copies read it, διὰ παθήματος, by his Suffering, *viz.* Death on the Cross, that he was perfected, *Heb.* 2. 9, 10. & 14. 15. & 5. 7—9. *Rom.* 5. 10. *Phil.* 2. 8. *Col.* 1. 21, 22. *Rom.* 8. 4. τὸ δικαίωμα τοῦ νόμου, *The Righteousness of the Law.* Here, as *Rom.* 2. 26. it is that Rule of Right contained in the Law, which if a Man exactly performed, he was righteous and perfect before God.

Heb. 9. 1. δικαιώματα λατρείας, *Ordinances of Divine Service*, are those Rules or Precepts concerning the outward Worship of God, which when conformed to render it perfect, and such as was right and unblamable before God.

Heb. 9. 10. δικαιώματα σαρκὸς, *Carnal Ordinances*, are such Rules concerning ritual Performances, as when observ'd, justified the Flesh. By these Observances, according as they were prescribed, the Flesh or natural outward Man obtained a legal outward Holiness or Righteousness, there was no Exception against him, but he was freely admitted into the Congregation, and into the Sanctuary.

In

PARAPHRASE.

27. and every way a Jew? And shall not a Gentile, who in his natural State of Uncircumcision fulfils the Law, condemn *(f)* thee who notwithstanding the Advantage of having the Law and Circumcision *(g)*, art a Transgressor

TEXT.

sion be counted for circumcision?

And shall not uncir- 27
cumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

NOTES.

In the same Sense δικαιώματα is also used in the Apocalyps.

Rev. 15. 4. Τὰ δικαιώματα σου ἐφανερώθησαν, *Thy Judgments are made manifest*, i. e. those Terms whereupon Men were to be justified before God, were clearly and fully made known under the Gospel. Here, as *Rom.* 1. they are called δικαιώματα θεοῦ, the Terms which God had prescribed to Men for their Justification. And,

Rev. 19. 8. Τὰ δικαιώματα τῶν ἁγίων, *The Righteousness of the Saints*, i. e. The Performances whereby the Saints stand justified before God.

So that if we will observe it, δικαίωμα is the Rule of Right, as having God for its Author, it is δικαίωμα θεοῦ; as contained in the Precepts of the Law 'tis δικαιώματα τοῦ νόμου; As it concerns the external instituted Rites of the Levitical Worship of God, it is δικαιώματα λατρείας; As it concerns the outward Legal or Ritual Holiness of the Jews, it is δικαιώματα σαρκὸς; As it is in holy Men made perfect, it is δικαιώματα ἁγίων.

It may not be amiss to take a little notice also of St. *Paul*'s Use of the other Term here, νόμος, Law, which he commonly puts for a positive Rule given to Men, with the Sanction of a Penalty annexed; and in particular frequently (sometimes with, sometimes without the Particle) for the Law of *Moses*, without naming what Law he means, as if there had been no other Law in the World, as indeed there was not any other in St. *Paul*'s Notion of a Law, from the Fall to our Saviour's time, but only the Law given by God to the Israelites by the hand of *Moses*. Under the Gospel the Law of *Moses* was abrogated: But yet the δικαιώματα τοῦ νόμου were not abrogated. The δικαίωμα τοῦ θεοῦ not only stood firm, but was by the divine Authority promulgated anew by Jesus Christ, the King and Saviour of the World. For 'tis of this that he says, that he *is not come to destroy the Law, but to fulfil it*, i. e. to give it positively and plainly its full Latitude and Extent, and set these δικαιώματα τοῦ νόμου in their due Light and full Force; and accordingly we see all the Branches of it more expressly commanded, and with Penalties more vigorously inforced on all his Subjects by our Saviour and his Apostles, than they were in the Law of *Moses*.

Thus we see that by the Doctrine of St. *Paul* and the New Testament, there is one and the same Rule of Rectitude set to the Actions of all Mankind, Jews, Gentiles, and Christians; and that failing of a compleat Obedience to it in every tittle, makes a Man unrighteous, the Consequence whereof is Death. For the Gentiles that have sinned without a Law, shall perish without a Law; the Jews that have sinned having a Law, shall be judg'd by that Law; but that both Jews and Gentiles shall be saved from Death, if they believe in Jesus Christ, and sincerely endeavour after Righteousness, though they do not attain unto it, their Faith being accounted to them for Righteousness, *Rom.* 3. 19—24.

27 *(f) Judge thee.* This he saith prosecuting the Design he began with, *ver.* 1. of shewing the Folly and Unreasonable of the Jews in judging the Gentiles, and denying them Admittance and Fellowship with themselves in the Kingdom of the Messias.

(g) It is plain that *by Nature*, and *by the Letter and Circumcision*, are there opposed to one another, and mean the one a Man in his natural State, wholly a Stranger to the Law of God revealed by *Moses*, and the other a Jew observing the external Rites contained in the Letter of that Law.

of

TEXT. PARAPHRASE.

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.

of the Law? For he is not a Jew who is one in outward Appearance and Conformity (*h*); nor is that the Circumcision which renders a Man acceptable to God, which is outwardly in the Flesh. But he is a Jew, and one of the People of God, who is one in an inward Conformity to the Law: and that is the Circumcision which avails a Man, which is of the Heart (*i*), according to the spiritual Sense of the Law, which is the purging our Hearts from Iniquity by Faith in Jesus Christ, and not in an external Observance of the Letter, by which a Man cannot attain Life (*k*); such true Israelites as these, though they are judg'd, condemn'd, and rejected by Men of the Jewish Nation, are nevertheless honoured and accepted by God. 28. 29.

NOTES.

28 (*h*) Vid. *ch.* 9. 6, 7. *Gal.* 6. 15, 16.
29 (*i*) St. *Paul*'s Expositon of this, see *Phil.* 3. 3. *Col.* 2. 11.
(*k*) *Letter*, vid. *ch.* 7. 6. 2 *Cor.* 3. 6, 7. compared with 17.

SECT. III.

CHAP. III. 1----31.

CONTENTS.

IN this Third Chapter St. *Paul* goes on to shew that the National Privileges the Jews had over the Gentiles, in being the People of God, gave them no peculiar Right, or better Title to the Kingdom of the Messias, than what the Gentiles had. Because they as well as the Gentiles all sinned, and not being able to attain Righteousness by the Deeds of the Law more than the Gentiles, Justification was to be had only by the Free Grace of God through

An. Ch. 57. Neronis 3. Faith in Jesus Christ; so that upon their Believing, God, who is the God not of the Jews alone, but also of the Gentiles, accepted the Gentiles as well as the Jews; and now admits all who profess Faith in Jesus Christ, to be equally his People.

To clear his way to this, he begins with removing an Objection of the Jews ready to say; If it be so as you have told us in the foregoing Section, that it is the Circumcision of the Heart alone that availeth, what Advantage have the Jews, who keep to the Circumcision of the Flesh, and the other Observances of the Law, by being the People of God? To which he answers, that the Jews had many Advantages above the Gentiles; but yet that in respect of their Acceptance with God under the Gospel, they had none at all. He declares that both Jews and Gentiles are Sinners, both equally uncapable of being justified by their own Performances: That God was equally the God both of Jews and Gentiles, and out of his Free Grace justified those, and only those who believ'd, whether Jews or Gentiles.

PARAPHRASE.

1. *IF it be thus that Circumcision by a Failure of Obedience to the Law becomes Uncircumcision; and that the Gentiles who keep the Righteousness or moral part of the Law, shall judge the Jews that transgress the Law, what Advantage have the Jews? or what Profit is there of Circumcision?* I
2. answer, Much every way (*l*); chiefly that God particularly present amongst them revealed his Mind and Will, and engaged himself in Promises to them, by *Moses* and other his Prophets, which Oracles they had, and kept amongst them, whilst the rest of Mankind had no such Communication with the Deity, had no Revelation of his Purposes of Mercy to Mankind, but were, as it were, without God

TEXT.

WHat advantage then hath the Jew? or what profit is there of circumcision? 1

Much every way: chiefly, because that unto them were committed the oracles of God. 2

NOTES.

2 (*l*) A List of the Advantages the Jews had over the Gentiles he gives, *ch.* 9. 4, 5. but here mentions only one of them that was most proper to his present purpose.

in

TEXT. PARAPHRASE.

3 For what if ſome did not believe: ſhall their unbelief make the faith of God without effect?

4 God forbid: yea let God be true, but every man a liar; as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous who taketh vengeance? (I ſpeak as a man)

6 God forbid: for then how ſhall God judge the world?

in the World. For though ſome of the Jews who had the Promiſes of the Meſſias, did not believe in him when he came, and ſo did not receive the Righteouſneſs which is by Faith in Jeſus Chriſt, yet their Unbelief cannot render the Faithfulneſs and Truth of God of no effect, who had promiſed to be a God to *Abraham* and his Seed after him, and bleſs them to all Generations (*m*). No, by no means. God forbid that any one ſhould entertain ſuch a Thought: Yea, let God be acknowledged to be true, and every Man a Liar, as it is written, *That thou mighteſt be juſtified in thy Sayings, and mightest overcome when thou art judged.* 3. 4.

But you will ſay farther, *If it be ſo that our Sinfulneſs commendeth the Righteouſneſs of God ſhewn in keeping his word* (*n*) *given to our Forefathers, what ſhall I ſay, Is it not Injuſtice in God to puniſh us for it, and caſt us off* (*I muſt be underſtood to ſay this in the Perſon of a carnal Man pleading for himſelf*) God forbid: For if God be unrighteous, how ſhall he judge the World (*o*). 5. 6.

NOTES.

3 (*m*) How this was made good, St. *Paul* explains more at large in the following Chapter, and *ch.* 9. 6——13.

5 (*n*) That by *the Righteouſneſs of God* St. *Paul* here intends God's Faithfulneſs in keeping his Promiſe of ſaving Believers, Gentiles as well as Jews, by Righteouſneſs through Faith in Jeſus Chriſt, is plain, *ver.* 4, 7, 26. St. *Paul*'s great Deſign here, and all through the eleven firſt Chapters of this Epiſtle being to convince the *Romans*, that God purpoſed, and in the Old Teſtament declared, that he would receive and ſave the Gentiles by Faith in the Meſſias, which was the only way whereby Jews or Gentiles (they being all Sinners, and equally deſtitute of Righteouſneſs by Works) were to be ſaved. This was a Doctrine which the Jews could not bear, and therefore the Apoſtle here in the Perſon of a Jew, urges, and in his own Perſon anſwers their Objections againſt it, confirming to the *Romans* the Veracity and Faithfulneſs of God, on whom they might with all Aſſurance depend for the Performance of whatever he had ſaid.

6 (*o*) This which is an Argument in the Mouth of *Abraham*, Gen. 18. 25. St. *Paul* very appoſitly makes uſe of to ſtop the Mouths of the blaſphemous Jews.

PARAPHRASE.

7. *(p) For if the Truth and Veracity of God hath the more appeared to his Glory, by reason of my Lie* (*q*), i. e. *my Sin, why yet am I condemned for a Sin-*
8. *ner, and punished for it? Why rather should not this be thought a right Consequence, and a just Excuse? Let us do Evil that Good may come of it, that Glory may come to God by it.* This (*r*) some malitiously and slanderously report us Christians to say, for which they deserve and will from God receive Punishment as they deserve.

9. *Are we Jews then in any whit a better Condition than the Gentiles* (*s*)? Not at all. For I have already (*t*) brought a Charge of Guilt and Sin

TEXT.

For if the truth of 7
God hath more abounded
through my lie unto his
glory; why yet am I also
judged as a sinner?

And not rather, as we 8
be slanderously reported,
and as some affirm that
we say, Let us do evil,
that good may come?
whose damnation is just.

What then? are we 9
better then they? No in
no wise: for we have be-
fore proved both Jews
and Gentiles, that they
are all under sin;

NOTES.

7 *(p) For.* This Particle plainly joyns what follows in this and the next Verse to *Vengeance* in the *5th* Verse, and shews it to be as it is, a Continuation of the Objection began in that Verse, why St. *Paul* broke it into pieces by intruding the *6th* Verse in the middle of it, there is a very plain Reason. In the Objection there were two things to be corrected; *1st.* The charging God with Unrighteousness, which as soon as mentioned, it was a becoming Interruption in St. *Paul*, to quash immediately, and to stop the Jews Mouth with the words of *Abraham*. *2dly.* The other thing in the Objection was a false Calumny upon the Christians, as if they preaching Justification by Free Grace, said, *Let us do Evil that Good may come of it.* To which the Apostle's Answer was the more distinct, being subjoyn'd to that Branch separated from the other.

(q) Lie. The Sense of the Place makes it plain, that St. *Paul* by *Lie* here means Sin in general, but seems to have used the word *Lie*, as having a more forcable and graceful Antithesis *to the Truth of God*, which the Objection pretends to be thereby illustrated.

8 (*r*) *Some.* 'Tis past doubt that these were the Jews. But St. *Paul* always, tender towards his own Nation, forbears to name them, when he pronounces this Sentence, that their casting off and Destruction now at hand, for this Scandal and other Oppositon to the Christian Religion, was just.

9 *(s)* Having in the six foregoing Verses justified the Truth of God, notwithstanding his casting off the Jews, and vindicated the Doctrine of Grace against the Cavils of the Jews, which two Objections of theirs came naturally in his way, the Apostle takes up here again the Jews Question proposed, *ver.* 1. and urges it home to the case in hand. Τι ὐν πϱεχόμεθα, being but the same with τι ὐν ϖϱοτϱὸν τῶ Ἰυδαίυ, *ver.* 1. *Have Jews then any Preference in the Kingdom of the Messias?* To which he answers, No, not at all. That this is the meaning, is visible from the whole Chapter, where he lays both Jews and Gentiles in an equal State in reference to Justification.

(t) Already, viz. *ch.* 2. 3. where St. *Paul* under the gentler Compellation of O Man, charges the Jews to be Sinners as well as the Gentiles: and *ver.* 17——24. shews, that by having the Law they were no more kept from being Sinners than the Gentiles were without the Law. And this Charge against them, that they were Sinners, he here proves against them from the Testimony of their own Sacred Books contained in the Old Testament,

both

TEXT.

10 As it is written, There is none righteous, no not one:
11 There is none that underſtandeth, there is none that ſeeketh after God.
12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.
13 Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips;
14 Whoſe mouth is full of curſing and bitterneſs.
15 Their feet are ſwift to ſhed blood.
16 Deſtruction and miſery are in their ways:
17 And the way of peace have they not known.
18 There is no fear of God before their eyes.
19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped, and all the world

PARAPHRASE.

both againſt Jews and Gentiles, and urged that there is not one of them clear, which I ſhall prove now againſt you Jews; For it is written, *There is none righteous, no not one: there is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. Their Throat is an open Sepulchre; with their Tongues they have uſed Deceit; the Poiſon of Aſps is under their Lips, whoſe Mouth is full of Curſing and Bitterneſs. Their Feet are ſwift to ſhed Blood, Deſtruction and Miſery are in their ways, and the way of Peace have they not known. There is no Fear of God before their Eyes.* This is all ſaid in the Sacred Book of our Law (*u*); And what is ſaid there, we know is ſaid to the Jews, who are under the Law, that the Mouth of every Jew that would juſtifie himſelf might be ſtopp'd, and all the World, Jews as well as Gentiles, may be forced to acknowledge themſelves guilty before God. From whence it is evident, that by his own Performances, in Obedience to a Law (*w*),

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

NOTES.

19 (*u*) *The Law* here ſignifies the whole Old Teſtament, which containing Revelations from God in the time of the Law, and being to thoſe under the Law of Divine Authority, and a Rule as well as the Law it ſelf, it is ſometimes in the New Teſtament called *the Law*, and ſo our Saviour himſelf uſes the term *Law*, John 10. 34. The meaning of St. *Paul* here is, That the Declarations of God, which he had cited out of the Old Teſtament, were ſpoken of the Jews, who were under the Diſpenſation of the Old Teſtament, and were, by the word of God to them, all of them pronounced Sinners.

20 (*w*) Ἐξ ἔργων νόμ., I ſhould render, *by Deeds of Law*, i. e. by Actions of Conformity to a Law requiring the Performance of the δικαίωμα θεῦ, *the Right Rule of God* (mentioned, *ch.* 1. 32.) with a Penalty annexed, no Fleſh can be juſtified: But every one failing of an exact Conformity of his Actions, to the immutable Rectitude of that eternal Rule of Right, will be found unrighteous, and ſo incur the Penalty of the Law. That this is the meaning of ἔργα νόμ., is evident, becauſe the Apoſtles Declaration here is concerning all Men, πᾶσα σὰρξ. But we know the Heathen World were not under the Law of *Moſes*. And accordingly St. *Paul* does not ſay, ἐξ ἔργων τ῀ νόμ., *by the Deeds of the Law*, but ἐξ ἔργων νόμ., *by Deeds of Law*. Though in the foregoing and following Verſe, where he would ſpecify the Law of *Moſes*, he uſes the Article with νόμῳ three times.

no

PARAPHRASE.

no (*x*) Man can attain to an exact Conformity to the Rule of Right, so as to be righteous in the sight of God. For by Law, which is the publishing the Rule with a Penalty, we are not delivered from the Power of Sin, nor can it help Men to Righteousness (*y*), but by Law we come experimentally to know Sin in the Force and Power of it, since we find it prevail upon us notwithstanding the Punishment of Death is by the Law annexed to it (*z*). But
21. now the Righteousness of God, that Righteousness which he intended, and will accept, and is a Righteousness not within the Rule and Rigour of Law, is now made manifest and confirmed by the Testimony of the Law and the Prophets, which bear witness to this Truth, that Jesus is the Messias, and that it is accord-
22. ing to his Purpose and Promise, That the Righteousness of God by Faith in Jesus the Messias, is extended to and bestowed on all who believe in him (*a*), (For there is no Diffe-
23. rence between them. They have all, both Jews and Gentiles, sinned, and fail of attaining that Glory (*b*) which God hath appointed
24. for the Righteous) being made righteous *gratis* by the Favour of God through the Re-

TEXT.

may become guilty before God.

Therefore by the deeds 20
of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But now the righteous- 21
ness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness 22
of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

For all have sinned, and 23
come short of the glory of God;

Being justified freely by 24
his grace, through the redemption that is in Jesus Christ:

NOTES.

(*x*) *No Man.* St. *Paul* uses here the word *Flesh* for Man emphatically, as that wherein the Force of Sin is seated. Vid. *ch.* 7. 14, & 18. & 8. 14.

(*y*) *The Law cannot help Men to Righteousness.* This, which is but implied here, he is large and express in *ch.* 7. And is said expressly, *ch.* 8. 3. *Gal.* 3. 21.

(*z*) *Chap.* 7. 13.

22 (*a*) Vid. *ch.* 10 12. *Gal.* 3. 22——28.

23 (*b*) Here the Glory that comes from God, or by his Appointment, is called the *Glory of God*, as the Righteousness which comes from him, or by his Appointment is called *the Righteousness of God*, ch. 1. 17. and the Rule of moral Rectitude which has God for its Author, or is appointed by him, is called δικαίωμα θεῦ, *ch.* 1. 32. That this is the Glory here meant, *vid.* ch. 2. 7, 10. In the same Sense the *Glory of God* is used, *ch.* 5. 2.

demption

TEXT. PARAPHRASE.

25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remissi-

demption (*c*) which is by Jesus Christ; Whom God hath set forth to be the Propitiatory or Mercy-seat *(d)* in his own Blood (*e*), for the Manifestation of his [God's] Righteousness *(f)*, 25.

NOTES.

24 (*c*) *Redemption* signifies Deliverance, but not Deliverance from every thing, but Deliverance from that, to which a Man is in Subjection or Bondage. Nor does Redemption by Jesus Christ import there was any Compensation made to God by paying what was of equal Value, in consideration whereof they were delivered, for that is inconsistent with what St. *Paul* expressly says here, *viz.* that Sinners are justified by God *gratis*, and of his free Bounty. What this *Redemption* is, St. *Paul* tells us, *Eph.* 1. 7. *Col.* 1. 14. even the Forgiveness of Sins. But if St. *Paul* had not been so express in defining what he means by *Redemption*, they yet would be thought to lay too much stress upon the Criticism of a word in the Translation, who would thereby force from the word in the Original a necessary Sense, which 'tis plain it hath not. That Redeeming in the Sacred Scripture-Language signifies not precisely paying an Equivalent, is so clear, that nothing can be more. I shall refer my Reader to three or four places amongst a great Number; *Exod.* 6. 6. *Deut.* 7. 8. & 15. 15. & 24. 18. But if any one will from the literal Signification of the word in English, persist in it against St. *Paul*'s Declarations, that it necessarily implies an equivalent Price paid, I desire him to consider to whom: And that, if we will strictly adhere to the Metaphor, it must be to those whom the Redeemed are in Bondage to, and from whom we are redeemed, *viz.* Sin and Satan. If he will not believe his own System for this, let him believe St. *Paul*'s words; *Tit.* 2. 14. *Who gave himself for us, that he might redeem us from all Iniquity.* Nor could the Price be paid to God in Strictness of Justice (For that is made the Argument here) unless the same Person ought by that strict Justice to have both the Thing redeem'd, and the Price paid for its Redemption. For 'tis to God we are redeem'd by the Death of Christ, *Rev.* 5. 9. *Thou wast slain and hast redeemed us to God by thy Blood.*

25 *(d)* Ἱλαστήριον, signifies *Propitiatory*, or *Mercy-Seat*, and not *Propitiation*, as Mr. *Mede* has rightly observed upon this place in his Discourse of God's House, §. 1.

(*e*) The Alexandrine Copy omits the words διὰ πίστεως, by Faith; which seems conformable to the Sense of the Apostle here: He says, that *God hath set forth Christ to be the Propitiatory in his Blood.* The Atonement under the Law, was made by Blood sprinkled on the Propitiatory or Mercy-Seat, *Lev.* 17. 14. Christ, says St. *Paul* here, is now set out and shewn by God to be the real Propitiatory or Mercy-Seat in his own Blood; see *Heb.* 9. 25, 26. where the Sacrifice of himself is opposed to the Blood of others. God has set him out to be so, to declare his Righteousness; the Mercy-Seat being the place where God spake and declared his pleasure, *Exod.* 25. 22. *Numb.* 7. 8, 9. And it was there where God always appeared, *Lev.* 17. 2. It was the place of his Presence, and therefore he is said to dwell between the Cherubims, *Psal.* 80. 1. 2 *Kings* 19. 15. for between the Cherubims was the Mercy-Seat. In all which respects, our Saviour, who was the Antitype, is properly called the *Propitiatory.*

(f) Δικαιοσύνη, *Righteousness*, seems to be used here in the same sense it is *ver.* 5. for the Righteousness of God, in keeping his word with the Nation of the *Jews*, notwithstanding their Provocations. And indeed with the following words of this Verse, contains in it a farther Answer to the *Jews* Insinuation of God's being hard to their Nation, by shewing that God had been very favourable to them, in not casting them off as they had deserved, till according to his promise he had sent them the Messias, and they had rejected him.

by

by paſſing over *(g)* their Tranſgreſſions formerly committed, which he hath bore with hitherto, ſo as to with-hold his Hand from caſting off the Nation of the Jews as their paſt
26. Sins deſerved, for the manifeſting of his Righteouſneſs *(h)* at this time *(i)*, that he might be juſt in keeping his Promiſe, and be the Juſtifier of every one, not who is of the Jewiſh Nation or Extraction, but of the Faith *(k)* in Jeſus Chriſt.

on of ſins that are paſt, through the forbearance of God;

To declare, I ſay at 26
this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

NOTES.

(*g*) διὰ τὴν πάρεσιν, *by paſſing over*: I do not remember any place where πάρεσις ſignifies Remiſſion or Forgiveneſs, but paſſing by, or *paſſing over*, as our Tranſlation has it in the Margent, *i. e.* over-looking, or as it were, not minding; in which ſenſe, it cannot be applied to the paſt Sins of private Perſons, for God neither remits nor paſſes them by ſo as not to take notice of them. But this πάρεσις τῶν προγεγονότων ἁμαρτημάτων, *paſſing over paſt Sins*, is ſpoken nationally, in reſpect of the People of the *Jews*; who though they were a very ſinful Nation, as appears by the places here brought againſt them by St. *Paul*, yet God paſſed by all that, and would not be hindred by their paſt Sinfulneſs, from being juſt in keeping his promiſe, in exhibiting to them Chriſt the Propitiatory. But though he would not be provoked by their paſt Sins, ſo as to caſt them off from being his People before he had ſent them the promiſed Meſſias to be their Saviour; yet after that, when at the due time he had manifeſted his Righteouſneſs to them, that he might be juſt, and the Juſtifier of thoſe who believe in Jeſus, he no longer bore with their ſinful Obſtinacy; but when they rejected the Saviour (whom he had ſent according to his promiſe) from being their King, God rejected them from being his People, and took the Gentiles into his Church, and made them his People joyntly and equally with the few believing Jews. This is plainly the Senſe of the Apoſtle here, where he is diſcourſing of the Nation of the Jews, and their State in compariſon with the Gentiles; not of the State of private Perſons. Let any one without Prepoſſeſſion attentively read the Context, and he will find it to be ſo.

26 (*h*) δικαιοσύνης αὐτοῦ, *his Righteouſneſs*, is here to be underſtood in both Senſes in which St. *Paul* had uſed it before in this Chapter, *viz. ver.* 5, & 22. as it is manifeſt by St. *Paul*'s explaining of it himſelf in theſe Words immediately following: That he might be juſt, and the Juſtifier of him who believeth in Jeſus, which are the two Senſes wherein *the Righteouſneſs of God* is uſed.

(*i*) *At this time, viz.* The Fulneſs of Time, according to his Promiſe.

(*k*) Τὸν ἐκ πίστως Ἰησοῦ, If this Phraſe had been tranſlated, *him that is of the Faith of Jeſus*, as it is, *ch.* 4. 16. & *Gal.* 3. 7. rather than *him which believeth in Jeſus*, it would better have expreſſed the Apoſtle's meaning here, which was to diſtinguiſh οἱ ἐκ πίστως, *thoſe who are of Faith*, from οἱ ἐκ περιτομῆς, or οἱ ἐκ νόμου, *thoſe who are of the Circumciſion*, or *thoſe who are of the Law*, ſpeaking of them as of two ſorts or Races of Men, of two different Extractions. To underſtand this place fully, let any one read, *ch.* 4. 12——16. *Gal.* 3. 7——10. where he will find the Apoſtle's Senſe more at large.

What

TEXT. PARAPHRASE.

27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.
28 Therefore we conclude, that a man is justified by faith without the deeds of the law.
29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing it is one God which shall justifie the circumcision by faith, and uncircumcision through faith.

What Reason then have you Jews to glory (*l*), and set your selves so much above the Gentiles in judging them as you do? None at all: Boasting is totally excluded. By what Law? By the Law of Works? No, but by the Law of Faith. I conclude therefore (*m*), that a Man is justified by Faith, and not by the Works of the Law (*n*). Is God the God of the Jews only, and not of the Gentiles also? Yea certainly of the Gentiles also. Since the time is come that God is no longer one to the Jews, and another to the Gentiles, but he is now become one and the same (*o*) God to them all, and will justifie the Jews by Faith, and the Gentiles also through Faith, who by the Law of *Moses* were heretofore shut out (*p*) from be- 27. 28. 29. 30.

NOTES.

27 (*l*) The *Glorying* here spoken of, is that of the Jews, *i. e.* their judging of the Gentiles, and their Contempt of them, which St. *Paul* had before in several places taken notice of. And here to take down their Pride and Vanity, he tells them, it is wholly excluded by the Gospel, wherein God, who is the God of the Gentiles as well as of the Jews, justifieth by Faith alone the Jews as well as the Gentiles, since no Man could be justified by the Deeds of the Law. This seems to be said to the converted Jews, to stop their thinking that they had any Advantage over the Gentiles under the Gospel. No, says he, the Gospel which is the Law of Faith lays you equal with the Gentiles, and you have no ground to assume any thing to your selves, or set your selves above them now under the Messias. This, and all the rest to this purpose in this Epistle, is said to establish the converted Romans in their Title to the Favour of God, equally with the Jews, in the Gospel, and to fortify them against any Disturbance might be given them by the pretending Jews, which is the principal Design of this Epistle, as we have already observed.

28 (*m*) *Therefore*; this Inference is drawn from what he had taught, *ver.* 23.

(*n*) Vid. *Acts* 13. 39. *ch.* 8. 3. *Gal.* 2. 16.

30 (*o*) Ἐπειπερ εἷς ὁ Θεὸς, *since God is one.* He that will see the Force of St. *Paul*'s Reasoning here, must look to *Zachary* 14. 9. from whence these Words are taken, where the Prophet speaking of the Time when *the Lord shall be King over all the Earth*, and not barely over the little People shut up in the Land of *Canaan*, he says, *In that day there shall be one Lord*, *i. e.* God shall not be as he is now, the God of the Jews alone, whom only he hath known of all the People of the Earth; but he shall be the God of the Gentiles also, the same merciful reconciled God to the People of all Nations. This Prophesie the Jews understood of the Times of the Messias, and St. *Paul* here presses them with it.

(*p*) It was impossible for remote Nations to keep the Law of *Moses*, a great part of the Worship required by it being local, and confined to the Temple at *Jerusalem*.

31. ing the People of God. Do we then make the Law *(q)* insignificant or useless by our Doctrine of Faith? By no means: but on the contrary we establish *(r)* and confirm the Law.

Do we then make void 31 the law through faith? God forbid: yea we establish the law.

NOTES.

31 (*q*) Νόμον, *Law*, is here repeated twice without the Article, and it is plain that by it St. *Paul* does not mean precisely the Mosaical Law, but so much of it as is contained in the natural and eternal Rule of Right mentioned *ch.* 1. 32. & 11. 26. and is again by a positive Command re-enacted and continued as a Law under the Messias, *Vid.* Mat. 28. 20.

(*r*) *Establish.* The Doctrine of Justification by Faith necessarily supposeth a Rule of Righteousness, which those who are justified by Faith come short of; and also a Punishment incurr'd, from which they are set free by being justified: and so this Doctrine establishes a Law, and accordingly the moral part of the Law of *Moses*, that Δικαίωμα τῦ θεῦ, as the Apostle calls it in the place above quoted, *ch.* 1. 32. is inforced again by our Saviour and the Apostles in the Gospel, with Penalties annexed to the Breach of it.

SECT. IV.

CHAP. IV. 1------25.

CONTENTS.

ST. *Paul* having in the foregoing Section cut off all glorying from the Jews, upon the Account of their having the Law, and shewn that that gave them no manner of Title or Pretence to be the People of God, more than the Gentiles, under the Messias; and so they had no Reason to *judge* or exclude the Gentiles as they did, he comes here to prove that their lineal Extraction from their Father *Abraham*, gave them no better a Pretence of glorying, or of setting themselves upon that account above the Gentiles now in the time of the Gospel.

1. Because *Abraham* himself was justified by Faith, and so had not whereof to glory, for as much as he that receiveth Righteousness as a Boon, has no Reason to glory: but he that attains it by Works.

2. Because

2. Becauſe neither they who had Circumciſion, derived down to them, as the Poſterity of *Abraham*, nor they who had the Law; but they only who had Faith were the Seed of *Abraham*, to whom the Promiſe was made. And therefore the Bleſſing of Juſtification was intended for the Gentiles, and beſtowed on them as well as on the Jews, and upon the ſame Ground. An. Ch. 57 Neronis 3.

TEXT.

1 WHat ſhall we ſay then, that Abraham our father, as pertaining to the fleſh, hath found?

2 For if Abraham were juſtified by works, he hath whereof to glory, but not before God.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

PARAPHRASE.

WHat then ſhall we ſay of *Abraham* our Father according to the Fleſh (*s*), what has he obtained? Has not he found matter of glorying? Yes if he were juſtified by Works, he had matter of Glorying (*t*), he might then have gloried over the reſt of the Gentile World in having God for his God, and he and his Family being God's People, but he had no Subject of glorying before God, as it is evident from Sacred Scripture, which telleth us that *Abraham* believed God, and it was counted to him for Righteouſneſs. Now there had been no need of any ſuch Counting, any ſuch Allowance, if he had attained Righteouſneſs by 1. 2. 3.

NOTES.

1 (*s*) *Our Father according to the Fleſh.* St. *Paul* ſpeaks here as lineally deſcended from *Abraham*, and joyns himſelf herein with the reſt of his Nation, of whom he calls *Abraham the Father according to the Fleſh*, to diſtinguiſh the Jews by Birth, from thoſe who were *Abraham's* Seed according to the Promiſe, *viz.* thoſe who were of the Faith of *Abraham*, whether Jews or Gentiles, a Diſtinction which he inſiſts on all through this Chapter.

2 (*t*) Καύχημα, tranſlated here *glorying*, I take to ſignify the ſame with καυχᾶσθαι, tranſlated *Boaſting*, ch. 2. 17, 23. in which places it is uſed to ſignify the Jews valuing themſelves upon ſome national Privileges above the reſt of the World, as if they had thereby ſome peculiar Right to the Favour of God above other Men. This the Jewiſh Nation thinking themſelves alone to have a Title to be the People of God, expreſſed in their judging the Gentiles whom they deſpiſed, and look'd on as unworthy and uncapable to be received into the Kingdom of the Meſſias, and admitted into Fellowſhip with their Nation under the Goſpel. This Conceit of theirs St. *Paul* oppoſes here, and makes it his buſineſs to ſhew the Falſhood and Groundleſneſs of it all through the eleven firſt Chapters of this Epiſtle. I ask whether it would not help the Engliſh Reader the better to find and purſue the Senſe of St. *Paul*, If the Greek Term were every where render'd by the ſame Engliſh Word? Whether *Boaſting* or *Glorying*, I think of no great Conſequence, ſo one of them be kept to.

PARAPHRASE.

Works of Obedience exactly conformable and coming up to the Rule of Righteousness.
4. For what Reward a Man has made himself a Title to by his Performances, that he receives as a Debt that is due, and not as a Gift of Fa-
5. vour. But to him that by his Works attains not Righteousness, but only believeth on God who justifieth him, being ungodly (*u*), to him Justification is a Favour of Grace: because his Believing is accounted to him for Righteous-
6. ness, or perfect Obedience. Even as *David* speaks of the Blessedness of the Man to whom God reckoneth Righteousness without Works, say-
7. ing, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Bles-
8. sed is the Man to whom the Lord will not
9. reckon (*w*) Sin. Is this Blessedness then upon the Circumcised only, or upon the Uncircumcised also? For we say that Faith was
10. reckon'd to *Abraham* for Righteousness. When therefore was it reckon'd to him? When he was in Circumcision or in Uncircumcision? Not in Circumcision, but in Uncircumcision.
11. For he received the sign of Circumcision a Seal of the Righteousness of the Faith, which he had being yet uncircumcised (*x*), that he might

TEXT.

Now to him that worketh, is the reward not reckoned of grace, but of debt. 4

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 5

Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, 6

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 7

Blessed is the man to whom the Lord will not impute sin. 8

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. 9

How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. 10

And he received the sign of circumcision, a 11

NOTES.

5 (*u*) Τὸν ἀσεβῆ, *him being ungodly.* By these words St. *Paul* plainly points out *Abraham*, who was ἀσεβὴς, *ungodly*, *i. e.* a Gentile, not a Worshipper of the true God when God called him. *Vid.* Note, *ch.* 1. 18.

8 (*w*) Λογίσηται, *reckoneth.* What this *imputing* or *reckoning* of Righteousness is, may be seen in *ver.* 8. *viz.* the not reckoning of Sin to any one, the not putting Sin to his account: The Apostle in these two Verses using these two Expressions as equivalent. From hence the Expression of blotting out of Iniquity, so frequently used in Sacred Scripture, may be understood, *i. e.* the striking it out of the account. Λογίζομαι signifies to reckon or account, and with a Dative Case, to put to any ones account; and accordingly, *ver.* 3, 4, 5. it is translated *counted* or *reckon'd*; which word for the sake of English Readers I have kept to in this, and *ver.* 8, & 11.

11 (*x*) See *Gen.* 17. 11.

be

TEXT. PARAPHRASE.

seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but also walk in

be the Father of all those who believe, being uncircumcised, that Righteousness might be reckon'd to them also; And the Father of the 12.
Circumcised, that Righteousness might be reckon'd not to those who were barely of the Circumcision, but to such of the Circumcision as did also walk in the steps of the Faith of our Father *Abraham*, which he had being uncircumcised *(y)*. For the Promise *(z)* that he 13.

NOTES.

11 & 12 *(y)* What Righteousness reckon'd to any one, or as it is usually called Imputed Righteousness, is, St. *Paul* explains, *ver.* 6 — 8. Whom this Blessing belongs to, he enquires, *ver.* 9. and here, *ver.* 11, & 12. he declares who are the Children of *Abraham*, that from him inherit this Blessing, *ver.* 11. he speaks of the Gentiles, and there shews that *Abraham*, who was justified by Faith before he was circumcised (the want whereof the Jews look'd on as a distinguishing Mark of a Gentile) was the Father of all those among the Gentiles, who should believe without being circumcised. And here, *ver.* 12. he speaks of the Jews, and says, that *Abraham* was their Father; But not that all should be justified who were only circumcised; but those who to their Circumcision added the Faith of *Abraham*, which he had before he was circumcised. That which misled those who mistook the Sense of St. *Paul* here, seems to be their not observing that τοῖς ἐκ ἐκ περιτομῆς is referred to, and governed by εἰς τὸ λογισθῆναι, which must be supposed repeated here after πατέρα περιτομῆς. Or else the Apostle's Sense and Argument will not stand in its full Force, but the Antithesis will be lost, by preserving of which the Sense runs thus; *And the Father of the Circumcised, that Righteousness might be imputed to those who*, &c. Another thing very apt to mislead them, was the joyning of μόνον *only*, to ἐκ *not*; as if it were ἐκ μόνον τοῖς, *not only those who are of the Circumcision*, whereas it should be understood as it stands joyn'd to περιτομῆς, and so περιτομῆς μόνον are best translated *barely Circumcision*, and the Apostle's Sense runs thus; *That he might be the Father of the Gentiles that believe, though they be not circumcised, that Righteousness might be imputed to them also; And the Father of the Jews, that Righteousness might be imputed not to them who have Circumcision only, but to them who also walk in the steps of the Faith of our Father* Abraham, *which he had being uncircumcised.* In which way of understanding this Passage, not only the Apostle's meaning is very plain, easie and coherent, but the Construction of the Greek exactly corresponds to that of *ver.* 11. and is genuine, easie, and natural, which any other way will be very perplexed.

13 *(z) The Promise* here meant is that which he speaks of, *ver.* 11. whereby *Abraham* was made the Father of all that should believe all the World over, and for that Reason he is called κληρονόμον κόσμου, *Heir or Lord of the World.* For the Believers of all Nations of the World being given to him for a Posterity, he becomes thereby Lord and Possessor (for so *Heir* amongst the Hebrews signified) of the World. For 'tis plain the Apostle in this Verse pursues the Argument he was upon in the two former. And 'tis also plain that St. *Paul* makes Circumcision to be the Seal of the Promise made to *Abraham*, Gen. 12. as well as of that made to him, *Gen.* 17. and so both these to be but one Covenant, and that of *ch.* 17. to be but a Repetition and farther Explication of the former, as is evident from this Chapter, compared with *Gal.* 3. In both which the Apostle argues, that the Gentiles were intended to be justified as well as the Jews, and that both Jews and Gentiles, who are justified, are justified by Faith, and not by the Works of the Law.

should

PARAPHRASE.

should be Possessor of the World, was not that *Abraham*, and those of his Seed, who were under the Law, should by virtue of their having and owning the Law, be possessed of it; but by the Righteousness of Faith, whereby those who were without the Law scatter'd all over the World, beyond the Borders of *Canaan*, became his Posterity, and had him for their Father (*a*), and inherited the Blessing of
14. Justification by Faith. For if they only who had the Law of *Moses* given them, were Heirs of *Abraham*, Faith is made void and useless (*b*), it receiving no Benefit of the Promise which was made to the Heirs of *Abraham*'s Faith, and
15. so the Promise becomes of no effect. Because the Law procures them not Justification (*c*), but renders them liable to the Wrath and Punishment of God (*d*), who by the Law has made known to them what is Sin, and what Punishment he has annexed to it. For there is no incurring Wrath or Punishment where there is no Law that says any thing of it (*e*).

TEXT.

the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, there is no transgression.

NOTES.

(*a*) *Gal.* 3. 7.

14 (*b*) See *Gal.* 3. 18.

15 (*c*) *Ch.* 8. 3. *Gal.* 3. 21.

(*d*) See *ch.* 3. 19, 20. & 5. 10, 13, 20. & 7. 7, 8, 10. 1 *Cor.* 15. 56. *Gal.* 3. 19. *John* 9. 41. & 15. 22.

(*e*) ὃ οὐκ ἐστι νόμος οὐ οὐκ παράβασις, of *that, concerning which there is no Law with the Sanction of a Punishment annex'd, there can be no Transgression incurring Wrath or Punishment.* Thus it may be render'd if we read ὃ with an Aspiration, as some do. But whether it be taken to signifie *where* or *whereof*, the Sense will be the same. For παράβασις here to make St. *Paul*'s Argument of Force, must signifie such a *Transgression* as draws on the Transgressor Wrath and Punishment by the Force and Sanction of a Law. And so the Apostle's Proposition is made good, that 'tis the Law alone that exposes us to Wrath, and that is all that the Law can do, for it gives us no Power to perform.

There-

TEXT.

16 Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickneth the dead, and calleth thoſe things which be not, as though they were:

18 Who againſt hope believed in hope, that he might become the father of many nations, according to that which was ſpoken, So ſhall thy ſeed be.

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred year old, neither yet the deadneſs of Sara's womb.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God:

21 And being fully perſwaded, that what he had

PARAPHRASE.

Therefore the Inheritance *(f)* is of Faith, that it might be merely of Favour, to the end that the Promiſe might be ſure to all the Seed of *Abraham*; not to that part of it only which has Faith, being under the Law; but to that part alſo who without the Law inherit the Faith of *Abraham*, who is the Father of us all who believe, whether Jews or Gentiles (As it is written *(g)*, I have made thee a Father of many Nations) I ſay the Father of us all (in the account of God, whom he believed, and who accordingly quickned the dead, *i. e. Abraham* and *Sarah*, whoſe Bodies were dead; and calleth things that are not as if they were *(h)*): Who without any Hope, which the natural Courſe of things could afford, did in hope believe, that he ſhould become the Father of many Nations, according to what God had ſpoken, by God's ſhewing him the Stars of Heaven, ſaying, *So ſhall thy Seed be.* And being firm and unſhaken in his Faith, he regarded not his own Body now dead, he being about an hundred Years old; nor the Deadneſs of *Sarah*'s Womb; He ſtagger'd not at the Promiſe of God through Unbelief, but was ſtrong in Faith, thereby giving Glory to God; By the full Perſwaſion he had that God was able to perform what he had promiſed:

16. 17. 18. 19. 20. 21.

NOTES.

16 *(f)* The Gramatical Conſtruction does not ſeem much to favour *Inheritance*, as the Word to be ſupplied here, becauſe it does not occur in the preceding Verſes. But he that obſerves St. *Paul*'s way of Writing, who more regards things than Forms of Speaking, will be ſatisfied, that it is enough that he mentioned Heirs, *ver.* 13, & 14. and that he does mean *Inheritance* here, *Gal.* 3. 18. puts it paſt doubt.

17 *(g)* See *Gen.* 17. 16.

(h) Gen. 15. 5.

And

An. Ch. 57. Neronis 3.

PARAPHRASE.

22. And therefore it was accounted to him for
23. Righteouſneſs. Now this of its being reckon'd to him, was not written for his ſake
24. alone, But for ours alſo, to whom Faith alſo will be reckon'd for Righteouſneſs, *viz.* to as many as believe in him who raiſed Jeſus our
25. Lord from the dead *(i)*, Who was deliver'd to Death for our Offences *(k)*, and was raiſed again for our *(l)* Juſtification.

TEXT.

promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our offences, and was raiſed again for our juſtification.

NOTES.

24 *(i)* St. *Paul* ſeems to mention this here in particular, to ſhew the Analogie between *Abraham*'s Faith, and that of Believers under the Goſpel; ſee *ver.* 77.

25 *(k)* See *Rom.* 3. 25. & 5. 6, 10. *Eph.* 1. 7, 11, 16. & 5. 2. *Col.* 1. 14, 20—22. 1 *Tim.* 2. 6. *Tit.* 2. 14.

(l) 1 *Cor.* 15. 17. I have ſet down all theſe Texts out of St. *Paul*, that in them might be ſeen his own Explication of what he ſays here, *viz.* That our Saviour by his Death attoned for our Sins, and ſo we were innocent, and thereby freed from the Puniſhment due to Sin. But he roſe again to aſcertain to us eternal Life, the conſequence of Juſtification; for the Reward of Righteouſneſs is eternal Life, which Inheritance we have a Title to by Adoption in Jeſus Chriſt. But if he himſelf had not that Inheritance, if he had not roſe into the Poſſeſſion of eternal Life, we who hold by and under him, could not have riſen from the dead, and ſo could never have come to be pronounced righteous, and to have receiv'd the Reward of it, everlaſting Life. Hence St. *Paul* tells us, 1 *Cor.* 15. 17. that *if Chriſt be not raiſed, our Faith is vain, we are yet in our Sins*, *i. e.* as to the Attainment of eternal Life 'tis all one as if our Sins were not forgiven. And thus he roſe for our Juſtification, *i. e.* to aſſure to us eternal Life, the conſequence of Juſtification. And this I think is confirmed by our Saviour in theſe words, *Becauſe I live ye ſhall live alſo*, John 14. 19.

SECT.

An. Ch. 57.
Neronis 3.

SECT. V.

CHAP. V. 1-------11.

CONTENTS.

ST. *Paul* in the foregoing Chapters has examined the glorying of the Jews, and their valuing themſelves ſo highly above the Gentiles, and ſhewn the Vanity of their boaſting in Circumciſion and the Law, ſince neither they nor their Father *Abraham* were juſtified, or found Acceptance with God by Circumciſion, or the Deeds of the Law: And therefore they had no Reaſon ſo, as they did, to preſs Circumciſion and the Law on the Gentiles, or exclude thoſe who had them not, from being the People of God, and unfit for their Communion in and under the Goſpel. In this Section he comes to ſhew what the Convert Gentiles, by Faith without Circumciſion or the Law, had to glory in, *viz.* The hope of Glory, *ver.* 2. Their Sufferings for the Goſpel, *ver.* 3. And God as their God, *ver.* 11. In theſe three it is eaſy to obſerve the Thread and Coherence of St. *Paul*'s Diſcourſe here, the intermediate Verſes (according to that abounding with Matter, and overflowing of Thought he was fill'd with) being taken up with an incidental train of Conſiderations, to ſhew the Reaſon they had to glory in Tribulations.

TEXT.	*PARAPHRASE.*	
1 THerefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.	THerefore being juſtified by Faith, we (*m*) have Peace with God through our Lord Jeſus Chriſt, By whom we have had admittance through Faith into that Favour in which	1.
2 By whom alſo we have acceſs by faith into this		2.

NOTES.

1 (*m*) *We*, *i. e.* we Gentiles that are not under the Law. 'Tis in their Names that St. *Paul* ſpeaks in the three laſt Verſes of the foregoing Chapter, and all through this Section, as is evident from the Illation here, *Therefore being juſtified by Faith, we.* It being an Inference drawn from his having proved in the former Chapter, that the Promiſe was not to the Jews alone, but to the Gentiles alſo: And that Juſtification was not by the Law, but by Faith, and conſequently deſigned for the Gentiles as well as the Jews.

PARAPHRASE.

we have ſtood, and glory (*n*) in the hope of
3. the Glory which God has in ſtore for us. And not only ſo, but we glory in Tribulation alſo, knowing that Tribulation worketh Patience,
4. And Patience giveth us a Proof of our ſelves,
5. which furniſhes us with Hope; And our Hope maketh not aſhamed, will not deceive us, becauſe (*o*) the Senſe of the Love of God is poured out into our Hearts by the Holy Ghoſt,
6. which is given unto us *. For when we Gentiles were yet without Strength †, void of all Help or Ability to deliver our ſelves, Chriſt in the time that God had appointed and foretold, died for us, who lived without the Acknowledgment and Worſhip of the true God †.
7. Scarce is it to be found, that any one will die for a juſt Man, if peradventure one ſhould
8. dare to die for a good Man; But God recommends, and herein ſhews the Greatneſs of his Love (*p*) towards us, in that whilſt we Gentiles were a Maſs of profligate Sinners (*q*), Chriſt died

TEXT.

grace wherein we ſtand, and rejoice in hope of the glory of God.

3 And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope;

5 And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.

6 For when we were yet without ſtrength, in due time, Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

NOTES.

5 (*n*) Καυχώμεθα, *we glory.* The ſame word here for the Convert Gentiles that he had uſed before for the boaſting of the Jews, and the ſame word he uſed where he examin'd what *Abraham* had found. The taking notice whereof, as we have already obſerved, may help to lead us into the Apoſtle's Senſe: And plainly ſhew us here, that St. *Paul* in this Section oppoſes the Advantages the Gentile Converts to Chriſtianity have by Faith, to thoſe the Jews gloried in with ſo much Haughtineſs and Contempt of the Gentiles.

5 (*o*) *Becauſe* * The Force of this Inference ſeems to ſtand thus. The hope of eternal Happineſs, which we glory in, cannot deceive us, becauſe the Gifts of the Holy Ghoſt beſtowed upon us, aſſure us of the Love of God towards us, the Jews themſelves acknowledging that the Holy Ghoſt is given to none but thoſe who are God's own People.

8 (*p*) Another Evidence St. *Paul* gives them here of the Love of God towards them, and the ground they had to glory in the hopes of eternal Salvation, is the Death of Chriſt for them, whilſt they were yet in their Gentile Eſtate, which he deſcribes by calling them,

6, 8 (*q*) † Ἀσθενῶν, *without ſtrength*; Ἀσεβῶν, *ungodly*; Ἁμαρτωλοὶ, *Sinners*; Ἐχθροὶ, *Enemies*: Theſe four Epithites are given to them as Gentiles, they being uſed by St. *Paul*, as the proper Attributes of the Heathen World, as conſider'd in Contradiſtinction to the Jewiſh Nation. What St. *Paul* ſays of the Gentiles in other Places will clear this: The helpleſs Condition of the Gentile World in the State of Gentiliſm, ſignified here by ἀσθενῶν,

ἀσθενῆς, *without Strength*, he terms, *Col.* 2. 13. *dead in Sin*, a State, if any, of Weakneſs. And hence he ſays to the Romans converted to Jeſus Chriſt; *Yield your ſelves unto God, as thoſe that are alive from the dead, and your ſelves as Inſtruments of Righteouſneſs unto God, ch.* 6. 13. How he deſcribes ἀσέβειαν, *Ungodlineſs*, mentioned *ch.* 1. 18. as the proper State of the Gentiles, we may ſee *ver.* 21, 23. That he thought the Title ἁμαρτωλοὶ, *Sinners*, belong'd peculiarly to the Gentiles, in Contradiſtinction to the Jews, he puts it paſt doubt in theſe words, *We who are Jews by Nature, and not Sinners of the Gentiles*, Gal. 2. 15. See alſo ch. 6. 17——22. And as for ἐχθροὶ, *Enemies*, you have the Gentiles before their Converſion to Chriſtianity ſo called, *Col.* 1. 21. St. *Paul*, Eph. 2. 1——13. deſcribes the Heathens a little more at large, but yet the Parts of the Character he there gives them, we may find compriſed in theſe four Epithites; the ἀσθενεῖς, *weak*, ver. 1, 5. the ἀσεβεῖς *ungodly*, and ἁμαρτωλοὶ *Sinners*, ver. 23. and the ἐχθροὶ, *Enemies*, ver. 11, 12.

If it were remembred that St. *Paul* all along through the eleven firſt Chapters of this Epiſtle, ſpeaks nationally of the Jews and Gentiles, as 'tis viſible he does, and not perſonally of ſingle Men, there would be leſs Difficulty and fewer Miſtakes in underſtanding this Epiſtle. This one place we are upon is a ſufficient Inſtance of it. For if by theſe Terms here, we ſhall underſtand him to denote all Men perſonally, Jews as well as Gentiles, before they are ſavingly ingrafted into Jeſus Chriſt, we ſhall make his Diſcourſe here diſjointed, and his Senſe mightily perplex'd, if at all conſiſtent.

That there were ſome among the Heathen as innocent in their Lives, and as far from Enmity to God as ſome among the Jews, cannot be queſtion'd. Nay, that many of them were not ἀσεβεῖς, but σεβόμενοι, Worſhippers of the true God, if we could doubt of it, is manifeſt out of the *Acts of the Apoſtles*; but yet St. *Paul* in the places above quoted pronounces them all together, ἀσεβεῖς and ἄθεοι, (for that by theſe two Terms applied to the ſame Perſons, he means the ſame, *i. e.* ſuch as did not acknowledge and worſhip the true God, ſeems plain) *ungodly*, and *Sinners of the Gentiles*, as nationally belonging to them in Contradiſtinction to the People of the Jews, who were the People of God, whilſt the other were the Provinces of the Kingdom of Satan: Not but that there were Sinners, heinous Sinners, among the Jews; but the Nation, conſider'd as one Body and Society of Men, diſown'd and declared againſt, and oppoſed it ſelf to thoſe Crimes and Impurities which are mentioned by St. *Paul*, ch. 1. 24, *&c.* as woven into the religious and politick Conſtitutions of the Gentiles. There they had their full Scope and Swing, had Allowance, Countenance and Protection. The Idolatrous Nations had by their Religions, Laws and Forms of Government, made themſelves the open Votaries, and were the profeſſed Subjects of Devils. So St. *Paul*, 1 Cor. 10. 20, 21. truly calls the Gods they worſhipped and paid their Homage to. And ſuitably hereunto, their religious Obſervances 'tis well known were not without great Impurities, which were of right charged upon them, when they had a place in their Sacred Offices, and had the Recommendation of Religion to give them credit. The reſt of the Vices in St. *Paul*'s black Liſt, which were not warm'd at their Altars, and foſter'd in their Temples, were yet by the Connivance of the Law cheriſh'd in their private Houſes, and made a part of the uncondemned Actions of common Life, and had the Countenance of Cuſtom to authorize them, even in the beſt regulated and moſt civilized Governments of the Heathens. On the contrary, the Frame of the Jewiſh Commonwealth was founded on the Acknowledgment and Worſhip of the one only true inviſible God, and their Laws required an extraordinary Purity of Life, and Strictneſs of Manners.

That the Gentiles were ſtiled ἐχθροὶ *Enemies*, in a political or national Senſe, is plain from *Eph.* 2. where they are called, *Aliens from the Commonwealth of* Iſrael, *and Strangers from the Covenant. Abraham* on the other ſide was called *the Friend of God*, i. e. one in Covenant with him, and his profeſſed Subject, that owned God to the World: And ſo were his Poſterity the People of the Jews, whilſt the reſt of the World were under Revolt, and lived in open Rebellion againſt him, *Vid.* Iſa. 41. 8. And here in this Epiſtle St. *Paul* expreſly teaches, that when the Nation of the Jews, by rejecting of the Meſſias, put themſelves out of the Kingdom of God, and were caſt off from being any longer the People of

NOTES.

God, they became *Enemies*, and the Gentile World were reconciled. See *Ch.* 11. 15, 28. Hence St. *Paul* who was the Apoſtle of the Gentiles, calls his performing that Office, *the Miniſtry of Reconciliation*, 2 Cor. 5. 15. And here in this Chapter, *ver.* 1. the Privilege which they receive by the accepting of the Covenant of Grace in Jeſus Chriſt, he tells them is this, that *they have Peace with God*, i. e. are no longer incorporated with his Enemies, and of the Party of the open Rebels againſt him in the Kingdom of Satan, being return'd to their natural Allegiance in their owning the one true ſupreme God, in ſubmitting to the Kingdom he had ſet up in his Son, and being received by him as his Subjects. Suitably hereunto St. *James*, ſpeaking of the Converſion of the Gentiles to the Profeſſion of the Goſpel, ſays of it, that *God did viſit the Gentiles, to take out of them a People for his Name*, *Acts* 15. 14. & *ver.* 19. he calls the Converts, *thoſe who from among the Gentiles are turned to God.*

Beſides what is to be found in other Parts of St. *Paul*'s Epiſtles to juſtifie the taking of theſe Words here, as apply'd nationally to the Gentiles, in Contradiſtinction to the Children of *Iſrael*, that which St. *Paul* ſays, *ver.* 10, 11. makes it neceſſary to underſtand them ſo. *We*, ſays he, *when we were Enemies were reconciled to God*, and ſo *we* now *glory in him*, as our God. *We* here muſt unavoidably be ſpoken in the Name of the Gentiles, as is plain not only by the whole Tenor of this Section, but from this Paſſage of *glorying in God*, which he mentions as a Privilege now of the believing Gentiles, ſurpaſſing that of the Jews, whom he had taken notice of before, *ch.* 2. 17. as being forward to glory in God as their peculiar Right, though with no great Advantage to themſelves. But the Gentiles who were reconciled now to God by Chriſt's Death, and taken into Covenant with God, as many as received the Goſpel, had a new and better Title to this glorying than the Jews. Thoſe that now are reconciled, and glory in God as their God, he ſays were Enemies. The Jews who had the ſame corrupt Nature common to them with the reſt of Mankind, are no where that I know called ἐχθροὶ *Enemies*, or ἀσεβεῖς *ungodly*, whilſt they publickly owned him for their God, and profeſſed to be his People. But the Heathens were deem'd Enemies, for being Aliens to the Commonwealth of *Iſrael*, and Strangers from the Covenants of Promiſe. There were never but two Kingdoms in the World, that of God, and that of the Devil; theſe were oppoſite, and therefore the Subjects of the latter could not but be in the State of *Enemies*, and fall under that Denomination. The Revolt from God was univerſal, and the Nations of the Earth had given themſelves up to Idolatry, when God called *Abraham*, and took him into Covenant with himſelf, as he did afterwards the whole Nation of the Iſraelites, whereby they were re-admitted into his Kingdom, came under his Protection, and were his People and Subjects, and no longer Enemies, whilſt all the reſt of the Nations remain'd in the State of Rebellion the profeſſed Subjects of other Gods, who were Uſurpers upon God's Right, and Enemies of this Kingdom. And indeed if the four Epithites be not taken to be ſpoken here of the Gentile World in this Political and truly Evangelical Senſe, but in the ordinary Syſtematical Notion applied to all Mankind, as belonging univerſally to every Man perſonally, whether by Profeſſion Gentile, Jew or Chriſtian, before he be actually regenerated by a ſaving Faith, and an effectual through Converſion, the illative Particle *Wherefore*, in the beginning of *ver.* 12. will hardly connect it and what follows to the foregoing part of this Chapter. But the eleven firſt Verſes muſt be taken for a Parentheſis, and then the *Therefore* in the beginning of this 5*th* Chapter, which joins it to the 4*th* with a very clear Connection, will be wholly inſignificant, and after all the Senſe of the 12*th* Verſe, will but ill ſodder with the end of the 4*th* Chapter, notwithſtanding the *Wherefore* which is taken to bring them in as an Inference. Whereas theſe eleven firſt Verſes being ſuppoſed to be ſpoken of the Gentiles, makes them not only of a piece with St. *Paul*'s Deſign in the foregoing and following Chapters, but the Thread of the whole Diſcourſe goes very ſmooth, and the Inferences (uſher'd in with *Therefore* in the 1*ſt* Verſe, and with *Wherefore* in the 12*th* Verſe) are very eaſie, clear and natural from the immediately preceding Verſes. That of the 1*ſt* Verſe may be ſeen in what we have already ſaid, and that of the 12*th* Verſe in ſhort ſtands thus; *We Gentiles have by Chriſt received the Recon-*

TEXT. PARAPHRASE.

9 Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.
10 For if when we were enemies, we were reconciled to God by the death of his ſon: much more being reconciled, we ſhall be ſaved by his life.
11 And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

died for us. Much more therefore now being juſtified by his Death, ſhall we through him be delivered from Condemnation (*r*) at the day of Judgment. For if when we were Enemies †, we were reconciled to God by the Death of his Son, much more being reconciled ſhall we be ſaved by his Life. And not only (*s*) do we glory in Tribulation, but alſo in God through our Lord Jeſus Chriſt, by whom now (*t*) we have received Reconciliation. 9. 10. 11.

NOTES.

Reconciliation, which we cannot doubt to be intended for us as well as for the Jews, ſince Sin and Death enter'd into the World by Adam, *the common Father of us all. And as by the Diſobedience of that one, Condemnation of Death came on all; ſo by the Obedience of one, Juſtification to Life came upon all.*

9 (*r*) What St. *Paul* here calls *Wrath*, he calls the *Wrath to come*, 1 Theſſ. 1. 10. and generally in the New Teſtament *Wrath* is put for the Puniſhment of the Wicked at the laſt Day.

11 (*s*) Οὐ μόνον δὲ, *And not only ſo*, I think no body can with the leaſt Attention read this Section without perceiving that theſe Words joyn on this Verſe to the 3*d*. The Apoſtle in the 2*d* Verſe ſays, *We the Gentiles who believe, glory in the hopes of an eternal ſplendid State of Bliſs*. In the 3*d* Verſe he adds, οὐμόνον δὲ, *And not only ſo*, but our Afflictions are to us matter of Glorying, which he proves in the ſeven following Verſes, and then *ver.* 11. adds οὐ μόνον δὲ, *And not only ſo*; but we glory in God alſo as our God, being reconciled to him in Jeſus Chriſt. And thus he ſhews that the Convert Gentiles had whereof to glory as well as the Jews, and were not inferior to them, though they had not Circumciſion and the Law, wherein the Jews gloried ſo much, but with no ground in compariſon of what the Gentiles had to glory in, by Faith in Jeſus Chriſt, now under the Goſpel.

(*t*) 'Tis true we Gentiles could not formerly glory in God as our God, that was the Privilege of the Jews, who alone of all the Nations owned him for their King and God, and were his People in Covenant with him. All the reſt of the Kingdoms of the Earth had taken other Lords, and given themſelves up to falſe Gods, to ſerve and worſhip them, and ſo were in a State of War with the true God, the God of *Iſrael*. But now we being reconciled by Jeſus Chriſt, whom we have received, and own for our Lord, and thereby being return'd into his Kingdom, and to our antient Allegiance, we can truly glory in God as our God, which the Jews cannot do, who have refuſed to receive Jeſus for their Lord, whom God hath appointed Lord over all things.

SECT.

An. Ch. 57. Neronis 3

SECT. VI.

CHAP. V. 12.---VII. 25.

CONTENTS.

THE Apoſtle here goes on with his Deſign of ſhewing that the Gentiles under the Goſpel have as good a Title to the Favour of God as the Jews, there being no other way for either Jew or Gentile to find Acceptance with God but by Faith in Jeſus Chriſt. In the foregoing Section he reckon'd up ſeveral Subjects of glorying which the Convert Gentiles had without the Law, and concludes them with this chief and principle matter of glorying, even God himſelf, whom, now that they were by Jeſus Chriſt their Lord reconciled to him, they could glory in as their God,

To give them a more full and ſatisfactory Comprehenſion of this, he leads them back to the Times before the giving of the Law, and the very Being of the Jewiſh Nation; and lays before them in ſhort the whole Scene of God's Oeconomie, and his Dealing with Mankind from the beginning, in reference to Life and Death.

1. He teaches them, that by *Adam*'s Laps all Men were brought into a State of Death, and by Chriſt's Death all are reſtored to Life. By Chriſt alſo as many as believe are inſtated in Eternal Life.

2. That the Law when it came laid the *Iſraelites* faſter under Death, by enlarging the Offence which had Death annexed to it. For by the Law every Tranſgreſſion that any one under the Law committed, had Death for its Puniſhment, notwithſtanding which by Chriſt thoſe under the Law who believe receive Life.

3. That though the Gentiles who believe come not under the Rigor of the Law, yet the Covenant of Grace which they are under, requires that they ſhould not be Servants and Vaſſals to Sin, to obey it in the Luſts of it, but ſincerely endeavour after Righteouſneſs, the end whereof would be everlaſting Life.

4. That the Jews alſo who receive the Goſpel, are deliver'd from the Law, not that the Law is Sin; but becauſe though the Law forbid the obeying of Sin as well as the Goſpel, yet not enabling

bling them to reſiſt their ſinful Luſts, but making each compliance with any ſinful Luſt deadly, it ſettles upon them the Dominion of Sin by Death, from which they are delivered by the Grace of God alone, which frees them from the Condemnation of the Law for every actual Tranſgreſſion, and requires no more but that they ſhould with the whole bent of their Mind ſerve the Law of God, and not their carnal Luſts. In all which Caſes the Salvation of the Gentiles is wholly by Grace, without their being at all under the Law. And the Salvation of the Jews is wholly by Grace alſo, without any Aid or Help from the Law: From which alſo by Chriſt they are delivered. *An Ch.* 57. *Neronis* 3.

Thus lies the Thread of St. *Paul*'s Argument, wherein we may ſee how he purſues his Deſign of ſatisfying the Gentile Converts at *Rome*, that they were not required to ſubmit to the Law of *Moſes*; and of fortifying them againſt the Jews, who troubled them about it.

For the more diſtinct and eaſie Apprehenſion of St. *Paul*'s diſcourſing on theſe Four Heads, I ſhall divide this Section into the Four following Numbers, taking them up as they lie in the Order of the Text.

SECT. VI. *N.* 1.

CHAP. V. 12------19.

CONTENTS.

HEre he inſtructs them in the State of Mankind in general, before the Law, and before the Separation that was made thereby of the *Iſraelites* from all the other Nations of the Earth. And here he ſhews, that *Adam* tranſgreſſing the Law which forbid him the eating of the Tree of Knowledge upon pain of Death, forfeited Immortality, and becoming thereby mortal, all his Poſterity deſcending from the Loins of a mortal Man, were mortal too, and all died, though none of them broke that Law but *Adam* himſelf: But by Chriſt they are all reſtored to Life again. And God juſtifying thoſe who believe in Chriſt, they are reſtored to their Primitive State of Righteouſneſs and Immortality; ſo that the Gentiles

An. Ch. 57. Neronis 3. Gentiles being the Defcendants of *Adam* as well as the Jews, ſtand as fair for all the Advantages that accrue to the Poſterity of *Adam* by Chriſt, as the Jews themſelves, it being all wholly and ſolely from Grace.

PARAPHRASE.

12. WHerefore to give you a State of the whole Matter, from the beginning, you muſt know, that as by the Act of one Man *Adam*, the Father of us all, Sin entred into the World, and Death, which was the Puniſhment annexed to the Offence of eating the forbidden Fruit, enter'd by that Sin, for that all *Adam*'s
13. Poſterity thereby became mortal (*u*). 'Tis true indeed, Sin was univerſally committed in the World by all Men, all the time before the poſitive Law of God delivered by *Moſes*: but

TEXT.

WHerefore as by one 12
man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

For until the law ſin 13
was in the world, but ſin

NOTES.

12 (*u*) *Have ſinned*, I have render'd *became mortal*, following the Rule I think very neceſſary for the underſtanding St. *Paul*'s Epiſtles, (*viz.*) the making him as much as is poſſible his own Interpreter, 1 *Cor.* 15. 22. cannot be denied to be parallel to this place. This and the following Verſes here being, as one may ſay, a Comment on that Verſe in the *Corinthians*, St. *Paul* treating here of the ſame matter, but more at large. There he ſays, *As in* Adam *all die*, which Words cannot be taken literally, but thus, That in *Adam* all became mortal. The ſame he ſays here, but in other words, putting, by a no very unuſual Metonymie, the Cauſe for the Effect, (*viz.*) the Sin of eating the forbidden Fruit for the Effect of it on *Adam*, *viz.* Mortality, and in him on all his Poſterity: A mortal Father infected now with Death, being able to produce no better than a mortal Race. Why St. *Paul* differs in his Phraſe here from that which we find he uſed to the *Corinthians*, and prefers here that which is harder and more figurative, may perhaps be eaſily accounted for, if we conſider his Stile and uſual way of Writing, wherein is ſhewn a great liking of the Beauty and Force of Antitheſis, as ſerving much to Illuſtration and Impreſſion. In the 15*th* of *Corinthians*, he is ſpeaking of Life reſtored by Jeſus Chriſt, and to illuſtrate and fix that in their Minds, the *Death* of Mankind beſt ſerved: Here to the Romans he is diſcourſing of *Righteouſneſs* reſtored to Men by Chriſt, and therefore here the term Sin is the moſt natural and propereſt to ſet that off. But that neither actual or imputed Sin is meant here, or *ver.* 19. where the ſame way of Expreſſion is uſed, he that has need of it may ſee proved in Dr. *Whitby* upon the place. If there can be any need of any other Proof, when it is evidently contrary to St. *Paul*'s Deſign here, which is to ſhew, that all Men from *Adam* to *Moſes*, died ſolely in conſequence of *Adam*'s Tranſgreſſion, ſee *ver.* 17.

'tis

TEXT. PARAPHRASE.

is not imputed when there is no law.
14 Nevertheleſs, death

'tis as true (*w*) that there is no certain determined Puniſhment affixed to Sin without a poſitive (*x*) Law declaring it. Nevertheleſs we 14.

NOTES.

13 (*w*) Οὐκ ἐλλογεῖται, *is not imputed*, ſo our Tranſlation, but poſſibly not exactly to the Senſe of the Apoſtle; Ἐλλογεῖν ſignifies to *reckon*, but cannot be interpreted *reckon to*, which is the meaning of *impute*, without a Perſon aſſigned to whom it is imputed. And ſo we ſee when the word is uſed in that Senſe, the Dative Caſe of the Perſon is ſubjoyn'd. And therefore it is well tranſlated, *Philem.* 18. If he owes thee any thing, ἐμοὶ ἐλλόγει, *put it to my account*, reckon or impute it to me. Beſides St. *Paul* here tells us, the Sin here ſpoken of as not reckon'd, was in the World, and had actual Exiſtence during the time between *Adam* and *Moſes*, but the Sin which is ſuppoſed to be imputed is *Adam*'s Sin, which he committed in Paradice, and was not in the World during the time from *Adam* till *Moſes*, and therefore ἐλλογεῖται cannot here ſignifie *imputed*. Sins in Sacred Scripture are called Debts, but nothing can be brought to accounts, as a Debt, till a Value be ſet upon it. Now Sins can no way be taxed, or a rate ſet upon them, but by the poſitive Declaration and Sanction of the Law-maker. Mankind, without the poſitive Law of God, knew by the Light of Nature, that they tranſgreſſed the Rule of their Nature, Reaſon which dictated to them what they ought to do. But without a poſitive Declaration of God their Sovereign, they could not tell at what rate God tax'd their Treſpaſſes againſt this Rule; till he pronounced that Life ſhould be the Price of Sin, that could not be aſcertained, and conſequently Sin could not be brought to account: And therefore we ſee that where there was no poſitive Law affixing Death to Sin, Men did not look on Death as the Wages or Retribution for their Sin; they did not account that they paid their Lives as a Debt and Forfeit for their Tranſgreſſion. This is the more to be conſider'd, becauſe St. *Paul* in this Epiſtle treats of Sin, Puniſhment, and Forgiveneſs by way of an Account, as it were of Debtor and Creditor.

He will be farther confirmed in this Senſe of theſe words, who will be at the pains to compare *ch.* 4. 15. & 5. 13, 20. & 7. 8, 9. together. St. *Paul*, ch. 4. 15. ſays, *The Law worketh Wrath*, *i. e.* carrieth Puniſhment with it. *For where there is no Law, there is no Tranſgreſſion.* Whereby is not meant, that there is no Sin where there is no poſitive Law, (the contrary whereof he ſays in this Verſe, *viz. that Sin was in the World* all the time before *the Law*) but that there is no Tranſgreſſion with a Penalty annexed to it without a poſitive Law. And hence he tells the Romans, *ch.* 1. 32. that they knew not that thoſe things deſerved Death, [*vid.* Note, *ch.* 1. 32.] but it was by the poſitive Law of God only that Men knew that Death was certainly annexed to Sin as its certain and unavoidable Puniſhment; and ſo St. *Paul* argues, *ch.* 7. 8, 9.

(*x*) Νόμου, *Law.* Whither St. *Paul* by νόμος here means *Law* in general, as for the moſt part he does where he omits the Article; or whither he means *the Law* of *Moſes* in particular, in which Senſe he commonly joyns the Article to νόμος, this is plain that St. *Paul*'s Notion of a Law was conformable to that given by *Moſes*, and ſo he uſes the word νόμος, in Engliſh Law, for the poſitive Command of God, with a Sanction of a Penalty annexed to it, of which kind there never having been any one given to any People, but that by *Moſes* to the Children of *Iſrael*, till the Revelation of the Will of God by Jeſus Chriſt to all Mankind, which for ſeveral Reaſons is always called the Goſpel, in Contradiſtinction to the Law of *Moſes*, when St. *Paul* ſpeaks of Law in general, it reduces it ſelf in Matter of Fact to the Law of *Moſes*.

PARAPHRASE.

ſee that in all that ſpace of time, which was before the poſitive Law of God by *Moſes*, Men from the beginning of the World died all as well as their Father *Adam*, though none of them but he alone had eaten of the forbidden Fruit *(y)*, and thereby, as he had committed that Sin, to which Sin alone the Puniſhment of Death was annexed by the poſitive Sanction of God denounced to *Adam*, who was the Figure
15. and Type of Chriſt who was to come. But yet though he were the Type of Chriſt, yet the Gift or Benefit received by Chriſt, is not exactly conformed and confined to the Dimenſions of the Damage received by *Adam*'s Fall. For if by the Lapſe of one Man the multitude (*z*), *i. e.* all Men died (*z*), much more did the Favour of God, and the Free Gift by the Bounty or Good-will which is in Jeſus Chriſt, exceed to the multitude (*z*), *i. e.* to all Men.

TEXT.

reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come:

But not as the offence, 15
ſo alſo is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many.

NOTES.

14 *(y)* In this Verſe St. *Paul* proves that all Men became mortal by *Adam*'s eating the forbidden Fruit, and by that alone, becauſe no Man can incur a Penalty without the Sanction of a poſitive Law, declaring and eſtabliſhing that Penalty, but Death was annexed by no poſitive Law to any Sin, but the eating the forbidden Fruit; and therefore Mens dying before the Law of *Moſes*, was purely in conſequence of *Adam*'s Sin, in eating the forbidden Fruit, and the poſitive Sanction of Death annexed to it, an evident Proof of Man's Mortality coming from thence.

15 (*z*) Ὁι πολλοὶ, & τῶς πολλῶς, I ſuppoſe may be underſtood to ſtand here for the *Multitude* or collective Body of Mankind. For the Apoſtle in expreſs words aſſures us, 1 *Cor.* 15. 22. *That in* Adam *all died*, and *in Chriſt all are made alive:* And ſo here, *ver.* 18. *All Men* fell under the Condemnation of Death, and *all Men* were reſtored unto Juſtification of Life, which *all Men* in the very next words, *ver.* 19. are called ὁι πολλοὶ, the many. So that *the many*, in the former part of this Verſe, and *the many* at the end of it, comprehending all Mankind, muſt be equal. The Compariſon therefore, and the Inequality of the things compared, lies not here between the Numbers of thoſe that died, and the Numbers of thoſe that ſhall be reſtored to Life. But the Compariſon lies between the Perſons by whom this general Death, and this general Reſtoration to Life came, *Adam* the Type, and Jeſus Chriſt the Antitype; And it ſeems to lie in this, that *Adam*'s Lapſe came barely for the Satisfaction of his own Appetite and deſire of Good to himſelf, but the Reſtoration was from the exuberant Bounty and Good-will of Chriſt towards Men, who at the coſt of his own painful Death, purchaſed Life for them. The want of taking the Compariſon

TEXT.	PARAPHRASE.	
16 And not as it was by one that ſinned, ſo is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto juſtification.	Men. Furthermore, neither is the Gift as was the Lapſe, by one Sin (*a*). For the Judgment or Sentence was for one (*a*) Offence to Condemnation: But the Gift of Favour reaches notwithſtanding many (*a*) Sins, to Juſtification of Life (*b*).	16.
17 For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall	For if by one Lapſe Death reigned by reaſon of one Offence, much more ſhall they who receiving the (*c*) Surpluſage of Favour, and of the Gift of Righteouſneſs, reign	17.

NOTES.

riſon here right, and the placing it amiſs in a greater Number reſtored to Life by Jeſus Chriſt, than thoſe brought into Death by *Adam*'s Sin, hath led ſome Men ſo far out of the way, as to alledge, that Men in the Deluge died for their own Sins. 'Tis true they did ſo, and ſo did the Men of *Sodom* and *Gomorrah*, and the Philiſtines cut off by the Iſraelites, and multitudes of others: But 'tis as true, that by their own Sins they were not made mortal: They were ſo before by their Father *Adam*'s eating the forbidden Fruit; ſo that what they paid for their own Sins was not Immortality, which they had not but a few Years of their own finite Lives, which having been let alone, would every one of them, in a ſhort time have come to an end. It cannot be denied therefore but that it is as true of theſe as any of the reſt of Mankind before *Moſes*, that they died ſolely in *Adam*, as St. *Paul* has proved in the three preceding Verſes. And 'tis as true of them, as of any of the reſt of Mankind in general, that they died in *Adam*. For this St. *Paul* expreſly aſſerts of *all*, that in *Adam all* died, 1 *Cor.* 15. 22. and in this very Chapter, *ver.* 18. in other words. It is then a flat Contradiction to St. *Paul* to ſay, that thoſe whom the Floud ſwept away did not die in *Adam*.

16 (*a*) Δι' ἑνὸς ἁμαρτήματος, by *one* Sin, ſo the Alexandrine Copy reads it more conformable to the Apoſtle's Senſe. For if ἑνὸς *one* in this Verſe be to be taken for the Perſon of *Adam*, and not for his *one* Sin of eating the forbidden Fruit, there will be nothing to anſwer πολλῶν παραπτωμάτων, *many Offences* here, and ſo the Compariſon St. *Paul* is upon will be loſt, whereas it is plain that in this Verſe he ſhews another Diſproportion in the caſe, wherein *Adam* the Type comes ſhort of Chriſt the Antitype; and that is, that 'twas but for one only Tranſgreſſion that Death came upon all Men: But Chriſt reſtores Life unto all notwithſtanding multitudes of Sins. Theſe two Exceſſes both of the good Will of the Donor, of the Greatneſs of the Gift, are both reckon'd up together in the following Verſe, and are there plainly expreſſed in περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς; The Exceſs of the Favour in the greater Good-will and Coſt of the Donor. And the Inequality of the Gift itſelf which exceeds, as *many* exceeds *one*; or the Deliverance from the Guilt of *many* Sins, does the Deliverance from the Guilt of *one*.

(*b*) Ζωῆς, *Of Life*, is found in the Alexandrine Copy. And he that will read *ver.* 18. will ſcarce incline to the leaving of it out here.

17 (*c*) *Surpluſage*, ſo περισσεία ſignifies. The Surpluſage of χάριτος *Favour*, was the painful Death of Chriſt, whereas the Fall coſt *Adam* no more pains but eating the Fruit. The Surpluſage of δωρεᾶς, the Gift or Benefit received, was Juſtification to Life from a multitude of Sins, whereas the loſs of Life came upon all Men only for one Sin; but all Men, how guilty ſoever of many Sins, are reſtored to Life.

PARAPHRASE.

18. in Life by one, even Jesus Christ. Therefore (*d*) as by one (*e*) Offence (*viz.*) *Adam*'s eating the forbidden Fruit, all Men fell under the Condemnation of Death, so by one Act of Righteousness, *viz.* Christ's Obedience to Death upon the Cross (*f*), all Men are restored

TEXT.

reign in life by one, Jesus Christ.

Therefore as by the of- 18
fence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

NOTES.

18 (*d*) *Therefore* here is not used as an Illative, introducing an Inference from the immediately preceding Verses, but is the same *therefore* which began *ver.* 12. repeated here again with part of the Inference that was there begun and left incomplete, the Continuation of it being interrupted by the Intervention of the Proofs of the first part of it. The Particle *As* immediately following *therefore*, ver. 12. is a convincing Proof of this, having there or in the following Verses nothing to answer it, and so leaves the Sense imperfect and suspended, till you come to this Verse where the same Reasoning is taken again, and the same *Protasis* or first part of the Comparison repeated: and then the *Apodosis* or latter part is added to it, and the whole Sentence made complete: which to take right, one must read thus, *ver.* 12. *Therefore as by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men,* &c.—*ver.* 18. I say, *Therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life.* A like Interruption of what he began to say, may be seen, 2 *Cor.* 12. 14. and the same Discourse after the Interposition of eight Verses, began again, *ch.* 13. 1. not to mention others that I think may be found in St. *Paul*'s Epistles.

(*e*) That ἑνὸς παραπτώματος ought to be rendred *one Offence*; and not *the Offence of one Man*; and so ἑνὸς δικαιώματος, *one Act of Righteousness*, and not *the Righteousness of one*, is reasonable to think: Because in the next Verse St. *Paul* compares one Man to one Man, and therefore 'tis fit to understand him here (the Construction also favouring it) of one Fact compared with one Fact, unless we will make him here (where he seems to study Conciseness, guilty of a Tautology. But taken as I think they should be understood, one may see a Harmony, Beauty and Fulness in this Discourse, which at first sight seems somewhat obscure and perplexed. For thus in these two Verses, 18, 19. he shews the Correspondence of *Adam* the Type with Christ the Antitype, as we may see *ver.* 14. he designed, as he had shewn the Disparity between them, *ver.* 15, 16, 17.

(*f*) That this is the meaning of δι' ἑνὸς δικαιώματος, is plain by the following Verse. St. *Paul* every one may observe to be a Lover of Antithesis. In this Verse it is ἑνὸς παραπτώματος, *one perverse Act of Transgression*, and ἑνὸς δικαιώματος, *one right Act of Submission*: In the next Verse it is παρακοῆς *Disobedience*, and ὑπακοὴ *Obedience*, the same thing being meant in both Verses. And that this δικαίωμα, this Act of *Obedience*, whereby he procured Life to all Mankind, was his Death upon the Cross, I think no body questions, see *ver.* 7—9. *Heb.* 2. 10, 14. *Phil.* 2. 8. And that δικαιώματα, when applied to Men, signifies Actions conformable to the Will of God, see *Rev.* 19. 8.

to

TEXT.	PARAPHRASE.	
19 For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous.	to Life (*g*). For as by one Man's Disobedience many were brought into a State of Mortality, which is the State of Sinners (*h*); so by the Obedience of one shall many be made righteous, *i. e.* be restor'd to Life again, as if they were not Sinners.	19.

NOTES.

(*g*) By Δικαίωσις ζωῆς, *Justification of Life*, which are the words of the Text, is not meant that Righteousness by Faith which is to eternal Life. For eternal Life is no where in Sacred Scripture mentioned as the Portion of all Men, but only of the Saints. But the *Justification of Life* here spoken of, is, what all Men partake in by the Benefit of Christ's Death, by which they are justified from all that was brought upon them by *Adam*'s Sin, *i. e.* they are discharged from Death, the Consequence of *Adam*'s Transgression; and restored to Life, to stand or fall by that Plea of Righteousness, which they can make, either of their own by Works, or of the Righteousness of God by Faith.

19 (*h*) *Sinners.* Here St. *Paul* uses the same Metonymie as above, *ver.* 12. putting *Sinners* for *mortal*, whereby the Antithesis to Righteous is the more lively.

SECT. VI. *N.* 2.

CHAP. V. 20, 21.

CONTENTS.

ST. *Paul* pursuing his Design in this Epistle of satisfying the Gentiles that there was no need of their submitting to the Law in order to their partaking of the Benefits of the Gospel, having in the foregoing eight Verses taught them, that *Adam*'s one Sin had brought Death upon them all, from which they were all restored by Christ's Death, with Addition of eternal Bliss and Glory to all those who believe in him; all which being the effect of God's Free Grace and Favour to those who were never under the Law, excludes the Law from having any part in it, and so fully makes out the Title of the Gentiles to God's Favour, through Jesus Christ, under the Gospel, without the Intervention of the Law. Here, for

An. Ch. 57. Neronis 3. for the farther Satisfaction of the Gentile Converts, he ſhews them in theſe two Verſes, That the Nation of the Hebrews who had the Law, were not delivered from the State of Death by it, but rather plunged deeper under it by the Law, and ſo ſtood more in need of Favour, and indeed had a greater abundance of Grace afforded them for their Recovery to Life by Jeſus Chriſt, than the Gentiles themſelves. Thus the Jews themſelves not being ſaved by the Law, but by an exceſs of Grace, this is a farther Proof of the Point St. *Paul* was upon, (*viz.*) that the Gentiles had no need of the Law for the obtaining of Life under the Goſpel.

PARAPHRASE.

20. THis was the State of all (*i*) Mankind before the Law they all died for the one παράπτωμα, *Lapſe* or *Offence* of one Man, which was the only Irregularity that had Death annexed to it: but the Law entred and took part over a ſmall part of Mankind (*k*), that there this παράπτωμα, *Lapſe* or *Offence*, to which

TEXT.

MOreover, the law 20
entred, that the
offence might abound:
but where ſin abounded,

NOTES.

20 (*i*) There can be nothing plainer than that St. *Paul* here in theſe two Verſes makes a Compariſon between the State of the Jews, and the State of the Gentiles, as it ſtands deſcribed in the eight preceding Verſes, to ſhew wherein they differ'd or agreed, ſo far as was neceſſary to his preſent purpoſe of ſatisfying the Convert Romans, that in reference to their Intereſt in the Goſpel, the Jews had no Advantage over them by the Law. With what reference to thoſe eight Verſes St. *Paul* writ theſe two, appears by the very choiſe of his Words. He tells them, *ver.* 12. that Death by Sin εἰσῆλθε *enter'd* into the World, and here he tells them, that the Law (for Sin and Death were enter'd already) παρεισῆλθε, *enter'd a little*, a word that, ſet in oppoſition to εἰσῆλθε, gives a diſtinguiſhing Idea of the Extent of the Law, ſuch as really it was, little and narrow, as was the People of *Iſrael*, (whom alone it reached) in reſpect of all the other Nations of the Earth, with whom it had nothing to do. For the Law of *Moſes* was given to *Iſrael* alone, and not to all Mankind. The Vulgate therefore tranſlates this word right, *ſubintravit*, it *inter'd but not far*, i. e. the Death which followed upon the account of the Moſaical Law reigned over but a ſmall part of Mankind, *viz.* the Children of *Iſrael*, who alone were under that Law, whereas by *Adam*'s Tranſgreſſion of the poſitive Law given him in Paradice, Death paſſed upon all Men.

(*k*) Ἵνα *that.* Some would have this ſignify barely the Event, and not the Intention of the Law-giver, and ſo underſtand by theſe words, *that the Offence might abound*, the Increaſe of Sin, or the Aggravations of it, as a Conſequence of the Law. But it is to be remembred, that St. *Paul* here ſets forth the Difference which God intended to put by the Law which he gave them, between the Children of *Iſrael* and the Gentile World, in reſpect of Life and Death, Life and Death being the Subject St. *Paul* was upon. And therefore to mention

TEXT. PARAPHRASE.

grace did much more abound:

which Death was annexed, might abound, *i. e.* the multiplied Tranſgreſſions of many Men, *viz.* all that were under the Law of *Moſes*, might have Death annexed to them by the poſitive Sanction of that Law, whereby the *Offence* (*l*) to which Death was annexed did abound, *i. e.* Sins that had Death for their Puniſhment were increaſed. But by the Good-

NOTES.

mention barely accidental Conſequences of the Law that made the Difference, had come ſhort of St. *Paul*'s Purpoſe.

All Mankind was in an irrecoverable State of Death by *Adam*'s Lapſe. 'Twas plainly the Intention of God to remove the *Iſraelites* out of this State by the Law: and ſo he ſays himſelf, that he *gave them Statutes and Judgments, which if a Man do, he ſhall live in them*, *Lev.* 18. 5. And ſo St. *Paul* tells us here, *ch.* 7. 10. that *the Law was ordained for Life*. Whence it neceſſary follows, that if Life were intended them for their Obedience, Death was intended them for their Diſobedience: And accordingly *Moſes* tells them, *Deut.* 30. 19. that he *had ſet before them Life and Death*. Thus by the Law the Children of *Iſrael* were put into a new State; And by the Covenant God made with them, their remaining under Death, or their Recovery of Life, was to be the Conſequence not of what another had done, but of what they themſelves did. They were thenceforth put to ſtand or fall by their own Actions, and the Death they ſuffer'd was for their Tranſgreſſions. Every Offence they committed againſt the Law, did by this Covenant bind Death upon them. 'Tis not eaſy to conceive that God ſhould give them a Law, to the end Sin and Guilt ſhould abound amongſt them, but yet he might and did give them a Law that the Offence which had Death annexed ſhould abound, *i. e.* that Death which before was the declared Penalty of but one Offence, ſhould to the Jews be made the Penalty of every Breach by the Sanction of this new Law, which was not a Hardſhip, but a Privilege to them. For in their former State, common to them with the reſt of Mankind, Death was unavoidable to them. But by the Law they had a Trial for Life: Accordingly our Saviour to the young Man, who asked what he ſhould do to obtain eternal Life, anſwers, *Keep the Commandments*. The Law increaſing *the Offence* in this Senſe had alſo another Benefit, *viz.* That the Jews perceiving they incurr'd Death by the Law, which was ordained for Life, might thereby, as by a School-maſter, be lead to Chriſt, to ſeek Life by him. This St. *Paul* takes notice of, *Gal.* 3. 24.

(*l*) Παράπτωμα is another word, ſhewing St. *Paul*'s having an eye in what he ſays here, to what he ſaid in the foregoing Verſes. Our Bibles tranſlate it *Offence*, it properly ſignifies *Fall*, and is uſed in the foregoing Verſes, for that Tranſgreſſion which by the poſitive Law of God had Death annexed to it, and in that Senſe the Apoſtle continues to uſe it here alſo. There was but one ſuch Sin before the Law given by *Moſes*, *viz.* *Adam*'s eating the forbidden Fruit. But the poſitive Law of God given to the *Iſraelites*, made all their Sins ſuch, by annexing the Penalty of Death to each Tranſgreſſion, and thus *the Offence abounded*, or was increaſed by the Law.

neſs

PARAPHRASE.

neſs of God where *Sin* (*m*) with Death annexed to it did abound, Grace did much more abound (*n*). That as Sin had reigned or ſhew'd its Maſtery in the Death of the *Iſraelites*, who were under the Law, ſo Grace in its turn might reign, or ſhew its Maſtery, by juſtifying them from all thoſe many Sins which they had committed, each whereof by the Law brought Death with it, and ſo beſtowing on them the Righteouſneſs of Faith, inſtate them in eternal Life, through Jeſus Chriſt our Lord.

21. That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

TEXT.

21

NOTES.

(*m*) *Sin.* That by *Sin* St. *Paul* means here ſuch Failure, as by the Sanction of a poſitive Law had Death annexed to it, the beginning of the next Verſe ſhews, where it is declared to be ſuch Sin as *reigned* in or *by Death*, which all Sin doth not, all Sin is not taxed at that rate, as appears by *ver.* 13. ſee Note. The Article joyn'd here both to παράπτωμα and ἁμαρτία, for it is τὸ παράπτωμα, and ἣ ἁμαρτία, *the Offence* and *the Sin*, limiting the general Signification of thoſe Words to ſome particular ſort, ſeems to point out this Senſe. And that this is not a mere groundleſs Criticiſm, may appear from *ver.* 12, & 13. where St. *Paul* uſes ἁμαρτία in theſe two different Senſes, with the Diſtinction of the Article and no Article.

(*n*) *Grace might much more abound.* The reſt of Mankind were in a State of Death only for one Sin of one Man. This the Apoſtle is expreſs in, not only in the foregoing Verſes, but elſewhere. But thoſe who were under the Law (which made each Tranſgreſſion they were guilty of mortal) were under the Condemnation of Death, not only for that one Sin of another, but alſo for every one of their own Sins. Now to make any one righteous to Life from many, and thoſe his own Sins, beſides that one that lay on him before, is greater Grace, than to beſtow on him Juſtification to Life only from one Sin, and that of another Man. To forgive the Penalty of many Sins, is a greater Grace than to remit the Penalty of one.

SECT.

An. Ch. 57. Neronis 3.

SECT. VI. N. 3.

CHAP. VI. 1-----23.

CONTENTS.

ST. *Paul* having in the foregoing Chapter very much magnified Free Grace, by ſhewing that all Men having loſt their Lives by *Adam*'s Sin, were by Grace through Chriſt reſtored to Life again; and alſo as many of them as believed in Chriſt, were reeſtabliſhed in Immortality by Grace; and that even the Jews, who by their own Treſpaſſes againſt the Law had forfeited their Lives over and over again, were alſo by Grace reſtored to Life, Grace ſuperabounding where Sin abounded, he here obviates a wrong Inference, which might be apt to miſlead the Convert Gentiles, (*viz.*) *Therefore let us continue in Sin, that Grace may abound.* The contrary whereof he ſhews, their very taking upon them the Profeſſion of Chriſtianity, required of them by the very initiating Ceremony of Baptiſm, wherein they were typically buried with Chriſt, to teach them that they, as he did, ought to die to Sin; and as he roſe to live to God, they ſhould riſe to a new Life of Obedience to God, and be no more Slaves to Sin in an Obedience and Reſignation of themſelves to its Commands. For if their Obedience were to Sin, they were Vaſſals of Sin, and would certainly receive the Wages of that Maſter, which was nothing but Death: But if they obeyed Righteouſneſs, *i. e.* ſincerely endeavoured after Righteouſneſs, though they did not attain it, Sin ſhould not have Dominion over them, by Death, *i. e.* ſhould not bring Death upon them. Becauſe they were not under the Law, which condemn'd them to Death for every Tranſgreſſion; but under Grace, which by Faith in Jeſus Chriſt juſtified them to eternal Life from their many Tranſgreſſions. And thus he ſhews the Gentiles not only the no Neceſſity, but the Advantage of their not being under the Law.

PARAPHRASE.

1. WHat ſhall we ſay then? Shall we continue in Sin that Grace may abound?
2. God forbid: How can it be that we (*o*), who by our imbracing Chriſtianity have renounced our former ſinful Courſes, and have profeſſed a Death to Sin, ſhould live any longer in it?
3. For this I hope you are not ignorant of, that we Chriſtians, who by Baptiſm were admitted into the Kingdom and Church of Chriſt, were baptized (*p*) into a Similitude of his
4. Death; We did own ſome kind of Death by being buried under Water, which being buried with him, *i. e.* in Conformity to his Burial, as a Confeſſion of our being dead, was to ſignifie, that as Chriſt was raiſed up from the Dead into a glorious Life with his Father, even ſo we, being raiſed from our typical Death and

TEXT.

WHat ſhall we ſay 1
then? ſhall we
continue in ſin, that grace
may abound?

God forbid: how ſhall 2
we that are dead to ſin,
live any longer therein?

Know ye not that ſo 3
many of us as were bap-
tized into Jeſus Chriſt,
were baptized into his
death?

Therefore we are buri- 4
ed with him by baptiſm
into death: that like as
Chriſt was raiſed up from
the dead by the glory of
the Father, even ſo we

NOTES.

2. (*o*) *We*, *i. e.* I and all Converts to Chriſtianity. St. *Paul* in this Chapter ſhews it to be the Profeſſion and Obligation of all Chriſtians, even by their Baptiſm, and the typical Signification of it, to be dead to Sin, and alive to God, *i. e.* as he explains it, not to be any longer Vaſſals to Sin in obeying our Luſts, but to be Servants to God in a ſincere Purpoſe and Endeavour of obeying him. For whether under the Law or under Grace, whoever is a Vaſſal to Sin, *i. e.* indulges himſelf in a compliance of his ſinful Luſts, will receive the Wages which Sin pays, *i. e.* Death. This he ſtrongly repreſents here to the Gentile Converts of *Rome* (for 'tis to them he ſpeaks in this Chapter) that they might not miſtake the State they were in, by being not under the Law, but under Grace, of which, and the Freedom and Largeneſs of it, he had ſpoken ſo much, and ſo highly in the foregoing Chapter, to let them ſee, that to be under Grace, was not a State of Licenſe, but of exact Obedience in the Intention and Indeavour of every one under Grace, though in the Performance they came ſhort of it. This ſtrict Obedience, to the utmoſt reach of every ones Aim and Endeavours, he urges as neceſſary, becauſe Obedience to Sin unavoidably produces Death, and he urges as reaſonable for this very Reaſon, that they were not under the Law, but under Grace. For as much as all the Endeavours after Righteouſneſs of thoſe who were under the Law was loſt Labour, ſince any one ſlip forfeited Life: But the ſincere Endeavours after Righteouſneſs of thoſe who were under Grace, were ſure to ſucceed to the attaining the Gift of eternal Life.

3 (*p*) Δια in the Helleniſtick Greek ſometimes ſignifies *into*, and ſo our Tranſlation renders it, 2 *Pet.* 2. 3. And if it be not ſo taken here, the Force of St. *Paul*'s Argument is loſt, which is to ſhew *into* what State of Life we ought to be raiſed out of Baptiſm, in Similitude and Conformity to that State of Life Chriſt was raiſed into from the Grave.

Burial

TEXT.

also should walk in newness of life.

5 For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is freed from sin.

PARAPHRASE.

Burial in Baptism, should lead a new sort of Life wholly different from our former in some Approaches towards that heavenly Life that Christ is risen to. For if we have been ingrafted into him in the Similitude of his Death, we shall be also in a Conformity to the Life which he is enter'd into by his Resurrection. Knowing this, that we are to live so, as if our Old Man, our wicked and corrupt fleshly self (*q*) which we were before, were crucified with him, that the Prevalency of our carnal sinful Propensities which are from our Bodies, might be destroyed, that henceforth we should not serve Sin (*r*) as Vassals to it. For he that is dead is set free from the Vassalage (*s*) of Sin, as a Slave is from the Vassalage of his Master. 5. 6. 7.

NOTES.

6 (*q*) See *Gal.* 5. 24. *Eph.* 4. 22. *Col.* 2. 11. 1 *Pet.* 4. 1.

(*r*) It will conduce much to the understanding of St. *Paul* in this and the two following Chapters, if it be minded that these Phrases, to *serve Sin*, to be *Servants of Sin*, *Sin reign in our mortal Bodies*, to *obey Sin in the Lusts of our Bodies*, to *yield our Members Instruments of Unrighteousness unto Sin*, or *Servants of Uncleanness, and to Iniquity unto Iniquity*, to *be free from Righteousness*, to *walk, live, or to be after the Flesh*, to be *carnally minded*, all signifie one and the same thing, *viz.* the giving our selves up to the Conduct of our sinful carnal Appetites, to allow any of them the Command over us, and the Conduct and Prevalency in determining us. On the contrary, that *walking after the Spirit*, or *in newness of Life*, *the Crucifixion of the Old Man*, *the Destruction of the Body of Sin*, *the Deliverance from the Body of Death*, to be *freed from Sin*, to be *dead to Sin*, *alive unto God*, to *yeild your selves unto God*, *as those who are alive from the dead*, *yeild your Members Servants of Righteousness unto Holiness*, or *Instruments of Righteousness unto God*, to be *Servants of Obedience unto Righteousness*, *made free from Sin*, *Servants of Righteousness*, to be *after the Spirit*, to be *spiritually minded*, to *mortifie the Deeds of the Body*, do all signifie a constant and steady Purpose, and sincere Endeavour to obey the Law and Will of God in every thing, these several Expressions being used in several places, as best serves the Occasion, and illustrates the Sense.

7 (*s*) The Tenor of St. *Paul*'s Discourse here shews this to be the Sense of this Verse; and to be assured that it is so, we need go no farther than *ver.* 11, 12, 13. He makes it his Business in this Chapter, not to tell them what they certainly and unchangeably are, but to exhort them to be what they ought and are engaged to be by becoming Christians, *viz.* that they ought to emancipate themselves from the Vassalage of Sin, not that they were so emancipated without any danger of Return, for then he could not have said what he does, *ver.* 1, 12, 13. which supposes it in their Power to continue in their Obedience to Sin, or return to that Vassalage if they would.

An. Ch. 57. Neronis 3.

PARAPHRASE.

8. Now if we understand by our being buried in Baptism, that we died with Christ, we cannot but think and believe, that we should live a
9. Life conformable to his; knowing that Christ being raised from the dead, returns no more to a mortal Life, Death hath no more Dominion over him, he is no more subject to Death. For in that he died, he died unto Sin, *i. e.* upon the account of Sin once (*t*) for all: But his
10. Life now after his Resurrection, is a Life wholly appropriated to God, with which Sin or Death shall never have any more to do, or come in reach of. In like manner do you also
11. make your Reckoning, account your selves dead to Sin (*u*), freed from that Master; so as not to suffer your selves any more to be commanded or imployed by it, as if it were still your Master; but alive to God, *i. e.* that it is your Business now to live wholly for his Service, and to his Glory (*w*), through Jesus
12. Christ our Lord. Permit not therefore Sin to reign over you, by (*x*) your mortal Bodies, which you will do if you obey your carnal

TEXT.

Now if we be dead 8
with Christ, we believe
that we shall also live
with him:

Knowing that Christ 9
being raised from the
dead, dieth no more;
death hath no more do-
minion over him.

For in that he died, he 10
died unto sin once: but
in that he liveth, he li-
veth unto God.

Likewise reckon ye al- 11
so your selves to be dead
indeed unto sin; but a-
live unto God through
Jesus Christ our Lord.

Let not sin therefore 12
reign in your mortal bo-
dy, that ye should obey
it in the lusts thereof.

NOTES.

10 (*t*) See *Heb.* 9. 26—28. 1 *Pet.* 4. 1, 2.

11 (*u*) *Sin* is here spoken of as a Person, a Prosopopæia made use of all through this and the following Chapter, which must be minded if we will understand them right. The like Exhortation upon the same ground, see 1 *Pet.* 4. 1—3.

(*w*) See *Gal.* 2. 19. 2 *Cor.* 5. 15. *Rom.* 7. 4. The Force of St. *Paul*'s Argument here seems to be this; In your Baptism you are ingaged into a Likeness of Christ's Death and Resurrection. He once died to Sin, so do you count your selves dead to Sin. He rose to Life, wherein he lives wholly to God, so must your new Life, after your Resurrection from your typical Burial in the Water, be under the Vassalage of Sin no more, but you must live entirely to the Service of God, to whom you are devoted in Obedience to his Will in all things.

12 (*x*) *In your mortal Bodies*, ἐν in the Apostles Writings often signifies *by*. And he here, as also in the following Chapters, *ver.* 18, & 24. and elsewhere placing the Root of Sin in the Body, his Sense seems to be, *Let not Sin reign over you by the Lusts of your mortal Bodies.*

Lusts:

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TEXT.

13 Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin: but yield your ſelves unto God, as thoſe that are alive from the dead; and your members as inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not

PARAPHRASE.

Luſts: Neither deliver up your Members (*y*) to Sin to be imploy'd by Sin, as Inſtruments of Iniquity, but deliver up your ſelves unto God, as thoſe who have got to a new Life from among the Dead (*z*), and chooſing him for your Lord and Maſter, yield your Members to him, as Inſtruments of Righteouſneſs. 13.

For if you do ſo, Sin ſhall not have Dominion over you (*a*), you ſhall not be as its Slaves in its Power, to be by it deliver'd over to Death. (*b*) For you are not under the Law in the legal State, but you are under Grace, in the Goſpel-ſtate of the Covenant of Grace. What then, ſhall we ſin becauſe we are not under the 14. 15.

NOTES.

13 (*y*) Sinful Luſts, at leaſt thoſe to which the Gentiles were moſt eminently enſlaved, ſeem ſo much placed in the Body and the Members, that they are called the Members, *Col.* 3. 5.

(*z*) Ἐκ νεκρῶν, *From among the dead.* The Gentile World were dead in Sins, *Eph.* 2. 1, 5. *Col.* 2. 13. thoſe who were converted to the Goſpel were raiſed to Life from among thoſe dead.

14 (*a*) *Sin ſhall not have Dominion over you*, i. e. Sin ſhall not be your abſolute Maſter to diſpoſe of your Members and Faculties in its Drudgery and Service as it pleaſes, you ſhall not be under its Control in abſolute Subjection to it, but your own Men that are alive, and at your own Diſpoſal, unleſs by your own Free Choice you inthral your ſelves to it, and by a voluntary Obedience give it the Command over you, and are willing to have it your Maſter. It muſt be remembred, that St. *Paul* here, and in the following Chapter, perſonates Sin as ſtriving with Men for Maſtery to deſtroy them.

(*b*) *For.* The Force of St. *Paul's* Reaſoning here ſtands thus: You are obliged by your taking on you the Profeſſion of the Goſpel, not to be any longer Slaves and Vaſſals to Sin, nor to be under the Sway of your carnal Luſt, but to yeild your ſelves up to God to be his Servants in a conſtant and ſincere Purpoſe and Endeavour of obeying him in all things; this if you do, Sin ſhall not be able to procure you Death, for you Gentiles are not under the Law which condemns to Death for every the leaſt Tranſgreſſion, though it be but a ſlip of Infirmity; but by your Baptiſm are entred into the Covenant of Grace, and being under Grace, God will accept of your ſincere Endeavours, in the place of exact Obedience; and give you eternal Life through Jeſus Chriſt; but if you by a willing Obedience to your Luſts make your ſelves Vaſſals to Sin, Sin as the Lord and Maſter to whom you belong, will pay you with Death, the only Wages that Sin pays.

Law,

PARAPHRASE.

Law, but under the Covenant of Grace (*c*)?
16. God forbid. Know ye not that to whom you
subject your selves (*d*) as Vassals, to be at his
beck, his Vassals you are whom you thus obey,
whether it be of Sin, which Vassalage ends in
Death; or of Christ in obeying the Gospel, to
17. the obtaining of Righteousness and Life. But
God be thanked, that you who were the Vas-

TEXT.

under the law, but under grace? God forbid.

Know ye not, that to 16
whom ye yield your selves
servants to obey, his servants ye are to whom ye
obey; whether of sin unto death, or of obedience
unto righteousness?

But God be thanked, 17
that ye were the servants

NOTES.

15 (*c*) What is meant by being *under Grace*, is easily understood by the undoubted and obvious meaning of the Parallel Phrase *under the Law*. They, 'tis unquestion'd, were *under the Law*, who having by Circumcision the Ceremony of Admittance, been received into the Commonwealth of the Jews, owned the God of the Jews for their God and King, professing Subjection to the Law he gave by *Moses*. And so in like manner, he is *under Grace*, who having by Baptism the Ceremony of Admittance, been received into the Kingdom of Christ, or the Society of Christians, called by a peculiar Name the Christian Church, owns Jesus of *Nazareth* to be the Messias his King, professing Subjection to his Law deliver'd in the Gospel. By which it is plain, that being under Grace is spoken here, as being under the Law is, in a political and national Sense. For whoever was circumcised, and owned God for his King, and the Authority of his Law, ceased not to be a Jew or Member of that Society by every or any Transgression of the Precepts of that Law, so long as he own'd God for his Lord, and his Subjection to that Law; so likewise he who by Baptism is incorporated into the Kingdom of Christ, and owns him for his Sovereign, and himself under the Law and Rule of the Gospel, ceases not to be a Christian, though he offend against the Precepts of the Gospel, till he denies Christ to be his King and Lord, and renounces his Subjection to his Law in the Gospel. But God in taking a People to himself to be his, not doing it barely as a temporal Prince, or Head of a Politique Society in this World, but in order to his having as many as in obeying him perform the Conditions necessary, his Subjects for ever in the State of Immortality restored to them in another World, has since the Fall erected two Kingdoms in this World, the one of the Jews immediately under himself, another of Christians under his Son Jesus Christ, for that farther and more glorious end of attaining eternal Life, which Prerogative and Privilege of eternal Life does not belong to the Society in general, nor is the Benefit granted nationally to the whole Body of the People of either of these Kingdoms of God, but personally to such of them who perform the Conditions required in the Terms of each Covenant. To those who are Jews, or under the Law, the Terms are perfect and compleat Obedience to every Tittle of the Law, *Do this and live*. To those who are Christians, or under Grace, the Terms are sincere Endeavours after perfect Obedience, though not attaining it, as is manifest in the remaining part of this Chapter, where St. *Paul* acquaints those who ask whither *they shall sin, because they are not under the Law, but under Grace*; that though they are *under Grace*, yet they who obey Sin, are the Vassals of Sin; and those who are the Vassals of Sin shall receive Death, the Wages of Sin.

16 (*d*) Ὑπακοὴν *Obedience*. That which he calls here simply ὑπακοὴ *Obedience*, he in other places calls ὑπακοὴ πίστεως, *Obedience of Faith*, and ὑπακοὴ τοῦ χριστοῦ, *Obedience of Christ*, meaning a Reception of the Gospel of Christ.

sals

TEXT.

of ſin; but ye have obeyed from the heart that form of Doctrine which was delivered you.
18 Being then made free from ſin, ye became the ſervants of righteouſneſs.
19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh, for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.
20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

PARAPHRASE.

ſals of Sin have ſincerely, and from your Heart, obeyed ſo as to receive the Form, or be caſt into the Mould of that Doctrine under whoſe Direction or Regulation (*e*) you were put, that you might conform your ſelves to it. Being therefore ſet free from the Vaſſalage of Sin, you became the Servants or Vaſſals of Righteouſneſs *(f)*. (I make uſe of this Metaphor of the paſſing of Slaves from one Maſter to another, *(g)* well known to you Romans, the better to let in my meaning into your Underſtandings that are yet weak in theſe Matters, being more accuſtomed to fleſhly than ſpiritual things) For as you yielded your natural (*h*) Faculties obedient ſlaviſh Inſtruments to Uncleanneſs, to be wholly imployed in all manner of Iniquity (*i*), ſo now ye ought to yield up your natural Faculties to a perfect and ready Obedience to Righteouſneſs. For when you were the Vaſſals of Sin, you were not at all ſubject to, nor paid any Obedience to Righteouſneſs: Therefore by a Parity of Reaſon now Righteouſneſs is your Maſter, you ought to

18. 19. 20.

NOTES.

17 (*e*) Εἰς ὃν παρεδόθητε, *unto which you were delivered*; No harſh, but an elegant Expreſſion, if we obſerve that St. *Paul* here ſpeaks of Sin and the Goſpel, as of two Maſters, and that thoſe he writes to were taken out of the hands of the one, and delivered over to the other, which they having from their Hearts obeyed, were no longer the Slaves of Sin, he whom they obeyed being by the Rule of the foregoing Verſe, truly their Maſter.

18 *(f)* Ἐδουλώθητε τῇ δικαιοσύνῃ, *Ye became the Slaves of Righteouſneſs*. This will ſeem an harſh Expreſſion, unleſs we remember that St. *Paul* going on ſtill with the Metaphor of Maſter and Servant, makes *Sin* and *Righteouſneſs* here two Perſons, two diſtinct Maſters, and Men paſſing from the Dominion of the one into the Dominion of the other.

19 *(g)* Ἀνθρώπινον λέγω, *I ſpeak after the manner of Men*. He had ſome reaſon to make ſome little kind of Apology, for a Figure of Speech which he dwells upon quite down to the end of this Chapter.

(*h*) *Members*, ſee *ch.* 7. 5. Note.

(*i*) *To Iniquity unto Iniquity*, ſee Note, *ch.* 1. 17.

pay

PARAPHRASE.

21. pay no Obedience to Sin. What Fruit or Benefit had you then in thoſe things, in that Courſe of Things whereof you are now aſha-
22. med? For the end of thoſe things which are done in Obedience to Sin is Death. But now being ſet free from Sin, being no longer Vaſſals to that Maſter, but having God now for your Lord and Maſter, to whom you are become Subjects or Vaſſals, your Courſe of Life tends to Holineſs, and will end in everlaſting
23. Life. For the Wages (*k*) that Sin pays is Death: But that which God's Servants receive from his Bounty, is the Gift (*l*) of eternal Life through Jeſus Chriſt our Lord.

TEXT.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

NOTES.

23 (*k*) *The Wages of Sin*, does not ſignifie here the Wages that is paid for Sinning, but the Wages that Sin pays. This is evident not only by the Oppoſition that is put here in this Verſe between *the Wages of Sin* and *the Gift of God*, *viz.* That Sin rewards Men with Death for their Obedience; but that which God gives to thoſe, who believing in Jeſus Chriſt, labour ſincerely after Righteouſneſs, is Life eternal. But it farther appears by the whole Tenor of St. *Paul*'s Diſcourſe, wherein he ſpeaks of Sin as a Perſon and a Maſter, who hath Servants, and is ſerved and obeyed, and ſo the Wages of Sin being the Wages of a Perſon here, muſt be what it pays.

(*l*) *The Gift of God.* Sin pays Death to thoſe who are its obedient Vaſſals: But God rewards the Obedience of thoſe to whom he is Lord and Maſter by the Gift of eternal Life. Their utmoſt Endeavours and higheſt Performances can never entitle them to it of Right; and ſo it is to them not Wages, but a free Gift. See *ch.* 4. 4.

SECT.

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SECT. VI. N. 4.

CHAP. VII. 1------25.

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ST. *Paul* in the foregoing Chapter addreſſing himſelf to the Convert Gentiles, ſhews them, that not being under the Law, they were oblig'd only to keep themſelves free from a Vaſſalage of Sin, by a ſincere Endeavour after Righteouſneſs, forasmuch as God gave eternal Life to all thoſe who being under Grace, *i. e.* being converted to Chriſtianity, did ſo.

In this Chapter addreſſing himſelf to thoſe of his own Nation in the Roman Church, he tells them, that the Death of Chriſt having put an end to the Obligation of the Law, they were at their Liberty to quit the Obſervances of the Law, and were guilty of no Diſloyalty in putting themſelves under the Goſpel. And here St. *Paul* ſhews the Deficiency of the Law, which render'd it neceſſary to be laid aſide by the Coming and Reception of the Goſpel. Not that it allowed any Sin, but on the contrary forbid even Concupiſcence, which was not known to be Sin without the Law. Nor was it the Law that brought Death upon thoſe who were under it, but Sin, that herein it might ſhew the extream malignant Influence it had upon our weak fleſhly Natures, in that it could prevail on us to tranſgreſs the Law (which we could not but acknowledge to be holy, juſt and good) though Death was the declared Penalty of every Tranſgreſſion: But herein lay the Deficiency of the Law as ſpiritual, and oppoſite to Sin as it was, that it could not maſter and root it out, but Sin remain'd and dwelt in Men as before, and by the Strength of their carnal Appetites, which were not ſubdued by the Law, carried them to Tranſgreſſions that they approved not. Nor did it avail them to diſapprove or ſtruggle, ſince though the bent of their Minds were the other way, yet their Endeavours after Obedience deliver'd them not from that Death which their Bodies or carnal Appetites, running them into Tranſgreſſions, brought upon them. That Deliverance was to be had from Grace, by which thoſe who putting themſelves from under the Law into the Goſpel-State, were accepted of with the bent of their Minds,

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This is a farther Demonſtration to the converted Gentiles of *Rome*, that they are under no Obligation of ſubmitting themſelves to the Law, in order to be the People of God, or partake of the Advantages of the Goſpel, ſince it was neceſſary even to the Jews themſelves to quit the Terms of the Law, that they might be deliver'd from Death by the Goſpel. And thus we ſee how ſteadily and skilfully he purſues his Deſign, and with what Evidence and Strength he fortifies the Gentile Converts againſt all Attempts of the Jews, who went about to bring them under the Obſervances of the Law of *Moſes*.

PARAPHRASE.

1. I Have let thoſe of you who were formerly Gentiles, ſee that they are not under the Law, but under Grace (*m*): I now apply my ſelf to you, my Brethren of my own Nation (*n*), who know the Law. You cannot be ignorant that the Authority of the Law reaches or concerns a Man (*o*) ſo long as he liveth and no
2. longer. For (*p*) a Woman who hath an Huſ-

TEXT.

KNow ye not, brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth? 1

For the woman which hath an husband, is bound 2

NOTES.

1 (*m*) See *ch.* 6. 14.

(*n*) That his Diſcourſe here is addreſſed to thoſe Converts of this Church, who were of the Jewiſh Nation, is ſo evident from the whole Tenor of this Chapter, that there needs no more but to read it with a little Attention to be convinced of it, eſpecially *ver.* 1, 4, 6.

(*o*) Κυριεύει τῦ ἀνθρώπυ, *Hath Dominion over a Man.* So we render it rightly: But I imagine we underſtand it in too narrow a Senſe, taking it to mean only that Dominion or Force which the Law has to compel or reſtrain us in things which we have otherwiſe no mind to, whereas it ſeems to me to be uſed in the Conjugation *Hiphil*, and to comprehend here that Right and Privilege alſo of doing or enjoying, which a Man has by Virtue and Authority of the Law, which all ceaſes as ſoon as he is dead. To this large Senſe of theſe words St. *Paul*'s Expreſſions in the two next Verſes ſeem ſuited; and ſo underſtood, have a clear and eaſie meaning, as may be ſeen in the Paraphraſe.

2 (*p*) *For.* That which follows in the 2*d* Verſe, is no proof of what is ſaid in the 1*ſt* Verſe, either as a Reaſon or an Inſtance of it, unleſs κυριεύει be taken in the Senſe I propoſe, and then the whole Diſcourſe is eaſy and uniform.

band,

TEXT.

by the law to her husband, ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband.

3 So then if while her husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, tho ſhe be married to another man.

4 Wherefore, my brethren, ye alſo are become dead to the law by the

PARAPHRASE.

band, is bound by the Law (*q*) to her living Husband; but if her Husband dieth, ſhe is looſed from the Law which made her her Huſband's, becauſe the Authority of the Law whereby he had a Right to her, ceaſed in reſpect of him as ſoon as he died. Wherefore ſhe 3.
ſhall be called an Adultereſs, if while her Huſband liveth ſhe become another Man's. But if her Husband dies, the Right he had to her by the Law ceaſing, ſhe is freed from the Law, ſo that ſhe is not an Adultereſs, though ſhe become another Man's. So that even ye, my 4.
Brethren (*r*), by the Body of Chriſt (*s*), are become dead (*t*) to the Law, whereby the Dominion

NOTES.

(*q*) Ἀπὸ τοῦ νόμου τοῦ ἀνδρὸς, *From the Law of her Husband.* This Expreſſion confirms the Senſe above-mentioned. For it can in no Senſe be termed *the Law of her Husband*, but as it is the Law whereby he has the Right to his Wife. But this Law, as far as it is her Husband's Law, as far as he has any Concern in it, or Privilege by it, dies with him, and ſo ſhe is looſed from it.

4 (*r*) Καὶ ὑμεῖς, *Ye alſo*, καὶ *alſo*, is not added here by Chance, and without any meaning, but ſhews plainly that the Apoſtle had in his Mind ſome Perſon or Perſons before mentioned, who were free from the Law, and that muſt be either the Woman mentioned in the two foregoing Verſes, as free from the Law of her Husband, becauſe he was dead; or elſe the Gentile Converts mentioned, *ch.* 6. 14. as free from the Law, becauſe they were never under it. If we think καὶ refers to the Woman, then St. *Paul*'s Senſe is this, *Ye alſo are free from the Law, as well as ſuch a Woman, and may without any Imputation ſubject your ſelves to the Goſpel.* If we take καὶ to refer to the Gentile Converts, then his Senſe is this; *Even ye alſo my Brethren are free from the Law as well as the Gentile Converts, and as much at Liberty to ſubject your ſelves to the Goſpel as they.* I confeſs my ſelf moſt inclin'd to this latter, both becauſe St. *Paul*'s main drift is to ſhew, that both Jews and Gentiles are wholly free from the Law: and becauſe ἐθανατώθητε τῷ νόμῳ, *Ye have been made dead to the Law*, the Phraſe here us'd to expreſs that Freedom, ſeems to refer rather to the 1ſt Verſe, where he ſays, *The Law hath Dominion over a Man as long as he liveth*, implying *and no longer*, rather than to the two intervening Verſes where he ſays, not the Death of the Woman, but the Death of the Husband ſets the Woman free, of which more by and by.

(*s*) *By the Body of Chriſt*, in which you as his Members died with him; ſee *Col.* 2. 20. and ſo by a like Figure Believers are ſaid to be circumciſed with him, *Col.* 2. 11.

(*t*) *Are become dead to the Law.* There is a great deal of needleſs Pains taken by ſome to reconcile this Saying of St. *Paul* to the two immediately preceding Verſes, which they ſuppoſe do require he ſhould have ſaid here what he does, *ver.* 6. *viz.* that *the Law was dead*, that ſo the Perſons here ſpoken of might rightly anſwer to the Wife, who there repreſents

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PARAPHRASE.

minion of the Law over you has ceaſed, that you ſhould ſubject your ſelves to the Dominion of Chriſt in the Goſpel, which you may do with as much Freedom from Blame, or the Imputation of Diſloyalty *(u)*, as a Woman whoſe Husband is dead, may without the Imputation of Adultery marry another Man. And this making your ſelves another's, even Chriſt's, who is riſen from the dead, is, that *we (w)* ſhould bring forth Fruit unto God *(x)*. For

TEXT.

body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

NOTES.

them. But he that will take this Paſſage together, will find that the firſt part of this *4th* Verſe refers to *ver.* 1. and the latter part of it to *ver.* 2, & 3. and conſequently that St. *Paul* had ſpoken improperly, if he had ſaid what they would make him ſay here. To clear this, let us look into St. *Paul*'s Reaſoning, which plainly ſtands thus; *The Dominion of the Law over a Man ceaſes when he is dead*, ver. 1. *You are become dead to the Law by the Body of Chriſt*, ver. 4. *And ſo the Dominion of the Law over you is ceaſed, then you are free to put your ſelves under the Dominion of another, which can bring on you no charge of Diſloyalty to him who had before the Dominion over you, any more than a Woman can be charged with Adultery when the Dominion of her former Husband being ceaſed by his Death, ſhe marrieth her ſelf to another Man.* For the uſe of what he ſays, *ver.* 2, & 3. is to ſatisfy the Jews that the Dominion of the Law over them being ceaſed by their Death to the Law in Chriſt, they were no more guilty of Diſloyalty by putting themſelves wholly under the Law of Chriſt in the Goſpel, than a Woman was guilty of Adultery, when the Dominion of her Husband ceaſing, ſhe gave her ſelf up wholly to another Man in Marriage.

(*u*) *Diſloyalty.* One thing that made the Jews ſo tenacious of the Law was, that they looked upon it as a Revolt from God, and a Diſloyalty to him their King, if they retain'd not the Law that he had given them. So that even thoſe of them who imbraced the Goſpel, thought it neceſſary to obſerve thoſe Parts of the Law which were not continued, and as it were re-enacted by Chriſt in the Goſpel. Their Miſtake herein is what St. *Paul*, by the inſtance of a Woman marrying a ſecond Husband, the former being dead, endeavours to convince them of.

(*w*) *We.* It may be worth our taking notice of, that St. *Paul* having all along from the beginning of the Chapter, and even in this very Sentence ſaid *Ye*, here with neglect of Grammar on a ſuddain changes it into *We*, and ſays, *that we ſhould*, &c. I ſuppoſe to preſs the Argument the ſtronger, by ſhewing himſelf to be in the ſame Circumſtances and Concern with them, he being a Jew as well as thoſe he ſpoke to.

(*x*) *Fruit unto God.* In theſe words St. *Paul* viſibly refers to *ch.* 6. 10. where he ſaith, that *Chriſt in that he liveth he liveth unto God*, and therefore he mentions here his *being raiſed from the dead*, as a Reaſon for their *bringing forth Fruit unto God*, i. e. living to the Service of God, obeying his Will to the utmoſt of their Power, which is the ſame that he ſays, *ch.* 8. 11.

when

TEXT. PARAPHRASE.

5 For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

when we were after so fleshly (y) a manner under the Law, as not to comprehend the spiritual meaning of it, that directed us to Christ the spiritual end of the Law, our sinful Lust (z) that remained in us under the Law (a), or in the State under the Law, wrought in our Members, *i. e.* set our Members and Faculties (b) on work in doing that whose end was 5.

NOTES.

5 (y) *When we were in the Flesh.* The Understanding and Observance of the Law in a bare litteral Sense, without looking any farther for a more spiritual Intention in it, St. *Paul* calls *being in the Flesh.* That the Law had besides a litteral and carnal Sense, a spiritual and evangelical meaning, see 2 *Cor.* 3. 6. & 17. compared. Read also *ver.* 14, 15, 16. where the Jews in the Flesh are described; and what he says of the ritual part of the Law, see *Heb.* 9. 9, 10. which whilst they lived in the Observance of, they were in the Flesh. That part of the Mosaical Law was wholly about fleshly things, *Col.* 2. 14——23. was sealed in the Flesh, and proposed no other but temporal fleshly Rewards.

(z) Παθήματα τῶν ἁμαρτιῶν, literally *Passions of Sin,* in the Scripture Greek (wherein the Genitive Case of the Substantive is often put for the Adjective) *sinful Passions* or *Lusts.*

(a) Τὰ διὰ τοῦ νόμου, *which were by the Law,* is a very true literal Translation of the Words, but leads the Reader quite away from the Apostle's Sense, and is fain to be supported (by Interpreters that so understand it) by saying that the Law excited Men to sin by forbidding it. A strange Imputation on the Law of God, such, as if it be true, must make the Jews more defiled with the Pollutions set down in St. *Paul*'s Black List, *ch.* 1. than the Heathens themselves. But herein they will not find St. *Paul* of their Mind, who besides the visible Distinction wherewith he speaks of the Gentiles all through his Epistles, in this respect doth here, *ver.* 7. declare quite the contrary; see also 1 *Pet.* 4. 3, 4. If St. *Paul*'s Use of the Preposition διὰ a little backwards in this very Epistle were remember'd, this and a like Passage or two more in this Chapter would not have so harsh and hard a Sense put on them as they have. Τῶν πιστευόντων δι' ἀκροβυστίας, our Translation renders, *ch.* 4. 11. *that believe though they be not circumcised,* where they make δι' ἀκροβυστίας, to signify during the State, or during their being under Uncircumcision. If they had given the same Sense to διὰ νόμου here, which plainly signifies their being in the contrary State, *i. e.* under the Law, and render'd it, *sinful Affections which they had, tho they were under the Law,* the Apostle's Sense here would have been easy, clear, and conformable to the Design he was upon. This use of the word διὰ I think we may find in other Epistles of St. *Paul,* τὰ διὰ τοῦ σώματος, 2 *Cor.* 5. 10. may possibly with better Sense be understood of things done *during the Body,* or *during the bodily State,* than *by the Body*; and so 1 *Tim.* 2. 15. διὰ τεκνογονίας, *during the State of Child-bearing.* Nor is this barely an Hellenistical Use of διὰ, for the Greeks themselves say δι' ἡμέρας, *during* the Day; and διὰ νυκτὸς, *during* the Night. And so I think διὰ τοῦ εὐαγγελίου, *Eph.* 3. 6. should be understood to signify in the time of the Gospel, or under the Gospel-Dispensation.

(b) *Members* here doth not signify barely the fleshly Parts of the Body in a restrain'd Sense, but the animal Faculties and Powers, all in us that is imploy'd as an Instrument in the Works of the Flesh, which are reckon'd up, *Gal.* 5. 19—21. some of which do not require the *Members* of our Body, taken in a strict Sense for the outward gross Parts, but only the Faculties of our Minds for their Performance.

Death.

PARAPHRASE.

6. Death *(c)*. But now the Law under which we were heretofore held in Subjection being dead, we are ſet free from the Dominion of the Law, that we ſhould perform our Obedience as under the new *(d)* and ſpiritual Covenant of the Goſpel, wherein there is Remiſſion of Frailties, and not as ſtill under the old Rigor of the Letter of the Law, which condemns every one who does not perform exact Obedience to every tittle *(e)*. 7. What ſhall we then think that the Law, becauſe it is ſet aſide, was unrighteous, or gave any allowance, or contributed any thing to Sin *(f)*? By no means; For the Law on the contrary tied Men ſtricter up from

TEXT.

But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter. 6

What ſhall we ſay then? is the law ſin? God forbid. Nay, I had not known ſin, but by the law: for I had not known 7

NOTES.

(*c*) Καρποφορῆσαι τῷ Θανάτῳ, *Bringing forth Fruit unto Death*, here is oppoſed to *bringing forth Fruit unto God*, in the end of the foregoing Verſe. Death here being conſider'd as a Maſter whom Men ſerve by Sin, as God in the other place is conſider'd as a Maſter, who gives Life to them who ſerve him in performing Obedience to his Law.

6 (*d*) *In Newneſs of Spirit, i. e.* Spirit of the Law, as appears by the Antitheſis, *Oldneſs of the Letter*, i. e. Letter of the Law. He ſpeaks in the former part of the Verſe of the Law as being dead, here he ſpeaks of it being revived again with a new Spirit. Chriſt by his Death aboliſhed the Moſaical Law, but revived as much of it again, as was ſerviceable to the uſe of his ſpiritual Kingdom under the Goſpel, but left all the Ceremonial and purely Typical Part dead, *Col.* 2. 14——18. The Jews were held before Chriſt in an Obedience to the whole Letter of the Law, without minding the ſpiritual meaning which pointed at Chriſt. This the Apoſtle calls here *ſerving in the Oldneſs of the Letter*, and this he tells them they ſhould now leave, as being freed from it by the Death of Chriſt, who was the end of the Law for the attaining of Righteouſneſs, *ch.* 10. 4. *i. e.* in the ſpiritual Senſe of it, which 2 *Cor.* 3. 6. he calls Spirit, which Spirit, *ver.* 16. he explains to be Chriſt. That Chapter and this Verſe here give light to one another. *Serving in the Spirit* then is obeying the Law, as far as it is revived, and as it is explain'd by our Saviour in the Goſpel, for the attaining of Evangelical Righteouſneſs.

(*e*) That this Senſe alſo is comprehended in *not ſerving in the Oldneſs of the Letter*, is plain from what St. *Paul* ſays, 2 *Cor.* 3. 6. *The Letter killeth, but the Spirit giveth Life.* From this killing Letter of the Law, whereby it pronounced Death for every the leaſt Tranſgreſſion, they were alſo delivered, and therefore St. *Paul* tells them here, *ch.* 8. 15. that they *have not received the Spirit of Bondage again to fear, i. e.* to live in perpetual Bondage and Dread under the inflexible Rigor of the Law, under which it was impoſſible for them to expect ought but Death.

7 (*f*) *Sin.* That *Sin* here comprehends both theſe Meanings expreſſed in the Paraphraſe, appears from this Verſe, where the Strictneſs of the Law againſt Sin is aſſerted in its prohibiting of Deſires, and from *ver.* 12. where its Rectitude is aſſerted.

Sin,

luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead.

Sin, forbidding Concupiſcence, which they did not know to be Sin but by the Law. For I *(g)* had not known Concupiſcence to be Sin, unleſs the Law had ſaid, *Thou ſhalt not covet.* Nevertheleſs Sin taking Opportunity *(h)* during 8.
the Law *(i)*, or whilſt I was under the Commandment, wrought in me all manner of Concupiſcence: For without the Law Sin is dead, *(k)* not able to hurt me; And there was a time

NOTES.

(g) I. The Skill St. *Paul* uſes in dexterouſly avoiding as much as poſſible the giving Offence to the Jews, is very viſible in the word *I* in this place. In the beginning of this Chapter, where he mentions their Knowledge in the Law, he ſays *Ye*. In the 4*th* Verſe he joyns himſelf with them, and ſays *We*. But here, and ſo to the end of this Chapter, where he repreſents the Power of Sin, and the Inability of the Law to ſubdue it wholly, he leaves them out, and ſpeaks altogether in the firſt Perſon, tho it be plain he means all thoſe who were under the Law.

8 *(h)* St. *Paul* here, and all along this Chapter, ſpeaks of Sin as a Perſon endeavouring to compaſs his Death, and the Senſe of this Verſe amounts to no more but this, that in matter of Fact that Concupiſcence which the Law declared to be Sin, remain'd and exerted it ſelf in him, notwithſtanding the Law. For if Sin from St. *Paul*'s Proſopopeia, or making it a Perſon, ſhall be taken to be a real Agent, the carrying this Figure too far will give a very odd Senſe to St. *Paul*'s Words, and contrary to his meaning make Sin to be the Cauſe of it ſelf, and of Concupiſcence, from which it has its Riſe.

(i) See Note, *ver.* 5.

(k) Dead. It is to be remembred not only that St. *Paul* all along this Chapter makes Sin a Perſon, but ſpeaks of that Perſon and himſelf as two incompatible Enemies, the Being and Safety of the one conſiſting in the Death or Inability of the other to hurt. Without carrying this in mind, it will be very hard to underſtand this Chapter. For inſtance in this place St. *Paul* had declared, *ver.* 7. that the Law was not aboliſhed, becauſe it at all favour'd or promoted Sin, for it lays Reſtraints upon our very Deſires, which Men without the Law did not take notice to be ſinful; Nevertheleſs Sin perſiſting in its Deſign to deſtroy me, took the Opportunity of my being under the Law, to ſtir up Concupiſcence in me; for without the Law which annexes Death to Tranſgreſſion, Sin is as good as dead; is not able to have its Will on me, and bring Death upon me. Conformable hereunto St. *Paul* ſays, 1 *Cor.* 15. 56. *The Strength of Sin is the Law*, i. e. it is the Law that gives Sin the Strength and Power to kill Men. Laying aſide the Figure which gives a lively Repreſentation of the hard State of a well-minded Jew under the Law, the plain meaning of St. *Paul* here is this; "Tho the Law lays a ſtricter Reſtraint upon Sin than Men have without "it, yet it betters not my Condition thereby, becauſe it inables me not wholly to extir-"pate Sin, and ſubdue Concupiſcence, though it hath made every Tranſgreſſion a mortal "Crime. So that being no more totally ſecured from offending under the Law, than I "was before, I am under the Law expoſed to certain Death. This deplorable Eſtate could not be more feelingly expreſſed than it is here, by making Sin (which ſtill remain'd in Man under the Law) a Perſon who implacably aiming at his Ruine, cunningly took the Opportunity of exciting Concupiſcence in thoſe to whom the Law had made it mortal.

once

PARAPHRASE.

9. once (*l*) when I being without the Law, was in a State of Life; but the Commandment coming, Sin got Life and Strength again, and I
10. found my self a dead Man; And that very Law which was given me for the attaining of Life (*m*), was found to produce Death (*n*) to
11. me. For my mortal Enemy Sin taking the Opportunity of my being under (*o*) the Law, slew me by the Law, which it inveagled (*p*) me to disobey, *i. e.* The Frailty and vicious Inclinations of Nature remaining in me under the Law, as they were before, able still to bring

TEXT.

For I was alive without the law once: but when the commandment came, sin revived, and I died. 9

And the commandment which was ordained to life, I found to be unto death. 10

For sin taking occasion by the commandment, de- 11

NOTES.

9 (*l*) Ποτὲ *once.* St. *Paul* declares there was a time *once* when he was in a State of Life. When this was, he himself tells us, *viz.* when he was without the Law, which could only be before the Law was given. For he speaks here in the Person of one of the Children of *Israel*, who never ceased to be under the Law, since it was given. This ποτὲ therefore must design the Time between the Covenant made with *Abraham* and the Law. By that Covenant *Abraham* was made *Blessed*, i. e. delivered from Death. That this is so, *vid. Gal.* 3. 9, *&c.* And under him the Israelites claim'd the Blessing, as his Posterity, comprehended in that Covenant, and as many of them as were of the Faith of their Father, faithful *Abraham*, were blessed with him. But when the Law came, and they put themselves wholly into the Covenant of Works, wherein each Transgression of the Law became mortal, then Sin recovered Life again, and a Power to kill, and an Israelite now under the Law, found himself in a State of Death, a dead Man. Thus we see it corresponds with the Design of the Apostle's Discourse here. In the six first Verses of this Chapter he shews the Jews that they were at Liberty from the Law, and might put themselves solely under the Terms of the Gospel. In the following part of this Chapter he shews them, that it is necessary for them so to do; since the Law was not able to deliver them from the Power Sin had to destroy them, but subjected them to it. This part of the Chapter shewing at large what he says, *ch.* 8. 3. and so may be looked on as an Explication and Proof of it.

10 (*m*) That the Commandments of the Law were given to the Israelites, that they might have Life by them; see *Lev.* 18. 5. *Mat.* 19. 7.

(*n*) The Law which was just, and such as it ought to be, in having the Penalty of Death annexed to every Transgression of it, *Gal.* 3. 10. came to produce Death, by not being able so to remove the Frailty of humane Nature, and subdue carnal Appetites, as to keep Men entirely free from all Trespasses against it, the least whereof by the Law brought Death. See *ch.* 8. 3. *Gal.* 3. 21.

11 (*o*) The Sense wherein I understand διὰ τοῦ νόμου, *by the Law*, *ver.* 5. is very much confirmed by διὰ τῆς ἐντολῆς, in this and *ver.* 8. by which Interpretation the whole Discourse is made plain, easy and consonant to the Apostle's Purpose.

(*p*) *Inveagled.* St. *Paul* seems here to allude to what *Eve* said in a like case, *Gen.* 3. 13. and uses the word *deceived* in the same Sense she did, *i. e.* drew me in.

me

TEXT. PARAPHRASE.

ceived me, and by it ſlew me.

12 Wherefore the law is holy; and the commandment holy, and juſt, and good.

13 Was then that which is good, made death unto me? God forbid. But ſin that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

me into Tranſgreſſions, each whereof was mortal Sin, had by my being under the Law, a ſure Opportunity of bringing Death upon me. So that *(q)* the Law is holy, juſt and good, ſuch as the eternal, immutable Rule of Right and Good required it to be. Was then the Law, that in it ſelf was good, made Death to me? No *(r)*, by no means: But it was Sin that by the Law was made Death unto me, to the end that the Power *(s)* of Sin might appear, by its being able to bring Death upon me, by that very Law that was intended for my Good, that ſo by the Commandment the Power *(t)* of 12. 13.

NOTES.

12 (*q*) Ὥστε, *ſo that*, ver. 7. he laid down this Poſition, that *the Law was not Sin*, ver. 8, 9, 10, 11. he proves it by ſhewing, that the Law was very ſtrict in forbidding of Sin, ſo far as to reach the very Mind and the internal Acts of Concupiſcence, and that it was Sin that remaining under the Law (which annexed Death to every Tranſgreſſion) brought Death on the Iſraelites, he here infers, that the Law was not ſinful, but *righteous*, *juſt*, *and good*, juſt ſuch as by the eternal Rule of Right it ought to be.

13 (*r*) *No.* In the five foregoing Verſes the Apoſtle had proved, that the Law was not Sin. In this and the ten following Verſes he proves the Law not to be made Death; but that it was given to ſhew the Power of Sin which remain'd in thoſe under the Law, ſo ſtrong, notwithſtanding the Law, that it could prevail on them to tranſgreſs the Law, notwithſtanding all its Prohibition, with the Penalty of Death annexed to every Tranſgreſſion. Of what uſe this ſhewing the Power of Sin by the Law, was, we may ſee, *Gal.* 3. 24.

(*s*) That ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλὸς, *Sin exceeding ſinful*, is put here to ſignify the great Power of Sin or Luſt, is evident from the following Diſcourſe, which wholly tends to ſhew, that let a Man under the Law be right in his Mind and Purpoſe, yet the Law in his Members, *i. e.* his carnal Appetites, would carry him to the committing of Sin, tho his Judgment and Endeavours were averſe to it. He that remembers that Sin in this Chapter is all along repreſented as a Perſon whoſe very Nature it was to ſeek and endeavour his Ruin, will not find it hard to underſtand that the Apoſtle here by *Sin exceeding ſinful*, means Sin ſtrenuouſly exerting its ſinful, *i. e.* deſtructive Nature with mighty Force.

(*t*) Ἵνα γένηται, *that Sin might become*, i. e. *might appear to be.* 'Tis of Appearance he ſpeaks in the former part of this Verſe, and ſo it muſt be underſtood here to conform the Senſe of the Words, not only to what immediately precedes in this Verſe, but to the Apoſtle's Deſign in this Chapter, where he takes pains to prove that the Law was not intended any way to promote Sin, and to underſtand by theſe Words that it was, is an Interpretation that neither Holy Scripture nor good Senſe will allow, Tho the Sacred Scripture ſhould not, as it does, give many Inſtances of putting *being* for *appearing*. Vid. *ch.* 3. 20.

PARAPHRASE.

Sin and Corruption in me might be ſhewn to
14. be exceeding great; For we know that the Law is ſpiritual, requiring Actions quite oppoſite *(u)* to our carnal Affections. But I am ſo carnal as to be enſlaved to them, and forced againſt my Will to do the Drudgery of Sin, as if I were a Slave that had been ſold into the hands of that my domineering Enemy. For what I do is not of my own Contrivance.
15. *(w)* For that which I have a mind to I do not; and what I have an Averſion to, that I
16. do. If then my tranſgreſſing the Law be what I in my Mind am againſt, it is plain the Conſent of my Mind goes with the Law, that it is
17. good. If ſo, then it is not I a willing Agent of my own free Purpoſe that do what is contrary to the Law, but as a poor Slave in Captivity, not able to follow my own Underſtanding and Choice, forced by the Prevalency of my own ſinful Affections, and Sin that remains ſtill in
18. me, notwithſtanding the Law. For I know by woful Experience, that in me *(viz.)* in my Fleſh *(x)*, that part which is the Seat of car-

TEXT.

For we know that the law is ſpiritual: but I am carnal, ſold under ſin. 14

For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. 15

If then I do that which I would not, I conſent unto the law, that it is good. 16

Now then, it is no more I that do it, but ſin that dwelleth in me. 17

For I know that in me (that is, in my fleſh) dwelleth no good thing: for 18

NOTES.

14 (*u*) Πνευματικὸς, *ſpiritual*, is uſed here to ſignify the Oppoſition of the Law to our carnal Appetites. The Antitheſis in the following Words makes it clear.

15 (*w*) ὃ γινώσκω, *I do not know*, i. e. it is not from my own Underſtanding or Forecaſt of Mind. The following Words, which are a Reaſon brought to prove this ſaying, give it this Senſe. But if ὃ γινώσκω be interpreted, *I do not approve*, what in the next Words is brought for a Reaſon will be but a Tautologie.

18 (*x*) St. *Paul* conſiders himſelf, and in himſelf other Men, as conſiſting of two parts, which he calls *Fleſh* and *Mind*, ſee *ver.* 25. meaning by the one the Judgment and Purpoſe of his Mind, guided by the Law or right Reaſon; by the other his natural Inclination puſhing him to the Satisfaction of his irregular ſinful Deſires. Theſe he alſo calls, the one *the Law of his Members*, and the other *the Law of his Mind*, ver. 23. and *Gal.* 5. 16, 17. a place parallel to the ten laſt Verſes of this Chapter, he calls the one *Fleſh*, and the other *Spirit*. Theſe two are the Subject of his Diſcourſe in all this part of the Chapter, explaining particularly how by the Power and Prevalency of the fleſhly Inclinations, not abated by the Law, it comes to paſs, which he ſays, *ch.* 8. 2, 3. that *the Law being weak by reaſon of the Fleſh, could not ſet a Man free from the Power and Dominion of Sin and Death.*

nal

TEXT.

to will is present with me, but how to perform that which is good, I find not.
19 For the good that I would, I do not: but the evil which I would not, that I do.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
21 I find then a law, that when I would do good, evil is present with me.
22 For I delight in the law of God, after the inward man.
23 But I see another law in my members, warring against the law of my mind, and bringing me

PARAPHRASE.

nal Appetites, there inhabits no good. For in the Judgment and Purpose of my Mind, I am readily carried to a Conformity and Obedience to the Law: but the Strength of my carnal Affections not being abated by the Law, I am not able to execute what I judge to be right, and intend to perform. For the Good that is 19.
my purpose and aim, that I do not: But the Evil that is contrary to my Intention, that in my Practise takes place, *i. e.* I purpose and aim at universal Obedience, but cannot in fact attain it. Now if I do that which is against the 20.
full bent and intention of me *(y)* my self, it is as I said before, not I my true self who do it, but the true Author of it is my old Enemy Sin, which still remains and dwells in me, and I would fain get rid of. I find it therefore as by 21.
a Law settled in me, that when my Intentions aim at Good, Evil is ready at hand, to make my Actions wrong and faulty. For that which 22.
my inward Man is delighted with, that which with Satisfaction my Mind would make its Rule, is the Law of God. But I see in my 23.
Members *(z)* another Principle of Action equivalent to a Law *(a)* directly waging War a-

NOTES.

20 *(y)* ὃ θέλω ἐγώ, *I would not.* *I* in the Greek is very emphatical, as is obvious, and denotes the Man in that part which is chiefly to be counted himself, and therefore with the like Emphasis, *ver.* 25. is called αὐτὸς ἐγω, *I my own self.*

23 *(z)* St. *Paul* here and in the former Chapter, uses the word *Members* for the lower Faculties and Affections of the animal Man, which are as it were the Instruments of Actions.

(a) He having in the foregoing Verse spoken of the Law of God as a Principle of Action, but yet such as had not a Power to rule and influence the whole Man so as to keep him quite clear from Sin, he here speaks of *natural Inclination* as of a *Law*, also a *Law in the Members*, and *a Law of Sin in the Members*, to shew that it is a Principle of Operation in Men even under the Law, as steady and constant in its Direction and Impulse to Sin, as the Law is to Obedience, and failed not through the Frailty of the Flesh often to prevail.

An.Ch.57. Neronis 3.

PARAPHRASE.

gainſt that Law which my Mind would follow, leading me captive into an unwilling Subjection to the conſtant Inclination and Impulſe of my carnal Appetite, which as ſteadily as if
24. it were a Law, carries me to Sin. O miſerable Man that I am, who ſhall deliver me *(b)* from
25. this Body of Death? The Grace of God *(c)*

TEXT.

into captivity to the law of ſin, which is in my members.

O wretched man that I 24
am, who ſhall deliver me from the body of this death!

I thank God, through 25

NOTES.

24 *(b)* What is it that St. *Paul* ſo pathetically deſires to be delivered from? The State he had been deſcribing was that of humane Weakneſs, wherein notwithſtanding the Law, even thoſe who were under it, and ſincerely endeavoured to obey it, were frequently carried by their carnal Appetites into the Breach of it. This State of Frailty he knew Men in this World could not be deliver'd from. And therefore if we mind him, it is not that but the Conſequence of it, Death, or ſo much of it as brings Death, that he inquires after a Deliverer from. *Who ſhall deliver me*, ſays he, *from this Body?* He does not ſay of Frailty but *of Death? What ſhall hinder that my carnal Appetites that ſo often make me fall into Sin, ſhall not bring Death upon me, which is awarded me by the Law?* And to this he anſwers, *The Grace of God through our Lord Jeſus Chriſt.* 'Tis the Favour of God alone through Jeſus Chriſt that delivers frail Man from Death. Thoſe under Grace obtain Life upon ſincere Intentions and Endeavours after Obedience, and thoſe Endeavours a Man may attain to in this State of Frailty. But good Intention and ſincere Endeavours are of no behoof againſt Death to thoſe under the Law, which requires compleat and punctual Obedience, but gives no Ability to attain it. And ſo it is Grace alone through Jeſus Chriſt, that accepting of what a frail Man can do, delivers from the Body of Death. And thereupon he concludes with Joy, *So then I being now a Chriſtian, not any longer under the Law, but under Grace, this is the State I am in, whereby I ſhall be deliver'd from Death, I with my whole Bent and Intention devote my ſelf to the Law of God in ſincere Endeavour after Obedience,* propensity *though my carnal Appetites are enſlaved to, and have their natural Proſpenity towards Sin.*

25 *(c)* Our Tranſlators read εὐχαριστῶ τῷ Θεῷ, *I thank God:* The Author of the Vulgat, χάρις τοῦ θεοῦ, *The Grace* or *Favour of God*, which is the reading of the Clermont and other Greek Manuſcripts. Nor can it be doubted which of theſe two Readings ſhould be followed by one who conſiders, not only that the Apoſtle makes it his buſineſs to ſhew that the Jews ſtood in need of Grace for Salvation, as much as the Gentiles: But alſo that *the Grace of God* is a direct and appoſite Anſwer to *who ſhall deliver me?* which if we read it, *I thank God*, has no Anſwer at all, an Omiſſion the like whereof I do not remember any where in St. *Paul*'s way of Writing. This I am ſure, it renders the Paſſage obſcure and imperfect in it ſelf. But much more diſturbs the Senſe, if we obſerve the Illative *therefore*, which begins the next Verſe, and introduces a Concluſion eaſy and natural, if the Queſtion, *who ſhall deliver me?* has for anſwer, *The Grace of God.* Otherwiſe it will be hard to find Premiſes from whence it can be drawn. For thus ſtands the Argument plain and eaſy. The Law cannot deliver from the Body of Death, *i. e.* from thoſe carnal Appetites which produce Sin, and ſo bring Death. But the Grace of God through Jeſus Chriſt, which pardons Lapſes where there is ſincere Endeavour after Righteouſneſs, delivers us from this Body that it doth not deſtroy us. From whence naturally reſults this Concluſion, *There is therefore now no Condemnation,* &c. But what it is grounded on in the other Reading, I confeſs I do not ſee.

through

TEXT. PARAPHRASE.

Jesus Christ our Lord. So then with the mind I my self serve the law of God; but with the flesh the law of sin.

through Jesus Christ our Lord. To comfort my self therefore as that State requires for my Deliverance from Death, I my self *(d)* with full Purpose and sincere Endeavours of Mind, give up my self to obey the Law of God, though my carnal Inclinations are enslaved, and have a constant Tendency to Sin. This is all I *(e)* can do, and this is that and all what I being under Grace is required of me, and through Christ will be accepted.

NOTES.

(d) Αὐτὸς ἐγὼ, *I my self, i. e.* I the Man, with all my full Resolution of Mind. Αὐτὸς & ἐγὼ, might have both of them been spared, if nothing more had been meant here than the Nominative Case to δουλεύω, see Note, *ver.* 20.

(e) Δουλεύω, *I serve*, or *I make my self a Vassal, i. e.* I intend and devote my whole Obedience. The terms of Life to those under Grace St. *Paul* tells us at large, *ch.* 6. are δουλωθῆναι τῇ δικαιοσύνῃ, and τῷ θεῷ, to become Vassals to Righteousness and to God; consonantly he says here, αὐτὸς ἐγὼ, *I my self, I the Man*, being now a Christian, and so no longer under the Law, but under Grace, do what is required of me in that State; δουλεύω, I become a Vassal to the Law of God, *i. e.* dedicate my self to the Service of it, in sincere Endeavours of Obedience; and so αὐτὸς ἐγω, *I the Man*, shall be deliver'd from Death; for he that being under Grace makes himself a Vassal to God in a steady purpose of sincere Obedience, shall from him receive the Gift of eternal Life, though his carnal Appetite which he cannot get rid of having its bent towards Sin, makes him sometimes transgress, which would be certain Death to him if he were still under the Law. See *ch.* 6. 18, & 22.

And thus St. *Paul* having shewn here in this Chapter, that the being under Grace alone, without being under the Law, is necessary even to the Jews, as in the foregoing Chapter he had shewn it to be to the Gentiles, he hereby demonstratively confirms the Gentile Converts in their Freedom from the Law, which is the Scope of this Epistle thus far.

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SECT. VII.

CHAP. VIII. 1------39.

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ST. *Paul* having, *ch.* 6. ſhewn that the Gentiles who were not under the Law, were ſaved only by Grace, which required that they ſhould not indulge themſelves in Sin, but ſteadily and ſincerely endeavour after perfect Obedience: Having alſo, *ch.* 7. ſhewn that the Jews, who were under the Law, were alſo ſaved by Grace only, becauſe the Law could not inable them wholly to avoid Sin, which by the Law was in every the leaſt ſlip made Death; he in this Chapter ſhews, that both Jews and Gentiles who are under Grace, *i. e.* Converts to Chriſtianity, are free from Condemnation, if they perform what is required of them; and thereupon he ſets forth the Terms of the Covenant of Grace, and preſſes their Obſervance, *viz.* not to live after the Fleſh, but after the Spirit, mortifying the Deeds of the Body; foraſmuch as thoſe that do ſo are the Sons of God. This being laid down, he makes uſe of it to arm them with Patience againſt Afflictions, aſſuring them, that whilſt they remain in this State, nothing can ſeparate them from the Love of God, nor ſhut them out from the Inheritance of eternal Life with Chriſt in Glory, to which all the Sufferings of this Life bear not any the leaſt proportion.

PARAPHRASE.

1. THere is therefore *(f)* now *(g)* no Condemnation *(h)* to, *i. e.* no Sentence of Death

TEXT.

1 THere is therefore now no condemna-

NOTES.

1 *(f) Therefore.* This is an Inference drawn from the laſt Verſe of the foregoing Chapter, where he ſaith, that it is Grace that delivers from Death, as we have already obſerved.

(g) Now. Now that under the Goſpel the Law is aboliſh'd to thoſe who entertain the Goſpel.

(h) The Condemnation here ſpoken of, refers to the Penalty of Death annexed to every Tranſgreſſion by the Law, whereof he had diſcourſed in the foregoing Chapter.

ſhall

TEXT.

tion to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

2 For the law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.

3 For what the law could

PARAPHRASE.

ſhall paſs upon thoſe who are Chriſtians (*i*), if ſo be they obey (*k*) not the ſinful Luſts of the Fleſh, but follow with Sincerity of Heart the Dictates of the (*l*) Spirit (*m*) in the Goſpel. For the (*n*) Grace of God which is effectual to Life has ſet me free from that Law in my Members which cannot now produce Sin in me unto Death (*o*). For this (*viz.* the delivering us from Sin) being beyond the Power of the

2.

3.

NOTES.

(*i*) *In Chriſt Jeſus*, expreſſed *ch.* 6. 14. by *under Grace*, and *Gal.* 3. 27. by *having put on Chriſt*, all which Expreſſions plainly ſignify, to any one that reads and conſiders the Places, the profeſſing the Religion, and owning a Subjection to the Law of Chriſt, contain'd in the Goſpel, which is in ſhort the Profeſſion of Chriſtianity.

(*k*) Περιπατοῦσι, *Walking*, or *who walk*, does not mean that all who are in Chriſt Jeſus do walk not after the Fleſh, but after the Spirit; but all who being in Chriſt Jeſus, omit not to walk ſo. This, if the Tenor of St. *Paul*'s Diſcourſe here can ſuffer any one to doubt of, he may be ſatisfied, is ſo from *ver.* 13. If *ye* live after the Fleſh. The *ye* he there ſpeaks to, are no leſs than thoſe that, *ch.* 1. 6, 7. he calls *the Called of Jeſus Chriſt*, and *the Beloved of God*, Terms equivalent to *being in Jeſus Chriſt*, ſee *ch.* 6. 12—14. *Gal.* 5. 16—18. which Places compared together, ſhew that by Chriſt we are delivered from the Dominion of Sin and Luſt; ſo that it ſhall not reign over us unto Death, if we will ſet our ſelves againſt it, and ſincerely endeavour to be free; a voluntary Slave who inthrals himſelf by a willing Obedience, who can ſet free?

(*l*) *Fleſh* and *Spirit*, ſeem here plainly to refer to *Fleſh*, wherewith he ſays he ſerves Sin, and *Mind* wherewith he ſerves the Law of God, in the immediately preceding Words.

(*m*) *Walking after the Spirit*, is, *ver.* 13. explain'd by *mortifying the Deeds of the Body through the Spirit.*

2 (*n*) That it is *Grace* that delivers from the Law in the Members, which is the Law of Death, is evident from *ch.* 7. 23—25. why it is called *a Law*, may be found in the Antitheſis to *the Law of Sin and Death*, Grace being as certain a Law to give Life to Chriſtians that live not after the Fleſh, as the Influence of ſinful Appetites is to bring Death on thoſe who are not under Grace. In the next place, why it is called the Law *of the Spirit of Life*, has a Reaſon in that the Goſpel which contains this Doctrine of Grace, is dictated by the ſame Spirit that raiſed Chriſt from the dead, and that quickens us to Newneſs of Life, and has for its end the confering of eternal Life.

(*o*) *The Law of Sin and Death.* Hereby is meant that which he calls the Law in his Members, *ch.* 7. 23. where it is called the Law of Sin; and *ver.* 24. it is called the Body of Death from which Grace delivers. This is certain, that no body who conſiders what St. *Paul* has ſaid, *ver.* 7, & 13. of the foregoing Chapter, can think that he can call the Law of *Moſes*, *the Law of Sin*, or the *Law of Death.* And that the Law of *Moſes* is not meant, is plain from his Reaſoning in the very next Words. For the Law of *Moſes* could not be complain'd of as being weak, for not delivering thoſe under it from its ſelf; yet its Weakneſs might, and is all along, *ch.* 7. as well as *ver.* 3. complain'd of, as not being able to deliver thoſe under it from their carnal ſinful Appetites, and the Prevalence of them.

Law,

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Law, which was too weak (*p*) to master the Propensities of the Flesh, God sending his Son in Flesh, that in all things except Sin, was like unto our frail sinful Flesh (*q*), and sending (*r*) him also to be an Offering (*s*) for Sin, he put to Death, or extinguished or suppressed Sin (*t*)

TEXT.

not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful

NOTES.

3 (*p*) *Weak, the Weakness*, and as he there also calls it *the Unprofitableness* of the Law, is again taken notice of by the Apostle, *Heb.* 7. 18, 19. There were two Defects in the Law whereby it became unprofitable, as the Author to the *Hebrews* says, so as to *make nothing perfect*. The one was its inflexible Rigor against which it provided no Allay or Mitigation, it left no place for Atonement: The least slip was mortal: Death was the inevitable Punishment of Transgression by the Sentence of the Law, which had no Temperament: Death the Offender must suffer, there was no Remedy. This St. *Paul*'s Epistles are full of, and how we are delivered from it by the Body of Christ, he shews, *Heb.* 10. 5——10. The other Weakness or Defect of the Law was, that it could not inable those who were under it, to get a Mastery over their Flesh or fleshly Propensities, so to perform the Obedience required. The Law exacted compleat Obedience, but afforded Men no help against their Frailty or vitious Inclinations. And this reigning of Sin in their mortal Bodies, St. *Paul* shews here how they are delivered from by the Spirit of Christ inabling them upon their sincere Endeavours after Righteousness, to keep Sin under in their mortal Bodies in conformity to Christ, in whose Flesh it was condemned, executed and perfectly extinct, having never had there any Life or Being, as we shall see in the following Note. The provision that is made in the New Covenant against both these Defects of the Law, is in the Epistle to the *Hebrews* expressed thus. God will make a new Covenant with the House of *Israel*, wherein he will do these two things; *He will write his Law in their Hearts, and he will be merciful to their Iniquities.* See *Heb.* 8. 7——12.

(*q*) See *Heb.* 4. 15.

(*r*) Καὶ *and*, joyns here *in the Likeness*, &c. with *to be an Offering*, whereas if *and* be made to copulate *sending* and *condemned*, neither Grammar nor Sense would permit it: nor can it be imagined the Apostle should speak thus: *God sending his Son, and condemned Sin*: But *God sending his own Son in the Likeness of sinful Flesh*, and sending him *to be an Offering for Sin*, with very good Sense joyns the manner and end of his sending.

(*s*) Περὶ ἁμαρτίας, which in the Text is translated *for Sin*, signifies *an Offering for Sin*, as the Margent of our Bibles takes notice: See 2 *Cor.* 5. 21. *Heb.* 10. 5——10. So that the plain Sense is, *God sent his Son in the likeness of sinful Flesh, and sent him an Offering for Sin.*

(*t*) Κατέκρινε, *condemned*. The *Profopeia* whereby Sin was considered as a Person all the foregoing Chapter being continued on here, *the condemning of Sin* here cannot mean as some would have it, that Christ was condemned for Sin, or in the place of Sin, for that would be to save *Sin*, and leave that Person alive which Christ came to destroy. But the plain meaning is, that Sin it self was condemned or put to Death in his Flesh, *i. e.* was suffer'd to have no Life nor Being in the Flesh of our Saviour: He was in all Points tempted as we are, yet without Sin, *Heb.* 4. 15. By the Spirit of God the Motions of the Flesh were suppressed in him, Sin was crushed in the Egg, and could never fasten in the least upon him. This farther appears to be the Sense by the following words. The *Antithesis* between κατακρίμα, *ver.* 1. and κατακρίνε, here, will also shew why that word is used here to express the Death or No being of Sin in our Saviour, 2 *Cor.* 5. 2. 1 *Pet.* 2. 22. That St. *Paul* sometimes uses *Condemnation* for putting to Death, see *ch.* 5. 16, & 18.

in

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flesh, and for sin condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, is death; but to be

in the Flesh, *i. e.* sending his Son into the World with the Body wherein the Flesh could never prevail, to the producing of any one Sin to the end, That under this Example of Flesh (*u*) wherein Sin was perfectly master'd and excluded from any Life the moral Rectitude of the Law might be conformed to (*w*) by us, who abandoning the Lusts of the Flesh, follow the Guidance of the Spirit in the Law of our Minds, and make it our business to live not after the Flesh, but after the Spirit. For as for those who (*x*) are still under the Direction of the Flesh and its sinful Appetites, who are under Obedience to the Law in their Members, they have the Thoughts and Bent of their Minds set upon the things of the Flesh, to obey it in the Lusts of it: But they who are under the spiritual Law of their Minds, the Thoughts and Bent of their Hearts is to follow the Dictates of the Spirit in that Law. For (*y*) to have our Minds set upon the Satisfaction of the Lusts of the Flesh, in a slavish Obedience to them, does certainly produce and

4. 5. 6.

NOTES.

4 (*u*) Τὸ δικαίωμα τοῦ νόμου, *The Righteousness of the Law.* See Note, *ch.* 2. 26.

(*w*) *Fulfilled* does not here signifie a compleat exact Obedience, but such an unblameable Life, by sincere Endeavours after Righteousness, as shews us to be the faithful Subjects of Christ, exempt from the Dominion of Sin, see *ch.* 13. 8. *Gal.* 6. 2. A Description of such who thus fulfilled the Righteousness of the Law, we have *Luke* 1. 6. As Christ in the Flesh was wholly exempt from all taint of Sin, so we by that Spirit which was in him shall be exempt from the Dominion of our carnal Lusts, if we make it our Choice and Endeavour to live after the Spirit, *ver.* 9, 10, 11. For that which we are to perform by that Spirit, is the Mortification of the Deeds of the Body, *ver.* 17.

5 (*x*) Οἱ κατὰ σάρκα ὄντες, *Those that are after the Flesh*, and *those that are after the Spirit*, are the same with *those that walk after the Flesh*, and *after the Spirit*. A Description of these two different sorts of Christians, see *Gal.* 5. 16——26.

6 (*y*) *For* joyns what follows here to *ver.* 1. as the Reason of what is here laid down, (*viz.*) Deliverance from Condemnation is to such Christian Converts only who walk not after the Flesh, but after the Spirit. For, *&c.*

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bring Death upon us: but our ſetting our ſelves ſeriouſly and ſincerely to obey the Dictates and Direction of the Spirit, produces Life *(z)* and Peace, which are not to be had in the
7. contrary carnal State, Becauſe to be carnally minded *(a)* is direct Enmity and Oppoſition againſt God, for ſuch a Temper of Mind, given up to the Luſts of the Fleſh, is in no Subjection to the Law of God, nor indeed can be *(b)*, it
8. having a quite contrary Tendency. So then *(c)* they that are in the Fleſh, *i. e.* under the fleſhly Diſpenſation of the Law *(d)*, without regarding Chriſt the Spirit of it, in it cannot pleaſe

TEXT.

ſpiritually minded, is life and peace:

Becauſe the carnal mind 7
is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

So then they that are 8
in the fleſh, cannot pleaſe God.

NOTES.

(z) See *Gal.* 6. 8.

7 *(a)* φρόνημα τῆς σαρκὸς, ſhould have been tranſlated here *to be carnally minded*, as it is in the foregoing Verſe, which is juſtified by φρόνῦσι τὰ τῆς σαρκὸς, *do mind the things of the Fleſh*, ver. 5. which ſignifies the imploying the bent of their Minds, or ſubjecting the Mind entirely to the fulfilling the Luſts of the Fleſh.

(b) Here the Apoſtle gives the Reaſon why even thoſe that are in Chriſt Jeſus, have received the Goſpel, and are Chriſtians (for to ſuch he is here ſpeaking) are not ſaved unleſs they ceaſe to walk after the Fleſh, becauſe that runs directly counter to the Law of God, and can never be brought into Conformity and Subjection to his Commands. Such a fetled Contravention to his Precepts cannot be ſuffer'd by the ſupream Lord and Governour of the World in any of his Creatures, without foregoing his Sovereignty, and giving up the eternal immutable Rule of Right, to the overturning the very Foundations of all Order and moral Rectitude in the intellectual World. This even in the Judgment of Men themſelves will be always thought a neceſſary piece of Juſtice for the keeping out of Anarchy, Diſorder and Confuſion, that thoſe refractory Subjects who ſet up their own Inclinations for their Rule againſt the Law, which was made to reſtrain thoſe very Inclinations, ſhould feel the Severity of the Law, without which the Authority of the Law, and Law-maker, cannot be preſerved.

8 *(c)* This is a Concluſion drawn from what went before. The whole Argumentation ſtands thus: They that are under the Dominion of their carnal Luſts cannot pleaſe God; therefore they who are under the carnal or litteral Diſpenſation of the Law, cannot pleaſe God, becauſe they have not the Spirit of God: Now 'tis the Spirit of God alone that enlivens Men ſo as to enable them to caſt off the Dominion of their Luſts. See *Gal.* 4. 3—6.

(d) Οἱ ἐν σαρκὶ ὄντες, *They that in the Fleſh.* He that ſhall conſider that this Phraſe is applied, *ch.* 7. 5. to the Jews, as reſting in the bare litteral or carnal Senſe and Obſervance of the Law, will not be averſe to the underſtanding the ſame Phraſe in the ſame Senſe here, which I think is the only place beſides in the New Teſtament, where ἐν σαρκὶ εἶναι is uſed in a moral Senſe. This I dare ſay, it is hard to produce any one Text, wherein εἶναι ἐν σαρκὶ is uſed to ſignifie a Man's being under the Power of his Luſts, which is the Senſe wherein

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9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bo-

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please God. But you are not in that State of having all your Expectation from the Law and the Benefits that are to be obtain'd barely by that, but are in the spiritual State of the Law, *i. e.* the *(e)* Gospel, which is the end of the Law, and to which the Law leads you. And so having received the Gospel, you have therewith received the Spirit of God: For as many as receive Christ, he gives Power to become the *(f)* Sons of God: And to those that are his Sons God gives his Spirit *(g)*. And if Christ be in you by his Spirit, the Body is dead as to all Activity to Sin *(h)*, Sin no longer reigns in it, but your sinful carnal Lusts are mortified. But the Spirit *(i)* of your Mind liveth, *i. e.* is enliven'd in order to Righteousness, or living righteously. But if the Spirit of God who had Power able to raise Jesus Christ from the dead, dwell in you, as certainly it does, he that raised Christ from the Dead, is certainly able, and will by his Spirit that dwells in you, enliven even *(k)* your mortal Bodies,

9. 10. 11.

NOTES.

wherein it is and must be taken here, if what I propose be rejected. Let it be also remembred that St. *Paul* makes it the chief business of this Epistle (and he seldom forgets the Design he is upon) to perswade both Jew and Gentile from a Subjection to the Law, and that the Argument he is upon here is the Weakness and Insufficiency of the Law, to deliver Men from the Power of Sin, and then perhaps it will not be judg'd that the Interpretation I have given of these words is altogether remote from the Apostle's Sense.

9 (*e*) See 2 *Cor.* 3. 6 —— 18. particularly *ver.* 6, 13, 16.

(*f*) See *John* 1. 12.

(*g*) See *Gal.* 4. 6.

10 (*h*) See *ch.* 6. 1——14. which explains this place, particularly ver. 2, 6, 11, 12. *Gal.* 2. 20 *Eph.* 4. 22, 23. *Col.* 2. 11. & 3. 8——10.

(*i*) See *Eph.* 4. 23.

11 (*k*) To lead us into the true Sense of this Verse, we need only observe, that St. *Paul* having in the four first Chapters of this Epistle shewn that neither Jew nor Gentile could be justified by the Law: and in the *5th* Chapter how Sin enter'd into the World by *Adam*, and reigned by Death, from which 'twas Grace and not the Law that delivered Men: In the

An. Ch. 57. Neronis 3.

NOTES.

6th Chapter he ſheweth the Convert Gentiles, that though they were not under the Law, but under Grace, yet they could not be ſaved, unleſs they caſt off the Dominion of Sin, and became the devoted Servants of Righteouſneſs, which was what their very Baptiſm taught and required of them: And in *Chap.* 7. he declares to the Jews the Weakneſs of the Law, which they ſo much ſtood upon; and ſhews that the Law could not deliver them from the Dominion of Sin; that Deliverance was only by the Grace of God, through Jeſus Chriſt; from whence he draws the Conſequence, which begins this 8th Chapter, and ſo goes on with it here in two Branches relating to his Diſcourſe in the foregoing Chapter, that compleat it in this. The one is to ſhew, that the Law of the Spirit of Life, *i. e.* the New Covenant in the Goſpel, required that thoſe that are in Chriſt Jeſus ſhould live not after the Fleſh, but after the Spirit. The other is to ſhew how, and by whom, ſince the Law was weak, and could not inable thoſe under the Law to do it, they are inabled to keep Sin from reigning in their mortal Bodies, which is the Sanctification required. And here he ſhews, that Chriſtians are delivered from the Dominion of their carnal ſinful Luſts by the Spirit of God that is given to them, and dwells in them, as a new quickning Principle and Power, by which they are put into the State of a ſpiritual Life, wherein their Members are made capable of being made the Inſtruments of Righteouſneſs, if they pleaſe, as living Men alive now to Righteouſneſs, ſo to imploy them. If this be not the Senſe of this Chapter to *ver.* 14. I deſire to know how ἄρα οὖν in the 1ſt Verſe comes in, and what Coherence there is in what is here ſaid. Beſides the Connection of this to the former Chapter contain'd in the Illative *Therefore*, the very Antitheſis of the Expreſſions in one and t'other, ſhew that St. *Paul* in writing this very Verſe, had an eye to the foregoing Chapter. There it was *Sin that dwelleth in me*, that was the active and over-ruling Principle: Here it is *the Spirit of God that dwelleth in you*, that is the Principle of your ſpiritual Life. There it was, *who ſhall deliver me from this Body of Death?* Here it is, *God by his Spirit ſhall quicken your mortal Bodies*, *i. e.* Bodies, which as the Seat and Harbour of ſinful Luſts that poſſeſs it, are indiſpoſed and dead to the Actions of a ſpiritual Life, and have a natural Tendency to Death. In the ſame Senſe, and upon the ſame account he calls the Bodies of the Gentiles their *mortal Bodies*, ch. 6. 12. where his Subject is as here, Freedom from the Reign of Sin, upon which account they are there ſtiled, *ver.* 13. *Alive from the Dead.* To make it yet clearer, that it is Deliverance from the Reign of Sin in our Bodies, that St. *Paul* ſpeaks of here, I deſire any one to read what he ſays, *ch.* 6. 1 ——— 14. to the Gentiles on the ſame Subject, and compare it with the 13 firſt Verſes of this Chapter; and then tell me whither they have not a mutual Correſpondence, and do not give a great light to one another? If this be too much pains, let him at leaſt read the two next Verſes, and ſee how they could poſſibly be as they are an Inference from this 11th Verſe, if the *quickning of your mortal Bodies* in it mean any thing but a quickning to Newneſs of Life, or to a ſpiritual Life of Righteouſneſs. This being ſo, I cannot but wonder to ſee a late learned Commentator and Paraphraſt poſitive, that ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *ſhall quicken your mortal Bodies*, does here ſignify, *ſhall raiſe your dead Bodies out of the Grave*, as he contends in his Preface to his Paraphraſe on the Epiſtles to the *Corinthians*, ζωοποιῶν *quicken*, he ſays imports the ſame with ἐγείρειν *raiſe*. His way of proving it is very remarkable, his words are, ζωοποιῶν & ἐγείρειν, *are as to this matter* [*viz.* the Reſurrection] *words of the ſame Import*, *i. e.* where in diſcourſing of the Reſurrection, ζωοποιῶν *quicken*, is uſed, it is of the ſame Import with ἐγείρειν *raiſe*. But what if St. *Paul*, which is the Queſtion, be not here ſpeaking of the Reſurrection? why then according to our Authors own Confeſſion, ζωοποιῶν *quicken*, does not neceſſarily import the ſame with ἐγείρειν *raiſe*. So that his Argument to prove that St. *Paul* here by the words in queſtion means the raiſing of their dead Bodies out of the Grave, is but a fair begging of the Queſtion, which is enough, I think, for a Commentator that hunts out of his way for Controverſie. He might therefore have ſpared the ζωοποιῇ *quicken*, which he produces out of St. *John* 5. 21. as of no force to his purpoſe, till he had proved that St. *Paul* here in *Romans* 8. 11. was ſpeaking of the Reſurrection of Mens Bodies out of the Grave, which he will never do till he

ζωοποιεῖν

dies, by his Spirit that dwelleth in you.

dies (*l*), (that Sin ſhall not have the ſole Power and Rule there) but your Members may be made

NOTES.

he can prove that θνητὰ *mortal*, here ſignifies the ſame with νεκρὰ *dead*. And I demand of him to ſhow θνητὸν *mortal* any where in the New Teſtament attributed to any thing void of Life, θνητὸν *mortal* always ſignifies the thing it is joyn'd to, to be living; ſo that ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, *ſhall quicken even your mortal Bodies*, in that learned Author's Interpretation of theſe Words of St. *Paul*, here ſignifie, *God ſhall raiſe to Life your living dead Bodies*, which no one can think in the ſofteſt Terms can be given to it, a very proper way of ſpeaking; though it be very good Senſe and very emphatical to ſay, *God ſhall by his Spirit put into even your mortal Bodies a Principle of Immortality* or *ſpiritual Life*, which is the Senſe of the Apoſtle here; ſee *Gal.* 6. 8. And ſo he may find ζωοποιῆσαι uſed, *Gal.* 3. 21. to the ſame purpoſe it is here. I next deſire to know of this learned Writer, how he will bring in the Reſurrection of the Dead into this place, and to ſhew what Coherence it has with St. *Paul*'s Diſcourſe here, and how he can joyn this Verſe with the immediately preceding and following, when the words under Conſideration are render'd, *Shall raiſe your dead Bodies out of their Graves at the laſt day?* It ſeems as if he himſelf found this would make but an awkward Senſe ſtanding in this place with the reſt of St. *Paul*'s words here, and ſo never attempted it by any ſort of Paraphraſe, but has barely given us the Engliſh Tranſlation to help us, as it can, to ſo uncouth a meaning as he would put upon this Paſſage, which muſt make St. *Paul* in the midſt of a very ſerious, ſtrong and coherent Diſcourſe concerning walking not after the Fleſh, but after the Spirit, skip of a ſuddain into the mention of the Reſurrection of the Dead; and having juſt mention'd it, skip back again into his former Argument. But I take the liberty to aſſure him, that St. *Paul* has no ſuch ſtarts from the matter he has in hand, to what gives no Light or Strength to his preſent Argument. I think there is not any where to be found a more pertinent cloſe Arguer, who has his eye always on the Mark he drives at. This Men would find if they would ſtudy him as they ought, with more regard to Divine Authority than to Hypotheſes of their own, or to Opinions of the Seaſon. I do not ſay that he is every where clear in his Expreſſions to us now: But I do ſay he is every where a coherent pertinent Writer; and where-ever in his Commentators and Interpreters any Senſe is given to his words, that diſ-joints his Diſcourſe, or deviates from his Argument, and looks like a wandering Thought, it is eaſy to know whoſe it is, and whoſe the Impertinence, his or theirs that father it on him. One thing more the Text ſuggeſts concerning this matter, and that is, If by *quickning your mortal Bodies*, &c. be meant here the raiſing them into Life after Death, how can this be mentioned as a peculiar Favour to thoſe who have the Spirit of God? For God will alſo raiſe the Bodies of the Wicked, and as certainly as thoſe of Believers. But that which is promiſed here, is promiſed to thoſe only who have the Spirit of God: And therefore it muſt be ſomething peculiar to them (*viz.*) that God ſhall ſo enliven their mortal Bodies by his Spirit, which is the Principle and Pledge of immortal Life, that they may be able to yield up themſelves to God, as thoſe that are alive from the dead, and their Members Servants to Righteouſneſs unto Holineſs, as he expreſſes himſelf, *ch.* 6. 13, & 19. If any one can yet doubt whither this be the meaning of St. *Paul* here, I refer him for farther Satisfaction to St. *Paul* himſelf, in *Eph.* 11. 4——6. where he will find the ſame Notion of St. *Paul* expreſſed in the ſame Terms, but ſo, that it is impoſſible to underſtand by ζωοποιεῖν or ἐγείρειν (which are both uſed there as well as here) the Reſurrection of the dead out of their Graves. The full Explication of this Verſe may be ſeen, *Eph.* 1. 19. & 2. 10. See alſo *Col.* 2. 12, 13. to the ſame purpoſe; and *Rom.* 7. 4.

(*l*) Ζωοποιήσει καὶ, *ſhall quicken even your mortal Bodies*, ſeems more agreeable to the Original, than *ſhall alſo quicken your mortal Bodies*; for the καὶ doth not copulate ζωοποιήσει with

PARAPHRASE.

made living Instruments of Righteousness.
12. Therefore Brethren, we are not under any Obligation to the Flesh to obey the Lusts of it.
13. For if ye live after the Flesh, that mortal part shall lead you to Death irrecoverable; but if by the Spirit, whereby Christ totally suppressed and hinder'd Sin from having any Life in his Flesh, you mortify the Deeds of the Body *(m)*,
14 ye shall have Eternal Life. For as many as are led by the Spirit of God, they are the Sons of God, of an Immortal Race, and consequent-
15. ly like their Father immortal *(n)*. For ye have not received the Spirit of Bondage *(o)* again, *(p)* to fear; but ye have received the *(q)* Spirit of God, (which is given to those who having receiv'd Adoption are Sons) whereby we are
16. all enabled to call God our Father *(r)*. The Spirit of God himself beareth witness *(s)* with our Spirits, that we are the Children of God.
17. And if Children, then Heirs of God, Joynt-heirs with Christ, if so be we suffer *(t)* with him, that we may also be glorified with him.

TEXT.

Therefore brethren, we 12
are debters not to the flesh, to live after the flesh.

For if ye live after the 13
flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led 14
by the Spirit of God, they are the sons of God.

For ye have not recei- 15
ved the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit it self bear- 16
eth witness with our spirit, that we are the children of God.

And if children, then 17
heirs; heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

NOTES.

ὁ ἐγείρας, for then it must have been καὶ ζωοποιήσει, for the place of the Copulative is between the two words that it joyns, and so must necessarily go before the latter of them.

13 (*m*) *Deeds of the Body:* what they are may be seen, *Gal.* 5. 19, &c. as we have already remarked.

14 (*n*) In that lies the Force of his Proof, that they shall live. The Sons of mortal Men are mortal, the Sons of God are like their Father, Partakers of the Divine Nature, and are immortal. See 2 *Pet.* 1. 4. *Heb.* 2. 13——15.

15 (*o*) *What the Spirit of Bondage* is, the Apostle has plainly declared, *Heb.* 2. 15. See Note, *ver.* 21.

(*p*) *Again*, i. e. Now again under Christ, as the Jews did from *Moses* under the Law.

(*q*) See *Gal.* 4. 5, 6.

(*r*) *Abba Father.* The Apostle here expresses this filial Assurance in the same words that our Saviour applies himself to God, *Mark* 14. 36.

16 (*s*) See the same thing taught, 2 *Cor.* 4. 17. & 5. 6. *Eph.* 1. 11——14. & *Gal.* 4. 6.

17 (*t*) The full Sense of this you may take in St. *Paul*'s own words, 2 *Tim.* 2. 11, 12.

For

TEXT.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creature it self also shall be delivered from the bondage of cor-

PARAPHRASE.

For I count that the Sufferings of this transitory Life, bear no proportion to that glorious State that shall be hereafter *(u)* revealed and set before the Eyes of the whole World at our Admittance into it. For the whole Race of *(w)* Mankind, in an earnest Expectation of this unconceivable glorious *(x)* Immortality that shall be bestowed on the *(y)* Sons of God (For Mankind created in a better State, was made subject to the *(z)* Vanity of this calamitous fleeting Life, not of its own Choice, but by the Guile of the Devil *(a)*, who brought Mankind into this mortal State) Waiteth in hope *(b)*, that even they also shall be delivered from

18. 19. 20. 21.

NOTES.

18 (*u*) *Revealed.* St. *Paul* speaks of this Glory here, as what needs to be revealed to give us a right Conception of it. It is impossible to have a clear and full Comprehension of it till we taste it. See how he labours for Words to express it, 2 *Cor.* 4. 17, *&c.* a place to the same purpose with this here.

19 (*w*) Κτίσις *Creature*, in the Language of St. *Paul* and of the New Testament, signifies Mankind; especially the Gentile World, as the far greater part of the Creation. See *Col.* 1. 23. *Mark* 16. 15. compared with *Mat.* 28. 19.

(*x*) *Immortality.* That the thing here expected was immortal Life, is plain from the Context, and from that parallel place, 2 *Cor.* 4. 17. & 5. 5. the Glory whereof was so great, that it could not be comprehended, till it was by an actual exhibiting of it revealed. When this Revelation is to be, St. *Peter* tells us, 1 *Pet.* 1. 4—7.

(*y*) Ἀποκάλυψιν τῶν υἱῶν, *Revelation of the Sons*, i. e. *Revelation to the Sons.* The Genitive Case often in the New Testament denotes the Object. So *Rom.* 1. 5. ὑπακοὴ πίστεως signifies Obedience to Faith: *Ch.* 3. 22. δικαιοσύνη δὲ διὰ πίστεως χριστοῦ, *The Righteousness that God accepts by Faith in Christ:* Ch. 4. 11. δικαιοσύνη πίστεως, *Righteousness by Faith.* If ἀποκάλυψις here be render'd *Revelation*, as ἀποκαλυφθῆναι in the foregoing Verse is render'd *revealed*, (and 'twill be hard to find a Reason why it should not) the Sense in the Paraphrase will be very natural and easy. For the Revelation in the foregoing Verse is not *of* but *to* the Sons of God. The words are ἀποκαλυφθῆναι εἰς ἡμᾶς.

20 (*z*) The State of Man in this frail short Life, subject to Inconveniencies, Sufferings, and Death, may very well be called *Vanity*, compared to the impassible Estate of eternal Life, the inheritance of the Sons of God.

(*a*) *Devil.* That by *he that subjected it*, is meant the Devil, is probable from the History, *Gen.* 3. and from *Heb.* 2. 14, 15. *Col.* 2. 15.

21 (*b*) Ἀπεκδέχεται ἐπ' ἐλπίδι ὅτι, *Waiteth in hope*, that the not joyning *in hope* to *waiteth*, by placing it in the beginning of the 21*st* Verse, as it stands in the Greek, but joyning it to *subjected the same*, by placing it at the end of the 20*th* Verse, has mightily obscured the meaning of this Passage, which taking all the words between *of God* and *in hope* for a Parenthesis, is as easy and clear as any thing can be, and then the next word ὅτι will have its proper Signification *that* and not *because.* ἐλπίδι

this

this Subjection to Corruption (*c*), and shall be brought into that glorious Freedom from Death which is the proper Inheritance of the Chil-
22. dren of God. For we know that Mankind, all (*d*) of them, groan together, and unto this day are in pain, as a Woman in Labour to be delivered out of the Uneasiness of this mortal
23. State. And not only they, but even those who have the first Fruits of the Spirit, and therein the Earnest (*e*) of Eternal Life, we our selves groan (*f*) within our selves, waiting for the Fruit of our Adoption, which is, that as we are by Adoption made Sons, and Co-heirs with Jesus Christ, so we may have Bodies like unto his most glorious Body, spiritual and im-
24. mortal. But we must wait with Patience, for we have hitherto been saved but in Hope and Expectation: But Hope is of things not in present Possession or Enjoyment. For what a Man hath, and seeth in his own hands, he no
25. longer hopes for. But if we hope for what is out of sight, and yet to come, then do we
26. with Patience wait for it (*g*). Such therefore are our Groans, which the Spirit in aid to our

ruption, into the glorious liberty of the children of God.

For we know that the 22
whole creation groaneth and travelleth in pain together until now:

And not only they, but 23
our selves also, which have the first fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by 24
hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that 25
we see not, then do we with patience wait for it.

Likewise the Spirit al- 26
so helpeth our infirmities: for we know not

NOTES.

(*c*) Δουλεία τῆς φθορᾶς, *Bondage of Corruption*, i. e. the fear of Death, see *ver.* 15. and *Heb.* 2. 15. *Corruption* signifies Death or Destruction, in opposition to Life everlasting. See *Gal.* 6. 8.

22 (*d*) How *David* groaned under the Vanity and Shortness of this Life, may be seen, *Psal.* 89. 47, 48. which Complaint may be met with in every Man's Mouth; so that even those who have not the first Fruits of the Spirit, whereby they are assured of a future happy Life in Glory, do also desire to be freed from a Subjection to Corruption, and have uneasy Longings after Immortality.

23 (*e*) See 2 *Cor.* 5. 2, 5. *Eph.* 1. 13, 14.

(*f*) Read the parallel place, 2 *Cor.* 4. 17. & 5. 5.

25 (*g*) What he says here of Hope, is to shew them, that the groaning in the Children of God before spoken of, was not the groaning of Impatience, but such wherewith the Spirit of God makes Intercession for us, better than if we expressed our selves in Words, *ver.* 19——23.

Infirmity

TEXT.

what we ſhould pray for as we ought: but the Spirit it ſelf maketh Interceſſion for us with groanings which cannot be uttered.

27 And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

PARAPHRASE.

Infirmity makes uſe of. For we know not what Prayers to make as we ought, but the Spirit it ſelf layeth for us our Requeſts before God in Groans that cannot be expreſſed in Words. And God the Searcher of Hearts, 27. who underſtandeth this Language of the Spirit, knoweth what the Spirit would have, becauſe the Spirit is wont to make Interceſſion for the Saints (*h*) acceptably to God. Bear 28. therefore your Sufferings with Patience and Conſtancy, for we certainly know, that all things work together for good to thoſe that love God, who are the Called according to his purpoſe of calling the Gentiles (*i*). In which 29. purpoſe the Gentiles, whom he fore-knew as he did the Jews (*k*), with an Intention of Kindneſs, and of making them his People, he pre-ordained to be conformable to the Image of his Son, that he might be the firſt-born, the chief amongſt many Brethren (*l*). Moreover, 30. whom he did thus pre-ordain to be his People, them he alſo called, by ſending Preachers of the Goſpel to them: And whom he called if they obey'd the Truth (*m*), thoſe he alſo juſtified, by counting their Faith for Righteouſ-

NOTES.

27 (*h*) The Spirit promiſed in the time of the Goſpel, is called the Spirit of Supplications, *Zach.* 12. 10.

28 (*i*) Which purpoſe was declared to *Abraham*, Gen. 18. 18. And is largely inſiſted on by St. *Paul*, Eph. 3. 1——11. This and the Remainder of this Chapter, ſeems ſaid to confirm the Gentile Converts in the Aſſurance of the Favour and Love of God to them through Chriſt, tho they were not under the Law.

29 (*k*) See *ch.* 11. 2. *Amos* 3. 2.

(*l*) See *Eph.* 1. 3——7.

30 (*m*) *Many are called, and few are choſen*, ſays our Saviour, *Mat.* 20. 16. Many, both Jews and Gentiles, were called, that did not obey the Call. And therefore, *ver.* 32. 'Tis thoſe who are choſen, who he ſaith are juſtified, *i. e.* ſuch as were called, and obey'd, and conſequently were choſen.

PARAPHRASE.

31. neſs: And whom he juſtified, them he alſo glorified, *viz.* in his purpoſe. What ſhall we ſay then to theſe things? If God be for us, as by what he has already done for us it appears he is, who can be againſt us? He that ſpared
32. not his own Son, but delivered him up to Death for us all, Gentiles as well as Jews, how ſhall he not with him alſo give us all things?
33. Who ſhall be the Proſecutor of thoſe whom God hath choſen? Shall God who juſtifieth
34. them *(n)*? Who as Judge ſhall condemn them? Chriſt that died for us, yea rather that is riſen again for our Juſtification, and is at the right Hand of God, making Interceſſion for us?
35. Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?
36. For this our Lot, as it is written, *For thy ſake we are killed all the day long, we are accounted as*
37. *Sheep for the Slaughter.* Nay in all theſe things we are already more than Conquerors by the Grace and Aſſiſtance of him that loved us.
38. For I am ſtedfaſtly perſwaded, that neither the Terrors of Death, nor the Alurements of Life, nor Angels, nor the Princes and Powers of this World; nor things preſent; nor any

TEXT.

31 What ſhall we then ſay to theſe things? if God be for us, who can be againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth:

34 Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter)

37 Nay in all theſe things we are more than conquerors, through him that loved us.

38 For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

NOTES.

33 *(n)* Reading this with an Interrogation, makes it needleſs to add any Words to the Text to make out the Senſe, and is more conformable to the Scheme of his Argumentation here, as appears by *ver.* 35. where the Interrogation cannot be avoided; and is as it were an Appeal to them, themſelves to be Judges, whither any of thoſe things he mentions to them (reckoning up thoſe which had moſt Power to hurt them) could give them juſt Cauſe of Apprehenſion, *Who ſhall accuſe you? ſhall God who juſtifies you? Who ſhall condemn you? Chriſt that died for you?* What can be more abſurd than ſuch an Imagination?

thing

TEXT.	PARAPHRASE.	
39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.	thing future; Nor the height of Proſperity; nor the depth of Miſery; nor any thing elſe whatſoever ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord.	39.

SECT. VIII.

CHAP. IX. 1.------X. 21.

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THere was nothing more grating and offenſive to the Jews, than the Thoughts of having the Gentiles joyn'd with them, and partake equally in the Privileges and Advantages of the Kingdom of the Meſſiah: And which was yet worſe, to be told that thoſe Aliens ſhould be admitted, and they who preſumed themſelves Children of that Kingdom to be ſhut out. St. *Paul* who had inſiſted much on this Doctrine, in all the foregoing Chapters of this Epiſtle, to ſhew that he had not done it out of any Averſion or Unkindneſs to his Nation and Brethren the Jews, does here expreſs his great Affection to them, and declares an extream Concern for their Salvation. But withal he ſhews, that what-ever Privileges they had received from God above other Nations, whatever Expectation the Promiſes made to their Forefathers might raiſe in them, they had yet no juſt Reaſon of complaining of God's dealing with them now under the Goſpel, ſince it was according to his Promiſe to *Abraham*, and his frequent Declarations in Sacred Scripture. Nor was it any Injuſtice to the Jewiſh Nation, if God by the ſame Sovereign Power wherewith he preferr'd *Jacob* (the younger Brother, without any Merit of his) and his Poſterity to be his People, before *Eſau* and his Poſterity whom he rejected. The Earth is all his; nor have the Nations that poſſeſs it any Title of their own, but what he gives them, to the Countries they inhabit, nor to the good things they enjoy, and he may diſpoſſeſs of

An. Ch. 57. Neronis 3. exterminate them when he pleaſeth. And as he deſtroy'd the *Egyptians* for the Glory of his Name, in the Deliverance of the *Iſraelites*, ſo he may according to his good pleaſure raiſe or depreſs; take into Favour or reject the ſeveral Nations of this World. And particularly as to the Nation of the Jews, all but a ſmall Remnant were rejected, and the Gentiles taken in, in their room, to be the People and Church of God, becauſe they were a gain-ſaying and diſobedient People, that would not receive the Meſſiah, whom he had promiſed, and in the appointed time ſent to them. He that will with moderate Attention and Indifferency of Mind read this Ninth Chapter, will ſee that what is ſaid of God's exerciſing of an abſolute Power, according to the good pleaſure of his Will, relates only to Nations or Bodies Politique of Men incorporated in civil Societies, which feel the Effects of it only in Proſperity or Calamity they meet with in this World, but extends not to their eternal State in another World, conſider'd as particular Perſons, wherein they ſtand each Man by himſelf upon his own bottom, and ſhall ſo anſwer ſeparately at the day of Judgment. They may be puniſhed here with their Fellow-Citizens, as part of a ſinful Nation, and that be but temporal Chaſtiſement for their Good, and yet be advanced to eternal Life and Bliſs in the World to come.

PARAPHRASE.

1. I As a Chriſtian ſpeak Truth, and my Conſcience, guided and enlighten'd by the Ho-
2. ly Ghoſt, bears me witneſs, That I lie not in my Profeſſion of great Heavineſs and continual
3. Sorrow of Heart, I could even wiſh that (*o*) the Deſtruction and Extermination to which my Brethren the Jews are devoted by Chriſt, might, if it could ſave them from Ruine, be executed on me in the ſtead of thoſe my Kinſ-

TEXT.

1 I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

2 That I have great heavineſs and continual ſorrow in my heart.

3 For I could wiſh that my ſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh:

NOTES.

3 (*o*) Ἀνάθεμα, *accurſed*, חרם, which the Septuagint render *Anathema*, ſignifies Perſons or Things devoted to Deſtruction and Extermination. The Jewiſh Nation were now an *Anathema*, deſtin'd to Deſtruction. St. *Paul* to expreſs his Affection to them, ſays, he could wiſh to ſave them from it, to become an *Anathema*, and be deſtroy'd himſelf.

men

TEXT.

4 Who are Iſraelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes;
5 Whoſe are the fathers, and of whom as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever. Amen.
6 Not as though the word of God hath taken none effect. For they are not all Iſrael, which are of Iſrael:

PARAPHRASE.

men after the Fleſh; Who are *Iſraelites*, a Nation dignified with theſe Privileges, which were peculiar to them. Adoption, whereby they were in a particular manner the Sons of God (*p*); The Glory (*q*) of the Divine Preſence amongſt them. Covenants (*r*) made between them and the great God of Heaven and Earth. The moral Law (*s*), a Conſtitution of Civil Government, and a Form of Divine Worſhip preſcribed by God himſelf, and all the Promiſes of the Old Teſtament, had the Patriarchs to whom the Promiſes were made for their Fore-fathers (*t*); And of them as to his fleſhly Extraction Chriſt is come, he who is over all, God be bleſſed for ever, Amen. I commiſerate my Nation for not receiving the promiſed Meſſiah now he is come, and I ſpeak of the great Prerogatives they had from God above other Nations, but I ſay not this as if it were poſſible that the Promiſe of God ſhould fail of Performance, and not have its effect (*u*). But it is to be obſerved for a right underſtanding of the Promiſe, that the ſole Deſcendants of *Jacob* or *Iſrael* do not make up the whole

4. 5. 6.

NOTES.

4 (*p*) *Adoption*, Exod. 4. 22. Jer. 31. 9.
(*q*) *Glory*, which was preſent with the Iſraelites, and appear'd to them in a great ſhining Brightneſs out of a Cloud. Some of the Places which mention it are theſe following, *Exod.* 13. 21. *Lev.* 9. 6, & 23, 24. *Numb.* 16. 42. 2 *Chron.* 7. 1—3. *Ezek.* 10. 4. & 43. 2, 3. compared with *ch.* 1. 4, 28.
(*r*) Covenants. See *Gen.* 17. 4. *Exod.* 34. 27.
(*s*) Νομοθεσία, *The giving of the Law*, whether it ſignifies the extraordinary giving of the Law by God himſelf, or the exact Conſtitution of their Government in the moral and judicial part of it (for the next word λατρεία, *Service of God*, ſeems to comprehend the religious Worſhip) this is certain that in either of theſe Senſes it was the peculiar Privilege of the Jews, and what no other Nation could pretend to.
5 (*t*) Fathers, who they were, ſee *Exod.* 3. 6, 16. *Acts* 7. 32.
6 (*u*) See *ch.* 3. 3. *Word of God*, i. e. Promiſe, ſee *ver.* 9.

Nation

PARAPHRASE.

Nation of *Iſrael* (*w*), or the People of God
7. comprehended in the Promiſe; Nor are they who are the Race of *Abraham* all Children, but only his Poſterity by *Iſaac*, as it is ſaid, In
8. *Iſaac* ſhall thy Seed be called: That is, the Children of the Fleſh deſcended out of *Abraham*'s Loins, are not thereby the Children of God (*x*), and to be eſteemed his People, but the Children of the Promiſe, as *Iſaac* was, are
9. alone to be accounted his Seed. For thus runs the Word of Promiſe, *At this time I will come,*
10. *and* Sara *ſhall have a Son.* Nor was this the only Limitation of the Seed of *Abraham*, to whom the Promiſe belong'd, but alſo when *Rebecca* had conceived by that one of *Abraham*'s Iſſue to whom the Promiſe was made, *viz.* our Father *Iſaac*, and there were Twins in her Womb,
11. of that one Father, before the Children were born, or had done any Good or Evil (*y*), to

TEXT.

Neither becauſe they 7
are the ſeed of Abraham, are they all children: but in Iſaac ſhall thy ſeed be called.

That is, They which 8
are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.

For this is the word of 9
promiſe, At this time will I come, and Sara ſhall have a ſon.

And not only this, but 10
when Rebecca alſo had conceived by one, even by our father Iſaac,

(For the children being 11
not yet born, neither ha-

NOTES.

(*w*) See *ch.* 4. 16. St. *Paul* uſes this as a Reaſon to prove that the Promiſe of God failed not to have its effect, though the Body of the Jewiſh Nation rejected Jeſus Chriſt, and were therefore nationally rejected by God from being any longer his People. The Reaſon he gives for it is this, That the Poſterity of *Jacob* or *Iſrael* were not thoſe alone who were to make that *Iſrael*, or that choſen People of God, which were intended in the Promiſe made to *Abraham*, others beſides the Deſcendants of *Jacob* were to be taken into this *Iſrael*, to conſtitute the People of God under the Goſpel: and therefore the calling and coming in of the Gentiles was a fulfilling of that Promiſe. And then he adds in the next Verſe, that neither were all the Poſterity of *Abraham* comprehended in that Promiſe, ſo that thoſe who were taken in, in the time of the Meſſiah, to make the *Iſrael* of God, were not taken in, becauſe they were the natural Deſcendants from *Abraham*, nor did the Jews claim it for all his Race. And this he proves by the Limitation of the Promiſe to *Abraham*'s Seed by *Iſaac* only. All this he does to ſhew the Right of the Gentiles to that Promiſe, if they believed: Since that Promiſe concerned not only the natural Deſceudants either of *Abraham* or *Jacob*, but only thoſe who were of Faith of their Father *Abraham*, of whomſoever deſcended, ſee *ch.* 4. 11——17.

8 (*x*) *Children of God*, i. e. People of God, ſee *ver.* 26.

11 (*y*) *Neither having done good or evil.* Theſe Words may poſſibly have been added by St. *Paul* to the foregoing (which may perhaps ſeem full enough of themſelves) the more expreſly to obviate an Objection of the Jews, who might be ready to ſay, that *Eſau* was rejected becauſe he was wicked; as they did of *Iſhmael*, that he was rejected becauſe he was the Son of a Bond-woman.

ſhew

TEXT. PARAPHRASE.

ving done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have com-

shew that his making any Stock or Race of Men his peculiar People, depended solely on his own Purpose and good Pleasure in choosing and calling them, and not on any Works or Deserts of theirs, he acting here in the Case of *Jacob* and *Esau*, according to the Predetermination of his own Choice, it was declared unto her, that there were two Nations *(z)* in her Womb, and that the Descendants of the Elder Brother should serve those of the Younger, as it is written, Jacob *have I loved (a)*, so as to make his Posterity my chosen People, and *Esau* I put so much behind him *(b)*, as to lay his Mountains and his Heritage waste *(c)*. What shall we say then, is there any Injustice with God in choosing one People to himself before another, according to his good pleasure? By no means. My Brethren, the Jews themselves cannot charge any such thing on what I say, since they have it from *Moses* himself (*d*), that

12. 13. 14. 15.

NOTES.

12 (*z*) See *Gen.* 25. 23. And it was only in a national Sense that it is there said, *The Elder shall serve the Younger*, and not personally, for in that Sense it is not true, which makes it plain that these Words, *ver.*

13 *(a)* Jacob *have I loved*, *and* Esau *have I hated*, are to be taken in a national Sense, for the Preference God gave to the Posterity of one of them to be his People, and possess the promised Land before the other. What this Love of God was, see *Deut.* 7. 6–8.

(b) Hated. When it is used in Sacred Scripture, as it is often comparatively, it signifies only to post-pone in our Esteem or Kindness, for this I need only give that one Example, *Luke* 14. 26. see *Mal.* 1. 2, 3.

(c) From the *7th* to this 13*th* Verse proves to the Jews, that though the Promise was made to *Abraham* and his Seed, yet it was not to all *Abraham*'s Posterity, but God first chose *Isaac* and his Issue; And then again of *Isaac*, (who was but one of the Sons of *Abraham)* when *Rebecca* had conceived Twins by him, God of his sole good pleasure chose *Jacob* the younger, and his Posterity to be his peculiar People, and to enjoy the Land of Promise.

15 *(d)* See *Exod.* 33. 19. It is observable that the Apostle arguing here with the Jews to vindicate the Justice of God in casting them off from being his People, uses three sorts of Arguments, the first is the Testimony of *Moses*, of God's asserting this to himself by the Right of his Sovereignty, and this was enough to stop the Mouths of the Jews. The second from Reason, *ver.* 19——24. and the third from his Predictions of it to the Jews, and the warning he gave them of it before-hand, *ver.* 25——29. which we shall consider in their places.

God

PARAPHRASE.

God declared to him that he would be gracious to whom he would be gracious; and shew Mercy on whom he would shew Mercy. So then neither the purpose of *Isaac* who designed it for *Esau*, and willed (*e*) him to prepare himself for it; Nor the Endeavours of *Esau*, who ran a hunting for Venison to come and receive it, could place on him the Blessing, but the Favour of being made in his Posterity a great and prosperous Nation, the peculiar People of God prefer'd to that which should descend from his Brother, was bestowed on *Jacob* by the mere Bounty and good Pleasure of God himself. The like hath *Moses* left us upon Record of God's Dealing with *Pharaoh* and his Subjects the People of *Egypt*, to whom God saith (*f*), *Even for this same purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be renowned through all the Earth.* (*g*) Therefore that his Name and Power may be made known and taken notice of in the World, he is kind and bountiful (*h*) to one Nation, and lets another go on obstinately in their Opposition to him, that his taking them off by some signal Calamity and Ruin brought on them by

TEXT.

passion on whom I will have compassion.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have

NOTES.

16 (*e*) *Willeth* and *runneth*, consider'd with the Context, plainly direct us to the Story, *Gen.* 27. where *ver.* 3——5. we read *Isaac*'s purpose, and *Esau*'s going a hunting: and *ver.* 28, 29. we find what the Blessing was.

17 (*f*) *Exod.* 9. 16.

18 (*g*) *Therefore.* That his Name and Power may be made known, and taken notice of in all the Earth, he is kind and bountiful to one Nation, and lets another go on in their Opposition and Obstinacy against him, till their taking off, by some signal Calamity and Ruin brought on them, may be seen and acknowledged to be the effect of their standing out against God, as in the case of *Pharaoh*.

(*h*) Ἐλεεῖ, *Hath Mercy.* That by this word is meant being bountiful in his outward Dispensations of Power, Greatness and Protection to one People above another, is plain from the three preceding Verses.

the

TEXT. PARAPHRASE.

mercy, and whom he will, he hardneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault: For who hath reſiſted his will?

20 Nay, but O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus?

the viſible Hand of his Providence, may be ſeen and acknowledg'd to be an Effect of their ſtanding out againſt him, as in the Caſe of *Pharaoh*: For this end he is bountiful to whom he will be bountiful, and whom he will he permits to make ſuch an Uſe of his Forbearance towards them, as to perſiſt obdurate in their Provocation of him, and draw on themſelves exemplary Deſtruction (*i*). To this ſome may 19. be ready to ſay, Why then does he find fault? For who at any time hath been able to reſiſt his Will? Say you ſo indeed? But who art 20. thou, O Man, that replyeſt thus to God? Shall the Nations (*k*) that are made great or

NOTES.

(*i*) *Hardens.* That God's *Hardening* ſpoke of here is what we have explained it in the Paraphraſe, is plain in the Inſtance of *Pharaoh*, given *ver.* 17. as may be ſeen in that Story, *Exod.* 7——14. which is worth the reading, for the underſtanding of this place: ſee alſo *ver.* 22.

20 (*k*) Here St. *Paul* ſhews that the Nations of the World, who are by a better Right in the hands and diſpoſal of God, than the Clay in the Power of the Potter, may without any queſtion of his Juſtice be made great and glorious, or be pulled down, and brought into Contempt as he pleaſes. That he here ſpeaks of Men nationally and not perſonally, in reference to their eternal State, is evident not only from the beginning of this Chapter, where he ſhews his Concern for the Nation of the Jews being caſt off from being God's People, and the Inſtances he brings of *Iſaac*, of *Jacob* and *Eſau*, and of *Pharaoh*; but it appears alſo very clearly in the Verſes immediately following, where by *the Veſſels of Wrath fitted for Deſtruction*, he manifeſtly means the Nation of the Jews, who were now grown ripe, and fit for the Deſtruction he was bringing upon them. And by *Veſſels of Mercy* the Chriſtian Church, gather'd out of a ſmall Collection of Convert-Jews, and the reſt made up of the Gentiles, who together were from thence-forwards to be the People of God in the room of the Jewiſh Nation, now caſt off, as appears by *ver.* 24. The Senſe of which Verſes is this; "How dareſt thou, O Man, to call God to account, and queſtion his Juſtice in caſting off "his antient People the Jews; what if God willing to puniſh that ſinful People, and to do "it ſo as to have his Power known, and taken notice of in the doing of it: (for why "might he not raiſe them to that purpoſe as well as he did *Pharaoh* and his *Egyptians*) "what, I ſay, if God bore with them a long time, even after they had deſerved his "Wrath, as he did with *Pharaoh*, that his Hand might be the more eminently viſible in "their Deſtruction? And that alſo at the ſame time he might with the more Glory make "known his Goodneſs and Mercy to the Gentiles, whom according to his purpoſe he was "in a Readineſs to receive into the glorious State of being his People under the Goſpel.

PARAPHRASE.

little, ſhall Kingdoms that are raiſed or depreſſed, ſay to him in whoſe hands they are, to diſpoſe of them as he pleaſes, Why haſt thou
21. made me thus? Hath not the Potter Power over the Clay of the ſame Lump, to make this a Veſſel of Honour, and that of Diſhonour *(l)*?
22. But what haſt thou to ſay, O Man of *Judea*, if God willing to ſhew his Wrath, and have his Power taken notice of in his Execution of it, did with much long ſuffering *(m)* bear with the

TEXT.

Hath not the potter 21
power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

What if God willing 22
to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

NOTES.

21 (*l*) *Veſſel unto Honour*, and *Veſſel unto Diſhonour*, ſignifies a thing deſigned by the Maker to an honourable or diſhonourable Uſe: Now why it may not deſign Nations as well as Perſons, and Honour and Proſperity in this World as well as eternal Happineſs and Glory, or Miſery and Puniſhment in the World to come, I do not ſee. In common Reaſon this figurative Expreſſion ought to follow the ſenſe of the Context: And I ſee no peculiar Privilege it hath to wreſt and turn the viſible meaning of the place to ſomething remote from the Subject in hand. I am ſure no ſuch Authority it has from ſuch an appropriated ſenſe ſettled in Sacred Scripture. This were enough to clear the Apoſtle's ſenſe in theſe words, were there nothing elſe; but *Jer.* 18. 6, 7. from whence this inſtance of a Potter is taken, ſhews them to have a temporal Senſe, and to relate to the Nation of the Jews.

22 (*m*) *Endured with much long ſuffering.* Immediately after the inſtance of *Pharaoh*, whom God ſaid he raiſed up to ſhew his Power in him, *ver.* 17. 'tis ſubjoyn'd, *ver.* 18. *and whom he will he hardeneth*, plainly with reference to the Story of *Pharaoh*, who is ſaid to harden himſelf, and whom God is ſaid to harden, as may be ſeen *Exod.* 7. 3, 22, 23. & 8. 15, 32. & 9. 7, 12, 34. & 10. 1, 20, 27. & 11. 9, 10. & 14. 5. What God's part in hardning is, is contained in theſe words, *endured with much long ſuffering.* God ſends *Moſes* to *Pharaoh* with Signs, *Pharaoh*'s Magicians do the like, and ſo he is not prevailed with. God ſends Plagues; whilſt the Plague is upon him, he is mollified, and promiſes to let the People go: But as ſoon as God takes off the Plague, he returns to his Obſtinacy, and refuſes, and thus over and over again; God's being intreated by him to with-draw the ſeverity of his Hand, his gracious Compliance with *Pharaoh*'s deſire to have the Puniſhment removed, was what God did in the Caſe, and this was all Goodneſs and Bounty: But *Pharaoh* and his People made that ill uſe of his forbearance and long-ſuffering, as ſtill to harden themſelves the more for God's Mercy and Gentleneſs to them, till they bring on themſelves exemplary Deſtruction from the viſible Power and Hand of God imploy'd in it. This carriage of theirs God fore-ſaw, and ſo made uſe of their obſtinate perverſe Temper for his own Glory, as he himſelf declares, *Exod.* 7. 3 —5. & 8. 18. & 9. 14, 16. The Apoſtle, by the inſtance of a Potter's power over his Clay, having demonſtrated, that God by his Dominion and Soveraignty, had a Right to ſet up or pull down what Nation he pleaſed; and might without any injuſtice take one Race into his particular Favour to be his peculiar People, or reject them as he thought fit, does in this verſe apply it to the Subject in hand, (*viz.*) the caſting off of the Jewiſh Nation, whereof he ſpeaks here in Terms that plainly make

TEXT. PARAPHRASE.

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

the ſinful Nation of the Jews, even when they were proper Objects of that Wrath, fit to have it poured out upon them in their Deſtruction; That *(n)* he might make known the Riches of his Glory *(o)* on thoſe whom being Objects of his Mercy, he had before prepared to Glory? even us Chriſtians, whom he hath alſo called, not 23. 24.

NOTES.

make a Parallel between this and his dealing with the *Egyptians*, mentioned *ver.* 17. and therefore that Story will beſt explain this *verſe*, that thence will receive its full Light. For it ſeems a ſome-what ſtrange ſort of reaſoning, to ſay, God, to ſhew his Wrath, endured with much long-ſuffering thoſe who deſerved his Wrath, and were fit for Deſtruction. But he that will read in *Exodus*, God's dealing with *Pharaoh* and the *Egyptians*, and how God paſſed over Provocation upon Provocation, and patiently endured thoſe who by their firſt refuſal, nay by their former Cruelty and Oppreſſion of the *Iſraelites*, deſerved his Wrath, and were fitted for Deſtruction, that in a more ſignal Vengeance on the *Egyptians*, and glorious deliverance of the *Iſraelites*, he might ſhew his Power, and make himſelf be taken notice of, will eaſily ſee the ſtrong and eaſie ſenſe of this and the following Verſe.

23 (*n*) Καὶ ἵνα, *And that:* The Vulgate has not *And*, and there are *Greek* M. S. that juſtifie that omiſſion, as well as the ſenſe of the place, which is diſturb'd by the Conjunction *And*. For with that reading it runs thus; *And God that he might make known the riches of his Glory*, &c. A learned Paraphraſt, both againſt the Grammar and ſenſe of the place, by his own Authority adds, *ſhew'd mercy*, where the Sacred Scripture is ſilent, and ſays no ſuch thing, by which way we may make it ſay any thing. If a *Verb* were to be inſerted here, 'tis evident it muſt ſome way or other anſwer to *endured* in the foregoing Verſe; but ſuch an one will not be eaſy to be found that will ſuit here. And indeed there is no need of it, for *And* being left out, the ſenſe, ſuitable to St. *Paul*'s Argument, here runs plainly and ſmoothly thus; *What have you Jews to complain of for God's rejecting you from being any longer his people? and giving you up to be overrun and ſubjected by the Gentiles? and his taking them in to be his people in your room? He has as much power over the Nations of the Earth, to make ſome of them mighty and flouriſhing, and others mean and weak, as a Potter has over his Clay, to make what ſort of Veſſels he pleaſes of any part of it. This you cannot deny. God might from the beginning have made you a ſmall neglected people: But he did not, he made you the poſterity of* Jacob, *a greater and mightier people than the poſterity of his elder brother* Eſau, *and made you alſo his own people, plentifully provided for in the land of Promiſe. Nay, when your frequent revolts and repeated provocations had made you fit for deſtruction, he with long-ſuffering forbore you, that now under the goſpel, executing his wrath on you, he might manifeſt his glory on us whom he hath called to be his people, conſiſting of a ſmall remnant of Jews, and of Converts out of the Gentiles, whom he had prepared for this glory, as he had foretold by the prophets* Hoſea *and* Iſaiah. This is plainly St. *Paul*'s meaning, That God dealt as is deſcribed, *ver.* 22. with the *Jews*, that he might manifeſt his Glory on the *Gentiles*; for ſo he declares over and over again, *Chap.* 11. *ver.* 11, 12, 15, 19, 20, 28, 30.

(*o*) *Make known the riches of his glory, on the veſſels of Mercy.* St. *Paul* in a parallel place, *Col.* 1. has ſo fully explain'd theſe words, that he that will read *ver.* 27. of that Chapter with the Context there, can be in no manner of doubt what St. *Paul* means here.

PARAPHRASE.

only of the Jews, but alſo of the Gentiles, as he hath declared in *Oſee*: *I will call them my people, who were not my people, and her beloved, who was not beloved. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called, the Children of the living God.* *Iſaiah* crieth alſo concerning *Iſrael*: *Though the number of the Children of Iſrael be as the ſand of the Sea, yet it is but (p) a remnant that ſhall be ſaved. For the Lord finiſhing and contracting the account in righteouſneſs, ſhall make a ſhort or ſmall remainder (q) in the earth.* And as *Iſaiah* ſaid before, *Unleſs the Lord of Hoſts had left us a ſeed. (r), we had been as Sodom, and been made like unto Gomorrah*, we had utterly been extirpated. What then remains to be ſaid but this? That the Gentiles, who ſought not after Righteouſneſs, have obtain'd the Righteouſneſs which is by Faith, and thereby are become the People of God; but the Children of *Iſrael*, who followed the Law, which contained the rule of Righteouſneſs, have not attained to that Law whereby Righteouſneſs is to be attained, *i. e.* have not received the Goſpel (*ſ*), and ſo are not the People of God. How

TEXT.

As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her, beloved, which was not beloved. 25

And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called, The children of the living God. 26

Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved. 27

For he will finiſh the work, and cut it ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth. 28

And as Eſaias ſaid before, Except the Lord of ſabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha. 29

What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith: 30

NOTES.

27 (*p*) *But a remnant.* There needs no more but to read the Text, to ſee this to be the meaning.

28 (*q*) Λόγον συντετμημένον ποιήσει; Shall make a contracted or little Account, or Overplus, a Metaphor taken from an Account wherein the matter is ſo ordered, that the overplus or remainder ſtanding ſtill upon the Account, is very little.

29 (*r*) *A ſeed, Iſaiah* 1. 9. The words are, *a very ſmall remnant.*

31 (*ſ*) See *Chap.* 10. 3. & 11. 6, 7. The Apoſtle's deſign in this and the following Chapter, is to ſhew the reaſon why the Jews were caſt off from being the People of God, and the Gentiles admitted. From whence it follows, that by *attaining to righteouſneſs, and to the law of righteouſneſs* here, is meant not attaining to the Righteouſneſs which puts particular Perſons into the ſtate of Juſtification and Salvation; but the acceptance of that Law, the profeſſion of that Religion wherein that Righteouſneſs is exhibited; which profeſſion of that

TEXT. PARAPHRASE.

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe they ſought it, not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

1 Brethren, my hearts deſire and prayer to God for Iſrael, is that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt is the end of the law for righteouſneſs to every one that believeth.

How came they to miſs it? Becauſe they ſought not to attain it by Faith; but as if it were to be obtained by the works of the Law. A crucified Meſſiah was a Stumbling block to them (*t*); and at that they ſtumbled, as it is written, *Behold I lay in Sion a ſtumbling-block, and a rock of offence, and whoſoever believeth in him ſhall not be aſhamed.* Brethren, my hearty Deſire and Prayer to God for *Iſrael* is, that they may be ſaved. For I bear them Witneſs, that they are zealous (*u*), and as they think for God and his Law; but their Zeal is not guided by true Knowledge: For they being ignorant of the Righteouſneſs that is of God, *viz.* that Righteouſneſs which he graciouſly beſtows and accepts of; and going about to eſtabliſh a Righteouſneſs of their own, which they ſeek for in their own Performances, have not brought themſelves to ſubmit to the Law of the Goſpel, wherein the Righteouſneſs of God, *i. e.* Righteouſneſs by Faith, is offered. For the end of the Law (*w*) was to bring Men to Chriſt, that by believing in him every one that did ſo might be juſtified by Faith; For *Moſes* deſcribeth the

32 33 1 2 3 4

NOTES.

that which is now the only true Religion, and owning our ſelves under that Law which is now ſolely the Law of God, puts any collective Body of Men into the State of being the People of God. For every one of the Jews and Gentiles that *attained to the law of Righteouſneſs*, or *to Righteouſneſs* in the ſenſe St. *Paul* ſpeaks here, *i. e.* became a profeſſor of the Chriſtian Religion, did not attain to eternal Salvation. In the ſame ſenſe muſt *Chap.* 10. 3. & 11. 7, 8. be underſtood.

33 (*t*) See 1 *Cor.* 1. 23.

2 (*u*) This their *Zeal* for God, ſee deſcribed, *Act.* 21. 27—31. & 22. 3.

4 (*w*) See *Gal.* 3. 24.

Righ-

PARAPHRASE.

5. Righteouſneſs that was to be had by the Law thus: *That the man which doth the things required in the law, ſhall have life thereby.* But the
6. Righteouſneſs which is of Faith ſpeaketh after this manner: *Say not in thine heart, who ſhall aſcend into Heaven*, that is to bring down the Meſſiah from thence, whom we expect perſo-
7. nally here on Earth to deliver us? *Or who ſhall deſcend into the deep*, i. e. to bring up Chriſt again from the Dead to be our Saviour? You miſtake the Deliverance you expect by the Meſſiah, there needs not the fetching him from the
8. other World to be preſent with you: The deliverance by him is a deliverance from Sin, that you may be made Righteous by Faith in him, and that ſpeaks thus; *The word is nigh thee, even in thy mouth, and in thy heart*; that is, the word of Faith, or the Doctrine of the Goſpel which we
9. Preach, (*x*) *viz. If thou ſhalt confeſs with thy mouth* (*y*), i. e. openly own Jeſus the Lord,

i. e.

TEXT.

For Moſes deſcribeth 5
the righteouſneſs which
is of the law, That the
man which doth thoſe
things, ſhall live by them.
But the righteouſneſs 6
which is of faith, ſpeak-
eth on this wiſe, Say not
in thine heart, Who ſhall
aſcend into heaven? (that
is to bring Chriſt down
from above).
Or, who ſhall deſcend 7
into the deep? (that is to
bring up Chriſt again from
the dead)
But what ſaith it? The 8
word is nigh thee, even
in thy mouth, and in thy
heart: that is the word of
faith which we preach,
That if thou ſhalt con- 9
feſs with thy mouth the
Lord Jeſus, and ſhalt be

NOTES.

8 (*x*) St. *Paul* had told them, *ver.* 4. that the end of the Law was to bring them to life by faith in Chriſt, that they might be juſtified, and ſo be ſaved. To convince them of this, he brings three Verſes out of the Book of the Law it ſelf, declaring that the way to Life was by hearkning to that word which was ready in their Mouth and in their Heart, and that therefore they had no reaſon to reject Jeſus the Chriſt, becauſe he died and was now removed into Heaven, and was remote from them; their very Law propoſed Life to them by ſomething nigh them, that might lead them to their Deliverer: By Words and Doctrines that might be always at hand in their Mouths and in their Hearts, and ſo lead them to Chriſt, *i. e.* to that Faith in him which the Apoſtle preached to them. I ſubmit to the attentive Reader, whether this be not the meaning of this place.

9 (*y*) The expectation of the Jews was, that the Meſſiah, who was promiſed them, was to be their Deliverer, and ſo far they were in the right. But that which they expected to be deliver'd from, at his appearing, was the power and dominion of Strangers. When our Saviour came their reckoning was up: and the Miracles which Jeſus did, concurr'd to perſwade them that it was he: But his obſcure Birth and mean Appearance, ſuited not with that Power and Splendor they had phanſied to themſelves he ſhould come in. This with his denouncing to them the ruine of their Temple and State at hand, ſet the Rulers againſt him, and held the body of the Jews in ſuſpenſe till his Crucifixion, and that gave a full turn of their Minds from him. They had figured him a mighty Prince

at

TEXT.

lieve in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greeks: for the ſame Lord over all, is rich unto all that call upon him.

PARAPHRASE.

i. e. Jeſus to be the Meſſiah, thy Lord, and ſhalt believe in thy Heart, that God hath raiſed him from the Dead, *(z)* otherwiſe he cannot be believed to be the Meſſiah, thou ſhalt be ſaved. 'Twas not for nothing that *Moſes* in the place above-cited mentioned both Heart and Mouth, there is uſe of both in the caſe For with the Heart Man believeth unto Righteouſneſs, and with the Mouth confeſſion *(a)* is made unto Salvation. For the Scripture ſaith, *whoſoever believeth on him ſhall not be aſhamed*, ſhall not repent his having believed, and owning it. The Scripture ſaith *whoſoever*, for in this caſe there is no diſtinction of Jew and Gentile. For it is he the ſame who is Lord of them all, and is abundantly bountiful to all that call upon him.

10. 11. 12.

NOTES.

at the head of their Nation, ſetting them free from all foreign Power, and themſelves at eaſe, and happy under his glorious Reign. But when at the Paſſover the whole People were witneſſes of his Death, they gave up all thought of Deliverance by him. He was gone, they ſaw him no more, and 'twas paſt doubt a dead Man could not be the Meſſiah or Deliverer, even of thoſe who believed him. 'Tis againſt theſe prejudices that what St. *Paul* ſays in this and the three preceding Verſes ſeems directed, wherein he teaches them, that there was no need to fetch the Meſſiah out of Heaven, or out of the Grave, and bring him perſonally among them. For the Deliverance he was to work for them, the Salvation by him was Salvation from Sin, and Condemnation for that; and that was to be had by barely believing and owning him to be the Meſſiah their King, and that he was raiſed from the Dead: by this they would be ſaved without his Perſonal Preſence amongſt them.

(z) *Raiſed him from the dead.* The Doctrine of the Lord Jeſus, being raiſed from the Dead, is certainly one of the moſt fundamental Articles of the Chriſtian Religion; but yet there ſeems another Reaſon why St. *Paul* here annexes Salvation to the belief of it, which may be found *ver.* 7. where he teaches that it was not neceſſary for their Salvation, that they ſhould have Chriſt out of his Grave perſonally preſent amongſt them; and here he gives them the Reaſon, becauſe if they did but own him for their Lord, and believe that he was raiſed, that ſufficed, they ſhould be ſaved.

10 (a) Believing and an open avowed profeſſion of the Goſpel, are required by our Saviour, *Mark* 16. 16.

For

PARAPHRASE.

13. For whoſoever ſhall call *(b)* upon his name ſhall be ſaved. But how ſhall they call upon him
14. on whom they have not believed? And how ſhall they believe on him of whom they have not heard? And how ſhall they hear without a
15. Preacher? And how ſhall they preach except they be ſent *(c)*? As it is written, *How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things?* But
16. though there be Meſſengers ſent from God to preach the Goſpel, yet it is not to be expected that all ſhould receive and obey it *(d)*. For

TEXT.

For whoſoever ſhall 13
call upon the name of the Lord, ſhall be ſaved.

How then ſhall they 14
call on him, in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

And how ſhall they 15
preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and

NOTES.

13 (*b*) Whoever hath with care look'd into St. *Paul*'s Writings, muſt own him to be a cloſe Reaſoner that argues to the Point; and therefore if in the three preceding verſes he requires an open profeſſion of the Goſpel, I cannot but think that *all that call upon him*, *ver.* 12. ſignifies all that are open profeſſed Chriſtians; and if this be the meaning of calling upon him, *ver.* 12. it is plain it muſt be the meaning *of calling upon his name*, *ver.* 13. a Phraſe not very remote from *naming his name*, which is uſed by St. *Paul* for profeſſing Chriſtianity, 2 *Tim.* 2. 19. If the meaning of the Prophet *Joel*, from whom theſe words be taken, be urged, I ſhall only ſay, that it will be an ill Rule for interpreting St. *Paul*, to tie up his uſe of any Text he brings out of the Old Teſtament, to that which is taken to be the meaning of it there. We need go no farther for an Example than the 6, 7, 8 Verſes of this Chapter, which I deſire any one to read as they ſtand, *Deut.* 30. 11—14. and ſee whither St. *Paul* uſes them here in the ſame ſenſe.

15 (*c*) St. *Paul* is careful every where to keep himſelf as well as poſſibly he can, in the minds and fair eſteem of his Brethren the *Jews*; may not therefore this, with the two foregoing verſes, be underſtood as an Apology to them for profeſſing himſelf an Apoſtle of the Gentiles, as he does by the Tenor of this Epiſtle, and in the next Chapter in words at length, *ver.* 13. In this Chapter *ver.* 12. he had ſhew'd that both Jews and Greeks or Gentiles were to be ſaved only by receiving the Goſpel of Chriſt. And if ſo, it was neceſſary that ſome-body ſhould be ſent to teach it them, and therefore the Jews had no reaſon to be angry with any that was ſent on that imployment.

16 (*d*) *But they have not all obeyed.* This ſeems an objection of the Jews to what St. *Paul* had ſaid, which he anſwers in this and the following verſe. The Objection and Anſwer ſeems to ſtand thus: You tell us that you are ſent from God to preach the Goſpel; If it be ſo, how comes it that all that have heard, have not received and obeyed; and ſince, according to what you would inſinuate, the Meſſengers of good Tidings (which is the import of *Evangil* in Greek, and *Goſpel* in Engliſh) were ſo welcome to them? To this he anſwers out of *Iſaiah*, that the Meſſengers ſent from God were not believed by all. But from thoſe words of *Iſaiah*, he draws an inference to confirm the Argument he was upon, *viz.* that Salvation cometh by hearing and believing the *Word* of God. He had laid it down, *ver.* 8. that it was by their having ῥῆμα πίστεως, *the word of faith*, nigh them or preſent with them, and not by the bodily preſence of their Deliverer amongſt them, that they were to be ſaved. This ῥῆμα, *word*, he tells them, *ver.* 17. is by preaching brought to be actually preſent with them and the Gentiles; ſo that it was their own fault if they believed it not to Salvation.

Iſaiah

TEXT.

bring glad tidings of good things ?

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, have they not heard ? yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know ? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

PARAPHRASE.

Isaiah hath foretold that they should not, saying, *Lord who hath believed our report?* That which we may learn from thence is, that Faith cometh by hearing, and hearing from the Word of God, *i. e.* the revelation of the Gospel in the writings of the Sacred Scriptures, communicated by those whom God sends as Preachers thereof, to those who are ignorant of it; and there is no need that Christ should be brought down from Heaven, to be personally with you, to be your Saviour. It is enough that both Jews and Gentiles have heard of him by Messengers, whose Voice is gone out into the whole Earth, and Words unto the ends of the World, far beyond the bound of *Judea*. 17. 18.

But I ask, did not *Israel* know (*e*) this, that the Gentiles were to be taken in and made the people of God? First *Moses* tells it them from God, who says, *I will provoke you to jealousie by them who are no people; and by a foolish Nation I will anger you.* But *Isaiah* declares it yet much plainer in these words; *I was found of them that sought me not; I was made manifest to them that asked not after me.* And to *Israel*, to shew their refusal, he saith; *All day long have I stretched forth my hands unto a disobedient and gainsaying people.* 19. 20. 21.

NOTES.

19 (*e*) *Did not Israel know?* In this and the next Verses St. *Paul* seems to suppose a reasoning of the Jews to this purpose, *viz.* That they did not deserve to be cast off, because they did not know that the Gentiles were to be admitted, and so might be excused if they did not imbrace a Religion wherein they were to mix with the Gentiles; and to this he answers in the following Verses.

An. Ch. 57. Neronis 3.

SECT. IX.

CHAP. XI. 1------36.

CONTENTS.

THE Apoſtle in this Chapter goes on to ſhew the future State of the Jews and Gentiles, in reſpect of Chriſtianity, *viz.* That tho the Nation of the Jews were for their Unbelief rejected, and the Gentiles taken in their room to be the People of God, yet there was a few of the Jews that believed in Chriſt, and ſo a ſmall Remnant of them continued to be God's People, being incorporated with the converted Gentiles into the Chriſtian Church. But they ſhall, the whole Nation of them, when the Fulneſs of the Gentiles is come in, be converted to the Goſpel, and again be reſtor'd to be the People of God.

The Apoſtle takes occaſion alſo from God's having rejected the Jews, to warn the Gentile Converts, that they take heed: Since if God caſt off his ancient People the Jews for their Unbelief, the Gentiles could not expect to be preſerved, if they apoſtatized from the Faith, and kept not firm in their Obedience to the Goſpel.

PARAPHRASE.

1. I ſay then, Has *(f)* God wholly caſt away his People the Jews from being his People? By no means. For I my ſelf am an Iſraelite, of the Seed of *Abraham*, of the Tribe of *Benja-*
2. *min*. God hath not utterly caſt off his People whom he formerly owned *(g)* with ſo peculiar a Reſpect. Know ye not what the Scripture ſaith concerning *Eliah?* How he complain'd to

TEXT.

I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin. 1

God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias? how he maketh in- 2

NOTES.

1 (*f*) This is a Queſtion in the perſon of a Jew, who made the Objections in the foregoing Chapter, and continues on to object here.

2 (*g*) See *Chap.* 8. 29.

the

TEXT.

terceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the image of Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by Grace, then is it no more of works: otherwiſe grace is no more grace. But if it be of works, then it is no more grace: otherwiſe work is no more work.

PARAPHRASE.

the God of *Iſrael* in theſe Words: *Lord, they have killed thy Prophets, and have digged down thine Altars, and of all that worſhipped thee, I alone am left, and they ſeek my Life alſo.* But what ſaith the Anſwer of God to him? *I have reſerved to my ſelf ſeven thouſand Men, who have not bowed the Knee to* Baal (*b*), *i. e.* have not been guilty of Idolatry. Even ſo at this time alſo there is a Remnant reſerved and ſegregated by the Favour and free Choice of God. Which Reſervation of a Remnant, if it be by Grace and Favour, it is not of Works (*i*), for then Grace would not be Grace. But if it were of Works, then is it not Grace. For then Work would not be Work, *i. e.* Work gives a Right, Grace beſtows the Favour where there is no Right to it; ſo that what is confer'd by

3. 4. 5. 6.

NOTES.

4 (*b*) *Baal* and *Baalim* was the name whereby the falſe Gods and Idols which the Heathens worſhiped were ſignified in Sacred Scripture; See *Judges* 11. 11——13. *Hoſ.* 11. 2.

6 (*i*) *It is not of works.* This excluſion of Works, ſeems to be miſtaken by thoſe who extend it to all manner of difference in the Perſons choſen, from thoſe that were rejected; for ſuch a choice as that excludes not Grace in the Chooſer, but Merit in the Choſen. For it is plain that by *Works* here St. *Paul* means Merit, as is evident alſo from *Chap.* 4. 2——4. The Law required compleat perfect Obedience: He that performed that, had a right to the Reward; but he that failed and came ſhort of that, had by the Law no right to any thing but Death. And ſo the Jews being all Sinners, God might without injuſtice have caſt them all off; none of them could plead a right to his Favour. If therefore he choſe out and reſerv'd any, it was of meer Grace, tho' in his Choice he prefer'd thoſe who were the beſt diſpoſed and moſt inclined to his Service. A whole Province revolts from their Prince, and take Arms againſt him; He reſolves to pardon ſome of them. This is a purpoſe of Grace. He reduces them under his Power, and then chooſes out of them as Veſſels of Mercy, thoſe that he finds leaſt infected with Malice, Obſtinacy and Rebellion. This Choice neither voids nor abates his purpoſe of Grace, that ſtands firm; but only executes it ſo as may beſt comport with his Wiſdom and Goodneſs. And indeed without ſome regard to a Difference in the things taken from thoſe that are leſt, I do not ſee how it can be called Choice. An handful of Pebbles, for Example, may be taken out of a Heap; they are taken and ſeparated indeed from the reſt, but if it be without any regard to any Difference in them from others rejected, I doubt whether any body can call them choſen.

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7. the one, cannot be aſcrib'd to the other. How is it then? Even thus; *Iſrael*, or the Nation of the Jews, obtained not what it ſeeks (*k*); but the Election (*l*), or that part which was to remain God's Elect choſen People, obtained it, but the reſt of them were blinded (*m*): Ac-
8. cording as it is written (*n*), *God hath given them the Spirit of Slumber; Eyes that they ſhould not ſee, and Ears that they ſhould not hear, unto this*
9. *day.* And *David* ſaith (*o*), *Let their Table be made a Snare and a Trap, and a Stumbling-block,*
10. *and a Recompenſe unto them: Let their Eyes be darkned, that they may not ſee, and bow down their*
11. *Back alway.* What then do I ſay, that they have ſo ſtumbled as to be fallen paſt Recovery? By no means: But this I ſay, that by their Fall, by their Rejection for refuſing (*p*) the Goſpel, the Privilege of becoming the People of God, by receiving the Doctrine of Salvation, is come to the Gentiles, to provoke the Jews
12. to Jealouſy. Now if the Fall of the Jews hath been to the enriching of the reſt of the World, and their Damage an Advantage to

TEXT.

What then? Iſrael hath 7
not obtained that which
he ſeeketh for; but the
election hath obtained it,
and the reſt were blind-
ed:

According as it is writ- 8
ten, God hath given them
the ſpirit of ſlumber, eyes
that they ſhould not ſee,
and ears that they ſhould
not hear, unto this day.

And David ſaith, Let 9
their table be made a
ſnare, and a trap, and a
ſtumbling-block, and a
recompenſe unto them.

Let their eyes be dark- 10
ned, that they may not
ſee, and bow down their
back alway.

I ſay then, Have they 11
ſtumbled that they ſhould
fall? God forbid: but
rather through their fall
ſalvation is come unto
the Gentiles, for to pro-
voke them to jealouſie.

Now if the fall of them 12
be the riches of the
world, and the diminiſh-

NOTES.

7 (*k*) *What it ſeeks*, i. e. That Righteouſneſs whereby it was to continue the People of God; ſee *ch.* 9. 31. It may be obſerv'd, that St. *Paul*'s Diſcourſe being of the National Privilege of continuing the People of God, he ſpeaks here, and all along of the Jews in the collective term *Iſrael*. And ſo likewiſe the *Remnant*, which were to remain his People, and incorporate with the Convert Gentiles, into one Body of Chriſtians, owning the Dominion of the one true God, in the Kingdom he had ſet up under his Son, and owned by God for his People, he calls the *Election*.

(*l*) *Election*, a collective Appellation of the part elected, which in other places he calls *Remnant*. This *Remnant* or *Election*, call it by which name you pleaſe, were thoſe who ſought Righteouſneſs by Faith in Chriſt, and not by the Deeds of the Law, and ſo became the People of God, that People which he had choſen to be his.

(*m*) *Blinded*, ſee 2 *Cor.* 3. 13 — 16.

8 (*n*) *Written*, Iſa. 29. 10. & 6. 9, 10.

9 (*o*) *Saith*, Pſal. 69. 22, 23.

11 (*p*) That this is the meaning of *Fall* here, ſee *Acts* 13. 46.

the

TEXT.

ing of them the riches of the Gentiles: how much more their fulneſs?

13 For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, I magnifie mine office:

14 If by any means I may provoke to emulation them which are my fleſh, and might ſave ſome of them.

15 For if the caſting away of them be the reconciling of the world; what ſhall the receiving of them be, but life from the dead?

16 For if the firſt-fruit be holy, the lump is alſo holy: and if the root be holy, ſo are the branches.

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, were graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

18 Boaſt not againſt the branches: but if thou

PARAPHRASE.

the Gentiles, by letting them into the Church, how much more ſhall their Completion be ſo, when their whole Nation ſhall be reſtored? This I ſay to you Gentiles, foraſmuch as being Apoſtle of the Gentiles, I magnifie *(q)* mine Office: If by any means I may provoke to Emulation the Jews, who are my own Fleſh and Blood, and bring ſome of them into the way of Salvation. For if the caſting them off be a means of reconciling the World, what ſhall their Reſtoration be, when they are taken again into Favour, but as it were Life from the dead, which is to all Mankind of all Nations? For if the Firſt-fruits *(r)* be holy *(s)* and accepted, the whole Product of the Year is holy, and will be accepted. And if *Abraham*, *Iſaac* and *Jacob*, from whom the Jewiſh Nation had their Original, were holy, the Branches alſo that ſprang from this Root are holy. If then ſome of the natural Branches were broken off: If ſome of the natural Jews, of the Stock of *Iſrael*, were broken off and rejected, and thou a Heathen of the wild Gentile-Race, were taken in, and ingrafted into the Church of God in their room; And there partakeſt of the Bleſſings promiſed to *Abraham* and his Seed, be not

13. 14. 15. 16. 17. 18.

NOTES.

13 (*q*) St. *Paul* magnified his Office of Apoſtle of the Gentiles, not only by preaching the Goſpel to the Gentiles, but in aſſuring them farther, as he does, *ver.* 12. that when the Nation of the Jews ſhall be reſtored, the Fulneſs of the Gentiles ſhall alſo come in.

16 (*r*) Theſe Alluſions the Apoſtle makes uſe of here, to ſhew that the Patriarchs, *the Root* of the Jewiſh Nation, being accepted by God; and the few Jewiſh Converts which at firſt enter'd into the Chriſtian Church, being alſo accepted by God, are as it were *firſt Fruits* or Pledges, that God will in due time admit the whole Nation of the Jews into his viſible Church, to be his peculiar People again.

(*s*) *Holy:* By *Holy* is here meant that relative Holineſs whereby any thing hath an Appropriation to God.

ſo

so conceited of thy self, as to shew any Disrespect *(t)* to the Jews. If any such Vanity possesses thee, remember that the Privilege thou hast in being a Christian, is derived to thee from the Promise made to *Abraham* and his Seed, but nothing accrues to *Abraham* or his Race by any thing derived from thee. Thou
19. wilt perhaps say, the Jews were rejected to make way for me. Well, let it be so: But re-
20. member that 'twas because of Unbelief that they were broken off, and that 'tis by Faith alone that thou hast obtained, and must keep thy present Station. This ought to be a Warning to thee, not to have any haughty Conceit of thy self, but with Modesty to fear. For if
21. God spared not the Seed of *Abraham*, but cast off even the Children of *Israel*, for their Unbelief, he will certainly not spare thee, if thou
22. art guilty of the like Miscarriage. Mind therefore the Benignity and Rigour of God, Rigour to them that stumbled at the Gospel and fell, but Benignity to thee, if thou continue within the Sphere of his Benignity, *i. e.* in the Faith by which thou partakest of the Privilege of being one of his People: Otherwise even thou
23. also shalt be cut off. And the Jews also, if they continue not in Unbelief, shall be again grafted into the Stock of *Abraham*, and be re-

boast, thou bearest not the root, but the root thee.

Thou wilt say then, 19
The branches were broken off, that I might be graffed in.

Well; because of un- 20
belief they were broken off, and thou standest by faith. Be not high-minded, but fear.

For if God spared not 21
the natural branches, take heed lest he also spare not thee.

Behold therefore the 22
goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they 23
bide not still in unbelief,

NOTES.

18 (*t*) *Boast not against the Branches.* Tho the great Fault that most disorder'd the Church, and principally exercis'd the Apostle's Care in this Epistle, was from the Jews pressing the Necessity of legal Observances, and not brooking that the Gentiles, tho Converts to Christianity, should be admitted into their Communion, without being circumcised. Yet it is plain from this Verse, as also *ch.* 14. 3, 10. that the Convert Gentiles were not wholly without fault on their side, in treating the Jews with Dis-esteem and Contempt. To this also, as it comes in his way, he applies fit Remedies, particularly in this Chapter, and *ch.* 14.

TEXT.

shall be graffed in: for God is able to graff them in again.

24 For if thou were cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be graffed into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out

PARAPHRASE.

established the People of God. For however they are now scattered, and under Subjection to Strangers, God is able to collect them again into one Body, make them his People, and set them in a flourishing Condition in their own Land (*u*). For if you who are Heathens by Birth, and not of the promised Seed, were, when you had neither Claim nor Inclination to it, brought into the Church, and made the People of God; how much more shall those who are the Posterity and Descendants of him to whom the Promise was made, be restored to the State which the Promise vested in that Family? For to prevent your being conceited of your selves, my Brethren, let me make known to you, which has yet been undiscovered to the World, *(viz.)* that the Blindness which has fallen upon part of *Israel*, shall remain upon them but till the time be come, wherein the whole (*w*) Gentile World shall enter into the Church, and make Profession of Christianity. And so all *Israel* shall be converted (*x*) to the

24.

25.

26.

NOTES.

23 (*u*) This *grafting in again*, seems to import, that the Jews shall be a flourishing Nation again, professing Christianity in the Land of Promise, for that is to be re-instated again in the Promise made to *Abraham*, *Isaac* and *Jacob*. This St. *Paul* might, for good Reasons, be with-held from speaking out here: But in the Prophets there are very plain Intimations of it.

25 (*w*) Πλήρωμα, The *Fulness* of the Jews, *ver.* 12. is the whole Body of the Jewish Nation professing Christianity: And therefore here πλήρωμα τῶν ἐθνῶν, *The Fulness of the Gentiles*, must be the whole Body of the Gentiles professing Christianity. And this *ver.* 15. seems to teach. For the Resurrection is of all.

26 (*x*) Σωθήσεται, *shall be saved*. 'Tis plain that the Salvation that St. *Paul* in this Discourse concerning the Nation of the Jews, and the Gentile World in gross, speaks of, is not eternal Happiness in Heaven, but he means by it the Profession of the true Religion here on Earth. Whether it be that that is as far as Corporations or Bodies Politick can go, towards the Attainment of eternal Salvation, I will not enquire. But this is evident, that being saved, is used by the Apostle here in this Sense. That all the Jewish Nation may become the People of God again, by taking up the Christian Profession, may be easily conceived. But that every Person of such a Christian Nation, shall attain eternal Salvation in Heaven, I think no body can imagine to be here intended.

Christian

PARAPHRASE.

Christian Faith, and the whole Nation become the People of God: As it is written, *There shall come out of* Sion *the Deliverer, and shall turn away Ungodliness from* Jacob. *For this is my Covenant to them, when I shall take away (y) their* 27. *Sins.* They are indeed at present Strangers to 28. the Gospel, and so are in the State of Enemies (z), but this is for your sakes: Their Fall and Loss is your enriching, you having obtain'd Admittance through their being cast out: But yet they being within the Election that God made of *Abraham*, *Isaac* and *Jacob*, and their Posterity, to be his People, are still his beloved People, for *Abraham*, *Isaac* and *Jacob*'s 29. sake, from whom they are descended. For the Favours that God shew'd those their Fathers, in calling them and their Posterity to be his People, he doth not repent of; but his Promise, that they shall be his People shall stand 30. good (a). For as you the Gentiles formerly stood out, and were not the People of God, but yet have now obtained Mercy, so as to be taken in through the standing out of the Jews,

TEXT.

of Sion the deliverer, and shall turn away ungodliness from Jacob.

For this is my cove- 27
nant unto them, when I shall take away their sins.

As concerning the go- 28
spel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

For the gifts and cal- 29
ling of God are without repentance.

For as ye in times past 30
have not believed God, yet have now obtained mercy through their unbelief;

NOTES.

27 (y) *Take away*, i. e. Forgive *their Sins*, and take away the Punishment they lie under for them.

28 (z) Ἐχθροὶ, *Enemies*, signifies Strangers or Aliens, *i. e.* such as are no longer the People of God. For they are called *Enemies* in opposition to *Beloved*, in this very Verse. And the Reason given why they are *Enemies*, makes it plain, that this is the Sense, *(viz.) For the Gentiles sake*, i. e. They are rejected from being the People of God, that you Gentiles may be taken in to be the People of God in their room, *ver.* 30. The same Signification has ἐχθροὶ, *Enemies*, ch. 5. 10. κατ' εὐαγγέλιον ἐχθροὶ, *as concerning the Gospel-Enemies*, i. e. all those who not imbracing the Gospel, not receiving Christ for their King and Lord, are Aliens from the Kingdom of God, and all such Aliens are called ἐχθροὶ, *Enemies*. And so indeed were the Jews now: but yet they were κατ' ἐκλογὴν ἀγαπητοὶ, *as touching the Election, beloved*, i. e. were not actually within the Kingdom of God his People, but were within the *Election* which God had made of *Abraham*, *Isaac* and *Jacob*, and their Posterity to be his People, and so God had still Intentions of Kindness to them for their Fathers sake, to make them again his People.

29 (a) So God's Repenting is explain'd, *Numb.* 23. 19——24.

who

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31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief,

who submit not to the Gospel (*b*): Even so they now have stood out by reason of your being in Mercy admitted, that they also through the Mercy you have received, may again hereafter be admitted. For God hath put up together in a State of Revolt from their Allegiance (*c*) 31. 32.

NOTES.

30 (*b*) See *Acts* 13. 46.

32 (*c*) Εἰς ἀπείθειαν, *In Unbelief.* The *Unbelief* here charged nationally on Jews and Gentiles in their turns, in this and the two preceding Verses, whereby they ceased to be the People of God, was evidently the disowning of his Dominion, whereby they put themselves out of the Kingdom which he had and ought to have in the World, and so were no longer in the State of Subjects, but Aliens and Rebels. A general View of Mankind will lead us into an easier Conception of St. *Paul*'s Doctrine, who all through this Epistle considers the Gentiles, Jews and Christians, as three distinct Bodies of Men.

God by Creation had no doubt an unquestionable Sovereignty over Mankind, and this was at first acknowledg'd in their Sacrifices and Worship of him. Afterwards they withdrew themselves from their Submission to him, and found out other Gods, whom they worshiped and served. This Revolt from God, and the Consequence of it, God's abandoning them, St. *Paul* describes, *ch.* 1. 18——32.

In this State of Revolt from God were the Nations of the Earth in the times of *Abraham.* And then *Abraham*, *Isaac* and *Jacob*, and their Posterity the Israelites, upon God's gracious Call, return'd to their Allegiance to their ancient and rightful King and Sovereign, own the one invisible God, Creator of Heaven and Earth, for their God, and so become his People again, to whom he, as to his peculiar People, gave a Law. And thus remain'd the Distinction between Jews and Gentiles, *i. e.* the Nations, as the word signifies, till the time of the Messiah, and then the Jews ceased to be the People of God, not by a direct Renouncing the God of *Israel*, and taking to themselves other false Gods whom they worshiped: but by opposing and rejecting the Kingdom of God, which he purpos'd at that time to set up with new Laws and Institutions, and to a more glorious and spiritual purpose under his Son Jesus Christ: Him God sent to them, and him the Nation of the Jews refus'd to receive as their Lord and Ruler, tho he was their promised King and Deliverer, answering all the Prophesies and Types of him, and evidencing his Mission by his Miracles. By this Rebellion gainst him, into whose hand God had committed the Rule of his Kingdom, and appointed Lord over all things, the Jews turn'd themselves out of the Kingdom of God, and ceas'd to be his People, who had now no other People but those who receiv'd and obey'd his Son as their Lord and Ruler. This was the ἀπείθεια, *Unbelief*, here spoken of. And I would be glad to know any other Sense of *Believing* or *Unbelief*, wherein it can be nationally attributed to a People (as visibly here it is) whereby they shall cease, or come to be the People of God, or visible Subjects of his Kingdom here on Earth. Indeed to enjoy Life and Estate in this, as well as other Kingdoms, not only the owning of the Prince, and the Authority of his Laws, but also Obedience to them is required. For a Jew might own the Authority of God, and his Law given by *Moses*, and so be a true Subject, and as much a Member of the Commonwealth of *Israel*, as any one in it, and yet forfeit his Life by Disobedience to the Law. And a Christian may own the Authority of Jesus Christ, and of the Gospel, and yet forfeit eternal Life by his Disobedience to the Precepts of it, as may be seen, *ch.* 7, 8, & 9.

PARAPHRASE.

to him, as it were in one Fold, all Men, both Jews and Gentiles, that through his Mercy they might all, both Jews and Gentiles, come to be his People, *i. e.* he hath ſuffer'd both Jews and Gentiles in their turns not to be his People, that he might bring the whole Body, both of Jews and Gentiles, to be his People.

33. O the depth of the Riches of the Wiſdom and Knowledge of God (*d*)! How unſearchable are his Judgments, and his Ways not to be traced.

34. For who hath known the Mind of the Lord? Or who hath ſat in Counſel with him? Or

35. who hath been before-hand with him, in beſtowing any thing upon him, that God may repay it to him again (*e*)? The Thought of

36. any ſuch thing is abſurd. For from him all things have their Being and Original; By him they are all order'd and diſpoſed of, and for him and his Glory they are all made and regulated, to whom be Glory for ever. Amen.

TEXT.

that he might have mercy upon all.

33 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!

34 For who hath known the mind of the Lord, or who hath been his counſeller?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

NOTES.

33 (*d*) This emphatical Concluſion ſeems in a ſpecial manner to regard the Jews, whom the Apoſtle would hereby teach Modeſty and Submiſſion to the over-ruling Hand of the all-wiſe God, whom they are very unfit to call to account for his dealing ſo favourably with the Gentiles. His Wiſdom and Ways are infinitely above their Comprehenſion, and will they take upon them to adviſe him what to do? Or is God in their Debt? Let them ſay for what, and he ſhall repay it to them. This is a very ſtrong Rebuke to the Jews, but delivered, as we ſee, in a way very gentle and inoffenſive. A Method which the Apoſtle endeavours every where to obſerve towards his Nation.

35 (*e*) This has a manifeſt reſpect to the Jews, who claim'd a Right to be the People of God ſo far, that St. *Paul*, ch. 9. 14. finds it neceſſary to vindicate the Juſtice of God in the Caſe, and does here in this Queſtion expoſe and ſilence the Folly of any ſuch Pretence.

SECT.

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SECT. X.

CHAP. XII. 1----21.

CONTENTS.

ST. *Paul* in the end of the foregoing Chapter, with a very ſolemn Epiphonema, cloſes that admirable Evangelical Diſcourſe to the Church at *Rome*, which had taken up the eleven foregoing Chapters. It was addreſſed to the two ſorts of Converts, *viz.* Gentiles and Jews, into which, as into two diſtinct Bodies, he all along through this Epiſtle divides all Mankind, and conſiders them as ſo divided into two ſeparate Corporations.

1. As to the Gentiles, he endeavours to ſatisfy them, that tho they for their Apoſtacy from God to Idolatry, and the Worſhip of falſe Gods, had been abandon'd by God, had lived in Sin and Blindneſs, without God in the World, Strangers from the Knowledge and Acknowledgment of him, yet that the Mercy of God through Jeſus Chriſt was extended to them, whereby there was a way now open'd to them to become the People of God. For ſince no Man could be ſaved by his own Righteouſneſs, no not the Jews themſelves, by the Deeds of the Law, the only way to Salvation, both for Jews and Gentiles, was by Faith in Jeſus Chriſt. Nor had the Jews any other way now to continue themſelves the People of God, than by receiving the Goſpel, which way was open'd alſo to the Gentiles, and they as freely admitted into the Kingdom of God now erected under Jeſus Chriſt, as the Jews, and upon the ſole Terms of Believing. So that there was no need at all for the Gentiles to be circumciſed to become Jews, that they might be Partakers of the Benefits of the Goſpel.

2. As to the Jews, the Apoſtle's other great Aim in the foregoing Diſcourſe, is to remove the Offence the Jews took at the Goſpel, becauſe the Gentiles were received into the Church as the People of God, and were allowed to be Subjects of the Kingdom of the Meſſiah. To bring them to a better Temper, he ſhews them from the Sacred Scripture, that they could not be ſaved by the Deeds of the Law, and therefore the Doctrine of Righteouſneſs by Faith ought not to be ſo ſtrange a thing to them. And as to their being

An. Ch. 57. Neronis 3. for their Unbelief rejected from being the People of God, and the Gentiles taken in in their room, he ſhews plainly, that this was foretold them in the Old Teſtament; and that herein God did them no Injuſtice. He was Sovereign over all Mankind, and might chooſe whom he would to be his People, with the ſame Freedom that he choſe the Poſterity of *Abraham* among all the Nations of the Earth, and of that Race choſe the Deſcendants of *Jacob* before thoſe of his elder Brother *Eſau*, and that before they had a Being, or were capable of doing Good or Evil. In all which Diſcourſe of his 'tis plain the Election ſpoken of, has for its Object only Nations or collective Bodies Politick in this World, and not particular Perſons, in reference to their eternal State in the World to come.

Having thus finiſhed the principal Deſign of his Writing, he here in this, as is uſual with him in all his Epiſtles, concludes with practical and moral Exhortations, whereof there are ſeveral in this Chapter, which we ſhall take in their Order.

PARAPHRASE.

1. IT being ſo then that you are become the People of God in the room of the Jews, do not ye fail to offer him that Sacrifice that it is reaſonable for you to do, I mean your Bodies *(f)* not to be ſlain, but the Luſts thereof being mortified, and the Body cleanſed from the Spots and Blemiſhes of Sin, will be an acceptable Offering to him, and ſuch a way of Worſhip as becomes a rational Creature, which therefore I beſeech you by the Mercies of God to you, who has made you his People to pre-
2. ſent to him. And be not conformed to the Fa-

TEXT.

I Beſeech you therefore, 1
brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.

And be not conformed 2

NOTES.

1 *(f) Your Bodies.* There ſeem to be two Reaſons why St. *Paul*'s firſt Exhortation to them is, to preſent their Bodies undefiled to God: (1.) Becauſe he had before, eſpecially *ch.* 7. ſo much inſiſted on this, that the Body was the great Sourſe from whence Sin aroſe. (2.) Becauſe the Heathen World, and particularly the *Romans*, were guilty of thoſe vile Affections which he mentions, *ch.* 1. 24—27.

ſhion

TEXT.

to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.

4 For as we have many

PARAPHRASE.

shion of this World *(g)*: But be ye transform'd in the renewing of your Minds *(h)*, that you may upon Examination find out, what is the good, the acceptable and perfect Will of God, which now under the Gospel has shewn it self to be in Purity and Holiness of Life: the ritual Observances which he once instituted not being that his good, acceptable and perfect Will which he always intended, they were made only the Types and preparatory way to this more perfect State under the Gospel *(i)*. For by virtue of that Commission, to be the 3.
Apostle of the Gentiles, which by the Favour of God is bestowed on me, I bid every one of you, not to think of himself more highly than he ought to think, but to have sober and modest Thoughts of himself, according to that measure of spiritual Gifts *(k)*, which God has bestowed upon him. For as there are many 4.

NOTES.

2 *(g) To the Fashion of this World*; or, as St. *Peter* expresses it, *not fashioning your selves according to your former Lusts in the time of Ignorance.*

(h) Transformed in the renewing of your Minds. The State of the Gentiles is thus described, *Eph.* 4. 17—19. *As walking in the Vanity of their Minds, having the Understanding darkened, being alienated from the Life of God through the Ignorance that is in them, because of the Blindness of their Hearts, who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with Greediness, fulfilling the Lusts of the Flesh and of the Mind.* And *Col.* 1. 21. *Alienated and Enemies in their Minds by wicked Works. The renewing* therefore *of their Minds*, or as he speaks, *Eph.* 4. *in the Spirit of their Minds*, was the gering into an Estate contrary to what they were in before, *(viz.)* to take it in the Apostle's own words; *That the Eyes of their Understandings might be enlightened*; and that they may *put on the new Man, that is renewed in Knowledge after the Image of him that created him*; that ye *walk as Children of the Light, proving what is acceptable to the Lord, having no Fellowship with the Works of Darkness:* That they *be not unwise, but understanding what is the Will of the Lord: For this is the Will of God, even your Sanctification.* That you should *abstain from Fornication.* That every one of you should *know how to possess his Vessel in Sanctification and Honour, not in the Lusts of Concupiscence, even as the Gentiles that know not God.*

(i) In these two first Verses of this Chapter is shewn the Preference of the Gospel to the Gentile State and the Jewish Institution.

3 *(k)* Μέτρον πίστεως, *Measure of Faith*, some Copies read χάριτος, *of Favour*, either of them express the same thing, *i. e.* Gifts of the Spirit.

Members

An. Ch. 57. Neronis 3.

PARAPHRASE.

Members in one and the ſame Body, but all the Members are not appointed to the ſame Work;
5. So we who are many make all but one Body in Chriſt, and are all Fellow-Members one of
6. another (*l*). But having according to the reſpective Favour that is beſtowed upon us, every one of us different Gifts; whether it be Propheſie (*m*), let us propheſie, according to the proportion of Faith (*n*), or Gift of Interpretation, which is given us, *i. e.* as far forth as we are enabled by Revelation, and an extraordinary Illumination to underſtand and expound it, and

TEXT.

members in one body, and all members have not the ſame office:
So we being many are 5
one body in Chriſt, and every one members one of another.
Having then gifts, differing according to the 6
grace that is given to us, whether propheſie, let us propheſie according to the proportion of faith:

NOTES.

5 (*l*) The ſame Simile to the ſame purpoſe, ſee 1 *Cor.* 12.

6 (*m*) *Propheſie* is enumerated in the New Teſtament among the Gifts of the Spirit, and means either the Interpretation of Sacred Scripture, and explaining of Propheſies already delivered, or foretelling things to come.

(*n*) *According to the Proportion of Faith.* The Context in this and the three preceding Verſes leads us, without any difficulty, into the meaning of the Apoſtle in this Expreſſion, 1 *Cor.* 12, & 14. ſhew us how apt the new Converts were to be puft up with the ſeveral Gifts that were beſtowed on them; and every one, as in like caſes is uſual, forward to magnifie his own, and to carry it farther than in reality it extended. That it is St. *Paul*'s Deſign here to prevent or regulate ſuch Diſorder, and to keep every one in the exerciſing of his particular Gift within its due Bounds, is evident in that exhorting them, *ver.* 3. to a ſober uſe of their Gifts (for 'tis in reference to their ſpiritual Gifts he ſpeaks in that Verſe) he makes the meaſure of that Sobriety to be that Meaſure of Faith or ſpiritual Gift which every one in particular enjoy'd by the Favour of God, *i. e.* That no one ſhould go beyond that which was given him, and he really had. But beſides this, which is very obvious, there is another Paſſage in that Verſe, which, rightly conſider'd, ſtrongly inclines this way. *I ſay through the Grace that is given unto me*, ſays St. *Paul*. He was going to reſtrain them in the Exerciſe of their diſtinct ſpiritual Gifts, and he could not introduce what he was going to ſay in the caſe with a more perſwaſive Argument than his own Example; "I exhort, (ſays he) that every one of you in the Exercife and Uſe of his ſpiritual Gift, "keep within the Bounds and Meaſure of that Gift which is given him. I my ſelf in gi- "ving you this Exhortation do it *by the Grace given unto me*, I do it by the Commiſſion and "Power given me by God, and beyond that I do not go. In one that had before declared himſelf an Apoſtle, ſuch an Expreſſion as this here, (if there were not ſome particular Reaſon for it) might ſeem ſuperfluous, and to ſome idle, but in this view it has a great Grace and Energie in it. There wants nothing but the Study of St. *Paul*'s Writings to give us a juſt Admiration of his great Addreſs, and the Skill wherewith all that he ſays is adapted to the Argument he has in hand: "I, (ſays he) according to the Grace given me, di- "rect you every one in the uſe of your Gifts, which according to the Grace given you are "different, whether it be the Gift of Propheſie, to propheſie according to the Proportion

"or

TEXT.

7 Or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs.
9 Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good.
10 Be kindly affectioned one to another; with brotherly love, in honour preferring one another:
11 Not ſlothful in buſineſs: fervent in ſpirit; ſerving the Lord:
12 Rejoicing in hope; patient in tribulation; continuing inſtant in prayer:
13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.
14 Bleſs them which perſecute you: bleſs and curſe not.
15 Rejoice with them that do rejoice, and weep with them that weep.
16 Be of the ſame mind one towards another. Mind not high things,

PARAPHRASE.

and no farther: Or if it be Miniſtry, let us wait on our Miniſtring: He that is a Teacher let him take care to teach. He whoſe Gift is Exhortation, let him be diligent in exhorting: He that giveth let him do it liberally, and without the mixture of any Self-Intereſt: He that preſideth (*o*), let him do it with Diligence: He that ſheweth Mercy, let him do it with Chearfulneſs. Let Love be without Diſſimulation. Abhor that which is evil, ſtick to that which is good. Be kindly affectioned one towards another with brotherly Love; in honour prefering one another. Not ſlothful in Buſineſs; but active and vigorous in Mind, directing all to the Service of Chriſt and the Goſpel. Rejoicing in the Hope you have of Heaven and Happineſs; patient in Tribulation; frequent and inſtant in Prayer: Forward to help Chriſtians in Want, according to their Neceſſities; given to Hoſpitality. Bleſs them who perſecute you: bleſs and curſe not. Rejoice with them that rejoice, and weep with them that weep. Be of the ſame Mind one towards another. Do not mind only high things; but ſuit your ſelves to the mean Condition and 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.

NOTES.

" or Meaſure of that Gift or Revelation that he hath. And let him not think that becauſe " ſome things are, therefore every thing is revealed to him. The ſame Rule concerning the ſame matter St. *Paul* gives, *Eph.* 4. 6. that every Member ſhould act according to the meaſure of its own Strength, Power and Energie; 1 *Cor.* 14. 29——32. may alſo give light to this place. This therefore is far from ſignifying that a Man in interpreting of Sacred Scripture ſhould explain the Senſe according to the Syſtem of his particular Sect, which each Party is pleaſed to call the *Analogie of Faith*. For this would be to make the Apoſtle to ſet that for a Rule of Interpretation, which had not its being till long after, and is the Product of fallible Men.

The *meaſure of Faith*, ver. 3. and *proportion of Faith*, in this Verſe, ſignifies the ſame thing, *viz.* ſo much of that particular Gift which God was pleaſed to beſtow on any one.

8 (*o*) Ὁ προϊσταμενος, *He that ruleth*, ſays our Tranſlation; the Context inclines to the Senſe I have taken it in: See *Vitringa de Synagog. l.* 2. *c.* 3.

low

An. Ch. 57. Neronis 3.

PARAPHRASE.

low Concerns of Perſons beneath you. Be not
17. wiſe in your own Conceits. Render to no Man Evil for Evil: But take care that your Carriage be ſuch as may be approved by all
18. Men. If it be poſſible, as much as lieth in you, live peaceably with all Men. Dear-
19. ly Beloved, do not avenge your ſelves, but rather leave that to God. For it is written, *Vengeance is mine, I will repay it, ſaith the*
20. *Lord.* Therefore if thine Enemy hunger, feed him; if he thirſt, give him Drink; if this prevail on him, thou ſubdueſt an Enemy, and gaineſt a Friend, if he perſiſts ſtill in his Enmity in ſo doing, thou heapeſt Coals of Fire on his Head, *i. e.* expoſeſt him to the Wrath of
21. God, who will be thy Avenger. Be not overcome and prevailed on, by the Evil thou receiveſt, to retaliate; but endeavour to maſter the Malice of an Enemy in injuring thee, by a return of Kindneſs and good Offices to him.

TEXT.

but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

Recompenſe to no man 17
evil for evil. Provide things honeſt in the ſight of all men.

If it be poſſible, as 18
much as lieth in you, live peaceably with all men.

Dearly beloved, avenge 19
not your ſelves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, ſaith the Lord.

Therefore if thine ene- 20
my hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head.

Be not overcome of 21
evil, but overcome evil with good.

SECT.

An. Ch. 57. Neronis 3.

SECT. XI.

CHAP. XIII. 1------7.

CONTENTS.

THis Section contains the Duty of Christians to the Civil Magistrate. For the understanding this right we must consider these two things.

1. That these Rules are given to Christians that were Members of a Heathen Commonwealth, to shew them that by being made Christians and Subjects of Christ's Kingdom, they were not by the Freedom of the Gospel exempt from any Ties of Duty or Subjection, which by the Laws of their Country they were in, and ought to observe, to the Government and Magistrates of it, though Heathens, any more than any of their Heathen Subjects. But on the other side, these Rules did not tie them up any more than any of their Fellow-Citizens, who were not Christians, from any of those due Rights, which by the Law of Nature, or the Constitutions of their Country, belong'd to them. Whatsoever any other of their Fellow-Subjects, being in a like Station with them, might do without sinning, that they were not abridged of, but might do still being Christians. The Rule here being the same with that given by St. *Paul*, 1 Cor. 7. 17. *As God has called every one, so let him walk.* The Rules of Civil Right and Wrong that he is to walk by, are to him the same they were before.

2. That St. *Paul* in this Direction to the *Romans*, does not so much describe the Magistrates that then were in *Rome*, as tells whence they and all Magistrates every where, have their Authority; and for what end they have it, and should use it. And this he does as becomes his Prudence, to avoid bringing any Imputation on Christians from Heathen Magistrates, especially those insolent and vitious ones of *Rome*, who could not brook any thing to be told them as their Duty, and so might be apt to interpret such plain Truths laid down in a dogmatical way, into Saucineſs, Sedition, or Treason, a Scandal cautiously to be kept off from the Christian Doctrine. Nor does he in what he says, in the least flatter the Roman Emperor, let it be either *Claudius*, as some think; or *Nero*,

An. Ch. 57 *Neronis* 3. as others, who then was in Poſſeſſion of that Empire. For he ſpeaks here of the *Higher Powers*, i. e. the Supreme Civil Power, which is in every Commonwealth derived from God, and is of the ſame Extent every where, *i. e.* is abſolute and unlimited by any thing but the end for which God gave it, (*viz.*) the Good of the People ſincerely purſued, according to the beſt of the Skill of thoſe who ſhare that Power, and ſo not to be reſiſted. But how Men come by a rightful Title to this Power; or who has that Title, he is wholly ſilent, and ſays nothing of it. To have medled with that would have been to decide of Civil Rights, contrary to the Deſign and Buſineſs of the Goſpel, and the Example of our Saviour, who refuſed medling in ſuch Caſes with this deciſive Queſtion: *Who made me a Judge or Divider over you?* Luke 12. 14.

PARAPHRASE.

1. LET every one of you, none excepted (*p*), be ſubject to the over-ruling Powers (*q*) of the Government he lives in. There is no Power

TEXT.

LET every ſoul be ſubject unto the higher powers. For there is no

NOTES.

1 (*p*) *Every one*, however endowed with miraculous Gifts of the Holy Ghoſt, or advanced to any Dignity in the Church of Chriſt. For that theſe things were apt to make Men over-value themſelves, is obvious from what St. *Paul* ſays to the Corinthians, 1 *Cor.* 12. and here to the Romans, *ch.* 12. 3—5. But above all others, the Jews were apt to have an inward Reluctancy and Indignation againſt the Power of any Heathen over them, taking it to be an unjuſt and tyrannical Uſurpation upon them, who were the People of God, and their Betters. Theſe the Apoſtle thought it neceſſary to reſtrain, and therefore ſays in the Language of the Jews, *Every Soul*, i. e. every Perſon among you, whether *Jew* or *Gentile*, muſt live in Subjection to the Civil Magiſtrate. We ſee by what St. *Peter* ſays on the like occaſion, that there was great need that Chriſtians ſhould have this Duty inculcated to them, leſt any among them ſhould uſe their Liberty for a Cloak of Malitiouſneſs or Misbehaviour, 1 *Pet.* 11. 13——16. The Doctrine of Chriſtianity was a Doctrine of Liberty. And St. *Paul* in this Epiſtle had taught them, that all Chriſtians were free from the Moſaical Law. Hence corrupt and miſtaking Men, eſpecially Jewiſh Converts, impatient, as we have obſerved, of any Heathen Dominion, might be ready to infer that Chriſtians were exempt from Subjection to the Laws of Heathen Governments. This he obviates by telling them, That all other Governments derived the Power they had from God, as well as that of the Jews, tho they had not the whole Frame of their Government immediately from him as the Jews had.

(*q*) Whether we take *Powers* here in the Abſtract for Political Authority, or in the Concrete for the Perſons *de facto*, exerciſing Political Power and Juriſdiction, the Senſe will be the ſame, (*viz.*) that Chriſtians, by virtue of being Chriſtians, are not any way exempt from Obedience to the Civil Magiſtrates, nor ought by any means to reſiſt them, tho by what

TEXT.

power but of God: the powers that be, are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame:

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doth evil.

5 Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For, for this cauſe pay tribute alſo: for they are Gods miniſters, attending

PARAPHRASE.

er but what is from God: The Powers that are in being are ordained by God: So 2.
that he who reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt will be puniſhed by thoſe Powers that they reſiſt. What ſhould you be afraid of? Rulers are no 3.
Terror to thoſe that do well, but to thoſe that do ill. Wilt thou then not live in dread of the Civil Power? Do that which is good and right, and then Praiſe only is thy Due from the Magiſtrate. For he is the Officer and Miniſter of 4.
God appointed only for thy good. But if thou doeſt amiſs, then thou haſt reaſon to be afraid. For he bears not the Sword in vain. For he is the Miniſter of God, an Executioner of Wrath and Puniſhment upon him that doth ill. This 5.
being the end of Government, and the Buſineſs of the Magiſtrate, to cheriſh the good, and puniſh ill Men, it is neceſſary for you to ſubmit to Government, not only in Apprehenſion of the Puniſhment which Diſobedience will draw on you, but out of Conſcience, as a Duty required of you by God. This is the Reaſon 6.
why alſo you pay Tribute, which is due to the Magiſtrates, becauſe they imploy their Care, Time and Pains, for the Publick Weal, in pu-

NOTES.

what is ſaid, ver. 3. it ſeems that St. *Paul* meant here Magiſtrates having and exerciſing a lawful Power. But whether the Magiſtrates in being were or were not ſuch, and conſequently were or were not to be obeyed, that Chriſtianity gave them no peculiar Power to examin. They had the common Right of others their Fellow-Citizens, but had no diſtinct Privilege as Chriſtians. And therefore we ſee ver. 7. where he enjoyns the paying of Tribute and Cuſtom, &c. It is in theſe words; *Render to all their Dues, Tribute to whom Tribute is due, Honour to whom Honour*, &c. But who it was to whom any of theſe, or any other Dues of Right belong'd, he decides not, for that he leaves them to be determined by the Laws and Conſtitutions of their Country.

niſhing and reſtraining the Wicked and Vitious; and in countenancing and ſupporting the
7. Virtuous and Good. Render therefore to all their Dues: Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, and Honour to whom Honour.

continually upon this very thing.
Render therefore to all 7
their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

SECT. XII.

CHAP. XIII. 8----14.

CONTENTS.

HE exhorts them to Love, which is in effect the fulfilling of the whole Law.

8. OWE nothing to any body but Affection and good Will mutually to one another; for he that loves others ſincerely, as he does
9. himſelf, has fulfilled the Law. For this Precept, Thou ſhalt not commit Adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe Witneſs, Thou ſhalt not covet; and whatever other Command there be concerning ſocial Duties, it in ſhort is comprehended in this, Thou ſhalt love thy Neighbour
10. as thy ſelf. Love permits us to do no harm to our Neighbour, and therefore is the fulfilling of the whole Law of the ſecond Table.
11. And all this do, conſidering that it is now high time that we rouſe our ſelves up, ſhake off Sleep, and betake our ſelves with Vigilancy and Vigour to the Duties of a Chriſtian Life. For the time of your Removal out of this place of Exerciſe and Probationerſhip is nearer than

OWE no man any 8
thing, but to love one another: for he that loveth another, hath fulfilled the law.
For this, Thou ſhalt 9
not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.
Love worketh no ill to 10
his neighbour: therefore love is the fulfilling of the law.
And that, knowing the 11
time, that now it is high time to awake out of ſleep: for now is our ſal-

when

TEXT.

vation nearer than when we believed.

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

PARAPHRASE.

when you firſt enter'd into the Profeſſion of Chriſtianity (*r*). The Night, the dark State of this World, wherein the good and the bad can ſcarce be diſtinguiſhed, is far ſpent. The Day that will ſhew every one in his own Dreſs and Colours is at hand. Let us therefore put away the Works that we ſhould be aſhamed of but in the dark; and let us put on the Dreſs (*s*) and Ornaments, that we ſhould be willing to appear in, in the Light. Let our Behaviour be decent, and our Carriage ſuch as fears not the Light nor the Eyes of Men, not in diſorderly Feaſtings and Drunkenneſs; nor in Dalliance and Wantonneſs (*t*); nor in Strife and Envy (*u*). But walk in Newneſs of Life, in Obedience to the Precepts of the Goſpel, as becomes thoſe who are baptized into the Faith of Chriſt, and let not the great Imployment of your Thoughts and Cares be wholly in making Proviſion for the Body, that you may have wherewithal to ſatisfy your carnal Luſts.

12. 13. 14.

NOTES.

11, 12 (*r*) It ſeems by theſe two Verſes, as if St. *Paul* look'd upon Chriſt's coming as not far off, to which there are ſeveral other concurrent Paſſages in his Epiſtles: See 1 *Cor.* 1. 7.

12 (*s*) Οπλα, *Armour*. The word in the Greek is often uſed for the Apparel, Clothing, and Accoutrements of the Body.

13 (*t*) Theſe he ſeems to name with reference to the Night which he had mentioned, theſe being the Diſorders to which the Night is uſually ſet apart.

(*u*) Theſe probably were ſet down, with regard to univerſal Love and Good-will, which he was principally here preſſing them to.

SECT.

An. Ch. 57. Neronis 3.

SECT. XIII.

CHAP. XIV. 1.-------XV. 13.

CONTENTS.

ST. *Paul* inſtructs both the Strong and the Weak in their mutual Duties one to another, in reſpect of things indifferent, teaching them that the Strong ſhould not uſe their Liberty where it might offend a weak Brother: Nor the Weak cenſure the Strong for uſing their Liberty.

PARAPHRASE.

1. HIm that is weak in the Faith, *i. e.* not fully perſwaded of his Chriſtian Liberty in the Uſe of ſome indifferent thing, receive you into your Friendſhip and Converſation (*w*), without any Coldneſs or Diſtinction, but do not ingage him in Diſputes and Controverſies
2. about it. For ſuch Variety is there in Mens Perſwaſions about their Chriſtian Liberty, that one believeth that he may without Reſtraint eat all things; another is ſo ſcrupulous that he
3. eateth nothing but Herbs. Let not him that is perſwaded of his Liberty, and eateth, deſpiſe him that through Scruple eateth not: And let not him that is more doubtful and eateth not, judge or cenſure him that eateth, for God hath

TEXT.

HIm that is weak in the faith receive you, but not to doubtful diſputations. 1

For one believeth that he may eat all things: another who is weak, eateth herbs. 2

Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge 3

NOTES.

1 (*w*) That the Reception here ſpoken of is the receiving into familiar and ordinary Converſation, is evident from *ch.* 15. 7. where he directing them to receive one another mutually, uſes the ſame word προσλαμβανεσθε, *i. e.* live together in a free and friendly manner, the weak with the ſtrong, and the ſtrong with the weak, without any regard to the Differences among you about the Lawfulneſs of any indifferent things. Let thoſe that agree or differ concerning the Uſe of any indifferent thing, live together all alike.

receiv'd

him that eateth: for God hath received him.

4 Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth: yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day alike. Let every man be fully perſwaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that re-

received (x) him into his Church and Family: And who art thou that takeſt upon thee to judge the Domeſtick of another, whether he be of his Family or no? 'Tis his own Maſter alone who is to judge whether he be or ſhall continue his Domeſtick or no: What haſt thou to do to meddle in the Caſe? But trouble not thy ſelf, he ſhall ſtand and ſtay in the Family. For God is able to confirm and eſtabliſh him there (x). One Man judgeth (y) one Day to be ſet apart to God more than another, another Man judgeth every Day to be God's alike. Let every one take care to be ſatisfied in his own Mind touching the Matter. But let him not cenſure (z) another in what he doth. He that obſerveth a Day, obſerveth it as the Lord's Servant, in obedience to him: And he that

4. 5. 6.

NOTES.

4 (a) By *him that eateth*, v. 3. St. *Paul* ſeems to mean the Gentiles, who were leſs ſcrupulous in the Uſe of indifferent things; and by *him that eateth not*, the Jews, who made a great diſtinction of Meats and Drinks, and Days, and placed in them a great, and as they thought, neceſſary Part of the Worſhip of the true God. To the Gentiles the Apoſtle gives this Caution, that they ſhould not contemn the Jews, as weak narrow minded Men, that laid ſo much ſtreſs on Matters of ſo ſmall moment, and thought Religion ſo much concerned in thoſe indifferent things. On the other ſide, he exhorts the Jews not to judge that thoſe who neglected the Jewiſh Obſervances of Meats and Days, were ſtill Heathens, or would ſoon apoſtatize to Heatheniſm again: No, ſays he; God has received them, and they are of his Family; and thou haſt nothing to do to judge, whether they are or will continue of his Family, or no; that belongs only to him, the Maſter of the Family, to judge, whether they ſhall ſtay or leave his Family, or no. But, notwithſtanding thy Cenſure or hard Thoughts of them, they ſhall not fall off or apoſtatize; for God is able to continue them in his Family, in his Church, notwithſtanding thou ſuſpects from their free Uſe of things indifferent, they incline too much, or approach too near to Gentiliſm.

5 (y) The Apoſtle having in the foregoing Verſe uſed κρίνειν ἀλλότριον οἰκέτην, for judging any one to be or not to be another Man's Servant or Domeſtick, he ſeems here to continue the uſe of the word κρίνειν in the ſame Signification, *i. e.* for judging a Day to be more peculiarly God's.

(z) This may be concluded to be the Apoſtle's Senſe, becauſe the thing he is upon here, is to keep them from cenſuring one another in the uſe of things indifferent; particularly the Jews from judging the Gentiles in their Neglect of the Obſervance of Days or Meats. This judging being what St. *Paul* principally endeavoured here to reſtrain, as being oppoſite to the Liberty of the Goſpel, which favoured a Neglect of theſe Rituals of the Law which were now antiquated. See *Gal.* 4. 9—11. & 5. 1, 2.

obſerveth

PARAPHRASE.

obſerveth it not, paſſes by that Obſervance as the Lord's Servant in obedience alſo to the Lord. He that eateth what another out of Scruple forbears, eateth it as the Lord's Servant: For he giveth God Thanks. And he that out of Scruple forbeareth to eat, does it alſo as the Lord's Servant: For he giveth God Thanks even for that which he doeth, and
7. thinks he may not eat. For no one of us Chriſtians liveth as if he were his own Man, perfectly at his own Diſpoſal: And no one *(a)* of
8. us dies ſo. For whether we live, our Life is appropriated to the Lord: or whether we die, to him we die as his Servants. For whether we live or die we are his, in his Family, his
9. Domeſticks *(b)*, appropriated to him. For to this end Chriſt died, and roſe, and lived again, that he might be Lord and Proprietor of us *(c)*
10. both dead and living. What haſt thou then to do to judge thy Brother, who is none of thy Servant, but thy Equal? Or how dareſt thou

TEXT.

gardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

For none of us liveth 7
to himſelf, and no Man dieth to himſelf.

For whether we live, 8
we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

For to this end Chriſt 9
both died, and roſe, and revived, that he might be Lord both of the dead and living.

But why doſt thou 10
judge thy brother? or

NOTES.

7 (*a*) ἡμῶν ſhould, I ſuppoſe, be taken here with the ſame Limitation it hath in the former part of the Verſe with the Pronoun ἡμῶν; and ſo ſhould here, as there, be rendered in Engliſh, *no one of us*, and not, *no Man*. St. *Paul* ſpeaking here only of Chriſtians, this ſenſe of ἑαυτῷ the next Verſe ſeems to confirm.

8 (*b*) Theſe words, *we are the Lords*, give an eaſie Interpretation to theſe Phraſes of *eating and living*, &c. *to the Lord*: For they make them plainly refer to what he had ſaid at the latter end of *v.* 3. *For God hath received him*; ſignifying, that God had received all thoſe who profeſs the Goſpel, and had given their Names up to Jeſus Chriſt, into his Family, and had made them his Domeſticks. And therefore we ſhould not judge or cenſure one another, for that every Chriſtian was the Lord's Domeſtick, appropriated to him as his menial Servant: And therefore all that he did in that State, was to be looked on as done to the Lord, and not to be accounted for to any body elſe.

9 (*c*) Κυριεύσῃ, *might be Lord*; muſt be taken ſo here as to make this agree with the foregoing Verſe. There it was *we*, i. e. *we* Chriſtians, whether we live or die are the Lord's Propriety: For the Lord died and roſe again, that we, whether living or dying, ſhould be his.

why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgment-ſeat of Chriſt.

11 For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his brothers way.

14 I know, and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to him it is unclean.

15 But if thy Brother be grieved with thy meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died.

16 Let not then your good be evil ſpoken of.

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the holy Ghoſt.

to think contemptibly of him. For we ſhall, thou, and he, and all of us, be brought before the Judgment-Seat of Chriſt, and there we ſhall anſwer every one for himſelf to our Lord and Maſter. For it is written, *As I live*, ſaith the Lord, *every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* So then every one of us ſhall give an account of himſelf to God. Let us not therefore take upon us to judge one another; but rather come to this Judgment or Determination of Mind, that no Man put (*d*) a Stumbling-block, or an occaſion of falling in his Brother's way. I know and am fully aſſured by the Lord Jeſus, that there is nothing unclean or unlawful to be eaten of it ſelf. But to him that accounts any thing to be unclean, to him it is unclean. But if thy Brother be grieved (*e*) with thy Meat, thy Carriage is uncharitable to him. Deſtroy not him with thy Meat, for whom Chriſt died. Let not then your Liberty which is a Good *(f)* you enjoy under the Goſpel, be evil ſpoken of. For the Privileges and Advantages of the Kingdom of God, do not conſiſt in the Enjoyment of greater Variety of Meats and Drinks, but in Uprightneſs of Life, Peace of all Kinds, and Joy in the Gifts and Benefits of the Holy Ghoſt

11. 12. 13. 14. 15. 16. 17.

NOTES.

13 (*d*) He had before reproved the Weak that cenſured the Strong in the uſe of their Liberty. He comes now to reſtrain the Strong from offending their weak Brethren, by a too free uſe of their Liberty, in not forbearing the uſe of it where it might give Offence to the Weak.

15 (*e*) *Grieved*, does not here ſignifie ſimply, made ſorrowful for what thou doeſt; but brought into Trouble and Diſcompoſure, or receives an Hurt or Wound, as every one does, who by another's Example does what he ſuppoſes to be unlawful. This Senſe is confirmed in the words, *Deſtroy not him with thy Meat*: And alſo by what he ſays, 1 *Cor.* 8. 9—13. in the like Caſe.

16 (*f*) See 1 *Cor.* 10. 30.

PARAPHRASE.

18. under the Goſpel. For he that in theſe things pays his Allegiance and Service to Jeſus Chriſt, as a dutiful Subject of his Kingdom, is accep-
19. table to God, and approved of Men. The things therefore that we ſet our Hearts upon to purſue and promote, let them be ſuch as tend to Peace and Good-will, and the mutual
20. Edification of one another. Do not for a little Meat deſtroy a Man that is the Work *(g)* of God, and no ordinary piece of Workmanſhip. 'Tis true all ſort of wholeſom Food is pure, and defileth not a Man's Conſcience. But yet it is evil to him who eateth any thing
21. ſo as to offend his Brother. It is better to forbear Fleſh, and Wine, and any thing, rather than in the uſe of thy Liberty, in any indifferent things, to do that whereby thy Brother ſtumbleth, or is offended, or is made weak *(h)*.
22. Thou art fully perſwaded of the Lawfulneſs of eating the Meat which thou eateſt: It is well. Happy is he that is not ſelf-condemned in the thing that he practiſes. But have a care to keep this Faith or Perſwaſion to thy ſelf: Let it be between God and thy own Conſcience: Raiſe no Diſpute about it; neither make Oſtentation
23. of it *(i)* by thy Practice before others. But he that is in doubt, and balanceth *(k)*, is ſelf-con-

TEXT.

For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men. 18

Let us therefore follow after the things which make for peace, and things wherewith one may ediſie another. 19

For meat deſtroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 20

It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak. 21

Haſt thou faith? have it to thy ſelf before God. Happy is he that condemneth not himſelf in that thing which he alloweth. 22

And he that doubteth is damned if he eat, be- 23

NOTES.

20 *(g)* The Force of this Argument, ſee *Mat.* 8. 25. *The Life is more than Meat.*

21 *(h)* *Offended and made weak*; i. e. drawn to the doing of any thing, of whoſe Lawfulneſs not being fully perſwaded, it becomes a Sin to him.

22 *(i)* Theſe two, (*viz.*) not diſputing about it, which he forbad, *v.* 1. and not uſing his Liberty before any one whom poſſibly it may offend, may be ſuppoſed to be contained in theſe words, *Have it to thy ſelf.*

23 *(k)* Διακεινόμενος, tranſlated here *doubteth*, is, *Rom.* 4. 20. tranſlated *ſtaggered*; and is there oppoſed to ἐνεδυναμώθη τῇ πίστει, *ſtrong in the Faith*; or to πληροφορηθεὶς, *fully perſwaded*, as it follows in the next verſe.

demned,

TEXT.

cauſe he eateth not of faith: for whatſoever is not of faith, is ſin.

1 We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves.

2 Let every one of us pleaſe his neighbour for his good to edification.

3 For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee, fell on me.

4 For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation, grant you to be like minded one towards another, according to Chriſt Jeſus:

6 That ye may with one mind and one mouth glorifie God; even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt

PARAPHRASE.

demned, if he eat; becauſe he doth without a full Perſwaſion of the Lawfulneſs of it. For whatever a Man doth, which he is not fully perſwaded in his own Mind to be lawful, is Sin. We then that are ſtrong, ought to bear the Infirmities of the weak, and not to indulge our own Appetites or Inclinations, in ſuch an uſe of indifferent things as may offend the weak. But let every one of us pleaſe his Neighbour, comply with his Infirmities for his Good, and to Edification. For even Chriſt our Lord pleaſed not himſelf: but as it is written, *The Reproaches of them that reproached thee are fallen upon me.* For whatſoever was heretofore written, *i. e.* in the Old Teſtament, was written for our Learning, that we through Patience, and the Comfort which the Scriptures give us, might have Hope. Now God who is the Giver of Patience and Conſolation, make you to be at Unity one with another, according to the Will of Chriſt Jeſus; That you may with one Mind and one Mouth glorify the God and Father of our Lord Jeſus Chriſt. Wherefore admit and receive one another (*l*) into Fellowſhip

1. 2. 3. 4. 5. 6. 7.

NOTES.

7 (*l*) Προσλαμβανεσθε, *receive one another*, cannot mean, receive one another into Church-Communion: For there is no appearance, that the convert Jews and Gentiles ſeparated Communion in *Rome* upon accounts of Differences about Meats and Drinks, and Days. We ſhould have heard more of it from St. *Paul*, if there had been two ſeparate Congregations, *i. e.* two Churches of Chriſtians in *Rome* divided about theſe indifferent things. Beſides Directions cannot be given to private Chriſtians to *receive* one another in that Senſe. The *receiving* therefore here, muſt be underſtood of *receiving* as a Man doth another into his Company, Converſe and Familiarity, *i. e.* He would have them, Jews and Gentiles, lay by all Diſtinction, Coldneſs, and Reſervedneſs in their Converſation one with another; and as Domeſticks of the ſame Family, live friendly and familiar, notwithſtanding their different Judgments about thoſe ritual Obſervances. Hence, *v.* 5. he exhorts them to be united in Friendſhip one to another, that with one Heart and one Voice they might conjointly glorify God, and receive one another with the ſame good Will that Chriſt

PARAPHRASE.

ſhip and Familiarity, without Shineſs or Diſtance, upon occaſion of Differences about things indifferent, even as Chriſt received us Jews to
S. glorify (*m*) God (For (*n*) I muſt tell you, ye converted *Romans*, that Chriſt was ſent to the Jews, and imploy'd all his Miniſtry (*o*) on thoſe of the Circumciſion) for his Truth in making good his Promiſe made to the Fathers, *i. e.*
9. *Abraham*, *Iſaac* and *Jacob*; And received you the Gentiles to glorifie God for his Mercy to you, as it is written; *For this Cauſe I will confeſs to thee among the Gentiles, and ſing unto thy*
10. *Name.* And again he ſaith, *Rejoyce ye Gentiles*
11. *with his People.* And again, *Praiſe the Lord all ye Gentiles, and laud him all ye Nations.* And
12. again *Iſaiah* ſaith, *There ſhall be a Root of* Jeſſe, *and he that ſhall riſe to reign over the Gentiles, in*

TEXT.

alſo received us, to the glory of God.

Now I ſay, that Jeſus 8
Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers:

And that the Gentiles 9
might glorifie God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

And again he ſaith, 10
Rejoice ye Gentiles with his people.

And again, Praiſe the 11
Lord all ye Gentiles, and laud him all ye people.

And again Eſaias ſaith, 12
There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the

NOTES.

has received us the Jews, εἰς δόξαν τοῦ θεοῦ, to the glorifying of God for his Truth, in fulfilling the Promiſes he made to the Patriarchs, and received the Gentiles to glorify God for his Mercy to them. So that we have reaſon, both Jews and Gentiles, laying aſide theſe little Differences about things indifferent, to join together heartily in glorifying God.

(*m*) Εἰς δόξαν τοῦ θεοῦ, *to the Glory of God*; i. e. to glorify God, by the ſame Figure of Speech that he uſes πίστις Ἰησοῦ, *the Faith of Jeſus*, for, believing in Jeſus, *Rom.* 3. 22, & 26. The thing that St. *Paul* is exhorting them to here, is to the glorifying of God with one accord; as is evident from the immediately preceding words, *v.* 6. and that which follows, *v.* 9, 10, 11. is to the ſame purpoſe: So that there is no room to doubt that his meaning in theſe words is this, (*viz.*) Chriſt received or took us believing Jews to himſelf, that we might magnify the Truth of God; and took the Gentiles that believe to himſelf, that they might magnify God's Mercy. This ſtands eaſy in the Conſtruction of his Words, and Senſe of his Mind.

8 (*n*) (*Now I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion.*) Theſe words are plainly a Parentheſis, and ſpoken with ſome Emphaſis, to reſtrain the Gentile Converts of *Rome*; who, as it is plain from *ch.* 14. 3. were apt, ἐξουθενεῖθαι, to ſet at naught and deſpiſe the converted Jews for ſticking to their ritual Obſervances of Meats and Drinks, &c.

(*o*) Διάκονον περιτομῆς, *a Miniſter of*, or *to the Circumciſion.* What it was that Chriſt miniſtred to the Jews, we may ſee by the like Expreſſion of St. *Paul*, applied to himſelf, *v.* 16. where he calls himſelf *a Miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God.*

him

TEXT.

Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.

PARAPHRASE.

him shall the Gentiles trust (p). Now the God of Hope fill you with all Joy and Peace in Believing, that ye may abound in Hope through the Power of the Holy Ghost *(q)*. 13.

NOTES.

12 *(p)* Ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, *in him shall the Gentiles trust*, rather *hope*; not that there is any material difference in the Signification of *trust* and *hope*, but the better to express and answer St. *Paul's* way of writing, with whom it is familiar, when he hath been speaking of any Vertue or Grace whereof God is the Author, to call God thereupon the God of that Vertue or Favour. An eminent Example whereof we have a few Verses backwards, v. 4. ἵνα διὰ, τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, *That we through Patience and Comfort*, rather *Consolation, of the Scriptures might have hope*; and then subjoins, ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, *Now the God of Patience and Consolation*. And so here ἔθνη ἐλπιοῦσι ὁ δὲ θεὸς ἐλπίδος, *The Gentiles shall* hope, *now the God of hope*.

13 *(q)* The Gifts of the *Holy Ghost* bestowed upon the Gentiles, were a Foundation of hope to them, that they were by believing, the Children or People of God as well as the Jews.

SECT. XIV.

CHAP. XV. 14----33.

CONTENTS.

IN the remaining part of this Chapter St. *Paul* makes a very kind and skilful Apology to them for this Epistle: Expresses an earnest Desire of coming to them: Touches upon the Reasons that hitherto had hinder'd him: Desires their Prayers for his Deliverance from the Jews in his Journey to *Jerusalem*, whither he was going; and promises that from thence he will make them a Visit in his way to *Spain*.

As

An. Ch. 57.
Neronis 3.

PARAPHRASE.

14. AS to my own Thoughts concerning you my Brethren, I am perſwaded that you alſo as well as others, are full of Goodneſs, abounding in all Knowledge, and able to inſtruct
15. one another. Nevertheleſs, Brethren, I have written to you in ſome things pretty freely, as your Remembrancer, which I have been inbolden'd to do, by the Commiſſion which God has been graciouſly pleaſed to beſtow on me,
16. Whom he hath made to be the Miniſter of Jeſus Chriſt to the Gentiles in the Goſpel of God, in which holy Miniſtration I officiate, that the Gentiles may be made an acceptable Offering (*r*) to God, ſanctified by the pouring out of
17. the Holy Ghoſt upon them. I have therefore matter of glorying through Jeſus Chriſt, as to
18. thoſe things that pertain (*s*) to God. For I ſhall not venture to trouble you with any concerning my ſelf, but only what Chriſt hath wrought by me, for the bringing of the Gentiles to Chriſtianity, both in Profeſſion and
19. Practice, Through mighty Signs and Wonders, by the Power of the Holy Ghoſt, ſo that from *Jeruſalem* and the Neighbouring Countries, all
20. along quite to *Illyricum*, I have effectually preached the Goſpel of Chriſt, but ſo as ſtudiouſly to avoid the carrying of it to thoſe Places where it was already planted, and where the People

TEXT.

And I my ſelf alſo am 14
perſwaded of you my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

Nevertheleſs, brethren, 15
I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God.

That I ſhould be the 16
miniſter of Jeſus Chriſt to the Gentiles, miniſtring the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

I have therefore where- 17
of I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

For I will not dare to 18
ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

Through mighty ſigns 19
and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illiricum I have fully preached the Goſpel of Chriſt.

Yea, ſo have I ſtrived 20

NOTES.

16 (*r*) *Offering.* See *Iſa.* 66. 20.

17 (*s*) Τα πρὸς τὸν, *Things that pertain to God.* The ſame Phraſe we have *Heb.* 5. 1. where it ſignifies the things that were offered to God in the Temple-miniſtration. St. *Paul* by way of Alluſion ſpeaks of the Gentiles in the foregoing verſe, as an Offering to be made to God; and of himſelf, as the Prieſt by whom the Sacrifice or Offering was to be prepared and offered; and then he here tells them, that he had matter of Glorying in this Offering, *i. e.* that he had had Succeſs in converting the Gentiles, and bringing them to be a living, holy and acceptable Sacrifice to God; an account whereof he gives them in the four following Verſes.

were

TEXT.

to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another mans foundation:
21 But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.
22 For which cauſe alſo I have been much hindred from coming to you:
23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you;
24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your company.
25 But now I go unto Jeruſalem to miniſter unto the ſaints.
26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.
27 It hath pleaſed them verily, and their debters they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.
28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

PARAPHRASE

were already Chriſtians, leaſt I ſhould build upon another Man's Foundation (*t*). But as it is written (*u*), *To whom he was not ſpoken of they ſhall ſee: And they that have not heard ſhall underſtand.* This has often hinder'd me from coming to you: But now having in theſe Parts no Place, where Chriſt hath not been heard of, to preach the Goſpel in; and having had for theſe many Years a deſire to come to you, I will when I take my Journey to *Spain*, take you in my way: For I hope then to ſee you, and to be brought on my way thither-ward by you, when I have for ſome time enjoy'd your Company, and pretty well ſatisfy'd my longing upon that account. But at preſent I am ſeting out for *Jeruſalem*, going to miniſter to the Saints there. For it hath pleaſed thoſe of *Macedonia* and *Achaiah*, to make a Contribution for the Poor among the Saints at *Jeruſalem*. It hath pleaſed them to do ſo, and they are indeed their Debters. For if the Gentiles have been made Partakers of their ſpiritual things, they are bound on their ſide to miniſter to them for the Support of this temporal Life. When therefore I have diſpatch'd this Buſineſs; and put this Fruit of my Labours into their hands, I will come to you in my way to *Spain*. And I know

21. 22. 23. 24. 25. 26. 27. 28.

NOTES.

20 (*t*) See 1 *Cor.* 3. 10. 2 *Cor.* 10. 16.
21 (*u*) *Iſa.* 52. 15.

that

PARAPHRASE.

29. that when I come unto you, I ſhall bring with me to you full Satisfaction concerning the Bleſſedneſs which you receive by the Goſpel (*w*) of
30. Chriſt. Now I beſeech you, Brethren, by our Lord Jeſus Chriſt, and by the Love which comes from the Spirit of God, to joyn with me
31. in earneſt Prayers to God for me, That I may be deliver'd from the Unbelievers in *Judea*; and that the Service I am doing the Saints there
32. may be acceptable to them. That if it be the Will of God, I may come to you with Joy,
33. and may be refreſh'd together with you. Now the God of Peace be with you all. Amen.

TEXT.

And I am ſure that 29
when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

Now I beſeech you, 30
brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me;

That I may be deli- 31
vered from them that do not believe in Judea; and that my ſervice which I have for Jeruſalem may be accepted of the ſaints:

That I may come un- 32
to you with joy by the will of God, and may with you be refreſhed.

Now the God of peace 33
be with you all. Amen.

NOTES.

29 (*w*) He may be underſtood to mean here, that he ſhould be able to ſatisfie them, that by the Goſpel the Forgiveneſs of Sins was to be obtained. For that he ſhews, *ch.* 4. 6—9. And they had as much Title to it by the Goſpel as the Jews themſelves; which was the thing he had been making out to them in this Epiſtle.

SECT.

SECT. XV.

CHAP. XVI. 1-------27.

CONTENTS.

THE foregoing Epiſtle furniſhes us with Reaſons to conclude, that the Diviſions and Offences that were in the Roman Church were between the Jewiſh and Gentile Converts, whilſt the one over-zealous for the Rituals of the Law, endeavour'd to impoſe Circumciſion and other Moſaical Rites, as neceſſary to be obſerved by all that profeſſed Chriſtianity: And the other, without due regard to the Weakneſs of the Jews, ſhew'd a too open Neglect of thoſe their Obſervances, which were of ſo great account with them. St. *Paul* was ſo ſenſible how much the Churches of Chriſt ſuffer'd on this occaſion, and ſo careful to prevent this which was a Diſturbance almoſt every where (as may be ſeen in the Hiſtory of the *Acts*, and collected out of the Epiſtles) that after he had finiſhed his Diſcourſe to them, (which we may obſerve ſolemnly cloſed in the end of the foregoing Chapter) he here in the middle of his Salutations, cannot forbear to caution them againſt the Authors and Fomenters of theſe Diviſions, and that very pathetically, *ver.* 17—20. All the reſt of this Chapter is ſpent almoſt wholly in Salutations. Only the four laſt Verſes contains a Concluſion after St. *Paul*'s manner.

PARAPHRASE.

I Commend to you *Phebe* our Sister, who is a Servant of the Church which is at *Kenchrea* (*x*), that you receive her for Christ sake, as becomes Christians, and that you assist (*y*) her in whatever Business she has need of you, for she has assisted many, and me in particular. Salute *Priscilla* and *Aquila*, my Fellow-Labourers in the Gospel (Who have for my Life exposed their own to Danger, unto whom not only I give Thanks, but also all the Churches of the Gentiles). Greet also the Church that is in their House. Salute my well-beloved *Epenetus*, who is the First-fruits of *Achaiah* unto Christ. Greet *Marie*, who took a great deal of Pains for our sakes. Salute *Andronicus* and *Junia* my Kinsfolk and Fellow-Prisoners, who are of Note among the Apostles, who also were

TEXT.

I Commend unto you Phebe our Sister, which is a Servant of the Church which is at Cenchrea. 1

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my self also. 2

Greet Priscilla and Aquila my helpers in Christ Jesus: 3

(Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles) 4

Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ. 5

Greet Mary, who bestowed much labour on us. 6

Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. 7

NOTES.

1 (*x*) *Kenchrea* was the Port to *Corinth*.

2 (*y*) Προστάτις, *Succour*, seems here to signifie *Hostess*, not in a common Inn; for there was no such thing as our Inns in that Country; but one whose House was the place of Lodging and Entertainment of those who were received by the Church as their Guests, and these she took care of. And to that προστάτις may be very well applied. But whether St. *Paul* was induced to make use of it here as somewhat corresponding to ἀδελφὴ, which he used in her behalf just before in this Verse, I leave to those who nicely observe St. *Paul*'s Stile.

Christians

TEXT.

8 Greet Amplias my beloved in the Lord.
9 Salute Urban our helper in Chriſt, and Stachys my beloved.
10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus houſhold.
11 Salute Herodian my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lord.
12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.
13 Salute Rufus choſen in the Lord, and his mother and mine.
14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15 Salute Philologus and Julia, Nereus and his ſiſter, and Olympas, and all the ſaints which are with them.
16 Salute one another with an holy kiſs; the churches of Chriſt ſalute you.
17 Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them.
18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words

PARAPHRASE.

Chriſtians before me. Greet *Amplius* my Beloved in the Lord. Salute *Urbane* our Helper in Chriſt, and *Stachys* my Beloved. Salute *Apelles* approved in Chriſt. Salute thoſe who are of the Houſehold of *Ariſtobulus*. Salute *Herodion* my Kinſman. Salute all thoſe of the Houſehold of *Narciſcus*, who have imbraced the Goſpel. Salute *Tryphena* and *Tryphoſa*, who take Pains in the Goſpel. Salute the Beloved *Perſis*, who laboured much in the Lord. Salute *Rufus*, choſen or ſelected to be a Diſciple of the Lord; and his Mother and mine. Salute *Aſyncritus*, *Phlegon*, *Hermas*, *Patrobas*, *Hermes*, and the Brethren who are with them. Salute *Philologus*, and *Julia*, *Nereus* and his Siſter, and all the Saints who are with them. Salute one another with an holy Kiſs. The Churches of Chriſt ſalute you.

8. 9. 10. 11. 12. 13. 14. 15. 16.

Now I beſeech you, Brethren, mark thoſe who cauſe Diviſions and Offences contrary to the Doctrine which you have learned, and avoid them. For they ſerve *(z)* not our Lord Jeſus Chriſt, but their own Bellies, and by good Words and fair Speeches, inſinuating themſelves, deceive well-meaning ſimple Men.

17. 18.

NOTES.

18 (*z*) Such as theſe we have a Deſcription of, *Tit.* 1. 10, 11.

An. Ch. 57. Neronis 3.

PARAPHRASE.

19. Your Converſion and ready Compliance with the Doctrine of the Goſpel, when it was brought to you, is known in the World (*a*), and generally talked of: I am glad for your ſakes that you ſo forwardly obeyed the Goſpel. But give me leave to adviſe you to be wiſe and cautious in preſerving your ſelves ſteady in what is wiſe and good (*b*); but imploy no Thought or Skill how to circumvent or injure another: Be in this regard very plain
20. and ſimple. For God (*c*) who is the Giver and Lover of Peace will ſoon rid (*d*) you of theſe Miniſters of Satan, the Diſturbers of your Peace, who make Diviſions amongſt you. The Grace of our Lord Jeſus Chriſt be with you. Amen.
21. *Timothy* my Work-fellow, and *Lucius*, and *Jaſon*, and *Soſipater* my Kinſmen ſalute you.
22. I *Tertius* who wrote this Epiſtle, ſalute you in
23. the Lord. *Gaius* mine Hoſt, and of the whole Church, ſaluteth you. *Eraſtus* the Chamberlain of the City ſaluteth you; and *Quartus* a
24. Brother. The Grace of our Lord Jeſus Chriſt be with you all. Amen.

TEXT.

and fair ſpeeches, deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good; and ſimple concerning evil.

20 And the God of peace ſhall bruiſe ſatan under your feet ſhortly. The Grace of our Lord Jeſus Chriſt be with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jaſon, and Soſipater, my kinſmen ſalute you.

22 I Tertius, who wrote this epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt be with you all. Amen.

NOTES.

19 (*a*) See *ch.* 1. 8.

(*b*) A Direction much like this you have, 1 *Cor.* 14. 20. & *Eph.* 4. 13—15.

20 (*c*) So thoſe who made Diviſions in the Church of *Corinth* are called, 2 *Cor.* 11. 15.

(*d*) *Shall bruiſe Satan*, i. e. ſhall break the Force and Attempts of Satan upon your Peace by theſe his Inſtruments, who would engage you in Quarrels and Diſcords.

Now

An. Ch. 57. Neronis 3.

TEXT.

25 Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the myſtery which was kept ſecret ſince the world began,

26 But now is made manifeſt, and by the ſcriptures of the prophets according to the command-

PARAPHRASE.

Now to him that is able to ſettle and eſtabliſh you in an Adherence to my *(e)* Goſpel, and to that which I deliver concerning Jeſus Chriſt in my Preaching, conformable to the Revelation of the *(f)* Myſtery which lay unexplain'd in the *(g)* ſecular times; But now is laid open, and by the Writings of the Prophets made 25. 26.

NOTES.

25 *(e) My Goſpel.* St. *Paul* cannot be ſuppoſed to have uſed ſuch an Expreſſion as this, unleſs he knew that what he preach'd had ſomething in it that diſtinguiſhed it from what was preached by others; which was plainly the Myſtery, as he every where calls it, of God's purpoſe of taking in the Gentiles to be his People under the Meſſiah, and that without ſubjecting them to Circumciſion, or the Law of *Moſes*. This is that which he calls here τὸ κήρυγμα Ἰησοῦ Χριστοῦ, *the preaching of Jeſus Chriſt*; For without this, he did not think that Chriſt was preached to the Gentiles as he ought to be: And therefore in ſeveral places of his Epiſtle to the Galatians, he calls it, *the Truth*, and, *the Truth of the Goſpel*; and uſes the like Expreſſions to the Epheſians and Coloſſians. This is that Myſtery which he is ſo much concern'd, that the Epheſians ſhould underſtand and ſtick firm to, which was revealed to him according to that Goſpel, whereof he was made the Miniſter; as may be ſeen at large in that Epiſtle, particularly *ch.* 3. 6, 7. The ſame thing he declares to the Coloſſians, in his Epiſtle to them, particularly *ch.* 1. 27—29. & 11. 6—8. For that he in a peculiar manner preached this Doctrine, ſo as none of the other Apoſtles did, may be ſeen *Acts* 21. 18——25. *Acts* 15. 6, 7. For though the other Apoſtles and Elders of the Church at *Jeruſalem* had determin'd, that the Gentiles ſhould only keep themſelves from things offered to Idols, and from Blood, and from ſtrangled, and from Fornication: Yet it is plain enough from what they ſay, *Acts* 21. 20—24. That they taught not; nay, probably did not think what St. *Paul* openly declares to the Epheſians, that the Law of *Moſes* was aboliſhed by the Death of Chriſt, *Eph.* 11. 15. Which if St. *Peter* and St. *James* had been as clear in, as was St. *Paul*, St. *Peter* would not have incurr'd his reproof, as he did by his Carriage, mentioned *Gal.* 2. 12. But in all this may be ſeen the Wiſdom and Goodneſs of God to both Jews and Gentiles. See Note, *Eph.* 2. 15.

(f) That the *Myſtery* he here ſpeaks of, is the calling of the Gentiles, may be ſeen in the following words; which is that which in many of his Epiſtles he calls *Myſtery*. See *Eph.* 1. 9. & 3. 3——9. *Col.* 1. 25—27.

(g) χρόνοις αἰωνίοις, *in the ſecular Times*, or in the Times under the Law. Why the Times under the Law were called χρόνοι αἰώνιοι, we may find a reaſon in their Jubilies, which were αἰῶνες, *Sæcula*, or Ages, by which all the Time under the Law was meaſured: And ſo χρόνοι αἰώνιοι is uſed 2 *Tim.* 1. 9. *Tit.* 1. 2. And ſo αἰῶνες are put for the Times of the Law, or the Jubilies, *Luke* 1. 70. *Acts* 3. 21. 1 *Cor.* 2. 7. & 10. 2. *Eph.* 3. 9. *Col.* 1. 26. *Heb.* 9. 26. And ſo God is called the Rock עֹלָמִים צוּר αἰώνων, of *Ages*, *Iſa.* 26. 4. in the ſame Senſe that he is called *the Rock of Iſrael*, Iſa. 30. 29. *i. e.* the Strength and Support of the Jewiſh State: For 'tis of the Jews the Prophet here ſpeaks. So *Exod.* 21. 6. לְעֹלָם εἰς τὸν αἰῶνα, ſignifies not as we tranſlate it *for ever*, but to the Jubily; which will appear if we compare *Lev.* 25. 39—41. and *Exod.* 21. 2. See *Burthogg's Chriſtianity a Revealed Myſtery*, p. 17, 18. Now that the Times of the Law were the Times ſpoken of here by St. *Paul*, ſeems plain

thus:

PARAPHRASE.

made known (according to the Commandment of the Everlasting God) to the Gentiles of all Nations, for the bringing them in to the Obe-
27. dience of the Law of Faith. To the only wise God be Glory, through Jesus Christ, for ever. Amen.

TEXT.

ment of the everlasting God, made known to all nations for the obedience of faith)

To God only wise, be 27
glory through Jesus Christ for ever. Amen.

NOTES.

from that which he declares to have continued a Mystery during all those times; to wit, God's purpose of taking in the Gentiles to be his People under the Messiah: For this could not be said to be a Mystery at any other time, but during the time that the Jews were the peculiar People of God, separated to him from among the Nations of the Earth. Before that time there was no such Name or Notion of Distinction as Gentiles. Before the Days of *Abraham*, *Isaac* and *Jacob*, the calling of the Israelites to be God's peculiar People, was as much a Mystery, as the calling of others out of other Nations was a Mystery afterwards. All that St. *Paul* insists on here, and in all the places where he mentions this Mystery, is to shew, that though God has declared this his Purpose to the Jews, by the Predictions of his Prophets amongst them, yet it lay concealed from their Knowledge, 'twas a Mystery to them, they understood no such thing; there was not any where the least Suspicion or Thought of it, till the Messiah being come, it was openly declared by St. *Paul* to the Jews and Gentiles, and made out by the Writings of the Prophets, which were now understood.

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A

PARAPHRASE

AND

NOTES

ON THE

Epiſtle of St. Paul

TO THE

EPHESIANS.

LONDON,
Printed for *Awnſham* and *John Churchill*, at the *Black Swan* in *Pater-noſter-Row*, 1707.

THE
Epiſtle of St. Paul
TO THE
EPHESIANS.

SYNOPSIS.

OUR Saviour had ſo openly and expreſly declared to his Diſciples the Deſtruction of the Temple, that they could by no means doubt of it, nor of this Conſequence of it, *viz.* that the ἔθη, Cuſtoms or Rites of the Moſaical Law, as they are called, *Acts* 6. 14. & 21. 21. were to ceaſe with it. And this St. *Stephen*, by what is laid to his charge, *Acts* 6. 13, 14. ſeems to have taught. And upon this Ground it might very well be that the Apoſtles and Church of *Jeruſalem* required no more of the Convert Gentiles, than the Obſervance of ſuch things as were ſufficient to ſatisfie the Jews that they were not ſtill Heathens and Idolaters. But as for the reſt of the Moſaical Rites, they required not the Convert Gentiles (to whom the Moſaical Law was not given) to obſerve them. This being a very natural and obvious Conſequence, which they could not but ſee, that if by the Deſtruction of the Temple and Worſhip of the Jews thoſe Rites were ſpeedily to be taken away, they were not Obſervances neceſſary to the People of God, and of perpetual Obligation. Thus far it is plain

the other Apoſtles were inſtructed and ſatisfied of the Freedom of the Gentile-Converts from complying with the Ritual Law. But whether it was revealed to them with the ſame Clearneſs as it was to St. *Paul*, that the Jews too as well as the Gentiles, who were converted to the Chriſtian Faith, were diſcharged from their former Obligation to the Ritual Law of *Moſes*, and freed from thoſe Obſervances, may be doubted: Becauſe as we ſee they had not at all inſtructed their Converts of the Circumciſion, of their being ſet at liberty from that Yoke, which it is very likely they ſhould not have forborn to have done, if they had been convinced of it themſelves. For in all that Diſcourſe concerning this Queſtion, *Acts* 15. 1—21. there is not one Syllable ſaid of the Jews being diſcharged, by Faith in the Meſſiah, from the Obſervance of any of the Moſaical Rites. Nor does it appear that the Apoſtles of the Circumciſion ever taught their Diſciples, or ſuggeſted to them any ſuch thing, which one can ſcarce imagin they could have neglected, if it had been revealed to them, and ſo given them in charge. It is certain their Converts had never been taught any ſuch thing. For St. *James* himſelf acquaints us, *Acts* 21. 20. that the *many thouſands that believed were all zealous of the Law.* And what his own Opinion of thoſe Rites were, may be ſeen *ver.* 24. where he calls keeping this part of the Law *walking orderly:* and he is concerned to have St. *Paul* thought a ſtrict Obſerver thereof. All which could not have been, if it had been revealed to him as poſitively and expreſly as it was to St. *Paul*, That all Believers in the Meſſiah, Jews as well as Gentiles, were abſolved from the Law of *Moſes*, and were under no Obligation to obſerve thoſe Ceremonies any longer, they being now no longer neceſſary to the People of God in this his new Kingdom erected under the Meſſiah, nor indeed was it neceſſary that this particular Point ſhould have been from the beginning revealed to the other Apoſtles, who were ſufficiently inſtructed for their Miſſion, and the Converſion of their Brethren the Jews, by the holy Ghoſt's bringing to their Minds (as was promiſed) all that our Saviour had ſaid unto them in his Life-time here amongſt them, in the true Senſe of it. But the ſending them to the Jews with this Meſſage, that the Law was aboliſhed, was to croſs the very Deſign of ſending them; it was to beſpeak an Averſion to their Doctrine; and to ſtop the Ears of the Jews, and turn their Hearts from them. But St. *Paul* receiving his whole Knowledge of the Goſpel immediately from Heaven by Revelation, ſeems to have this par-

particular Inſtruction added, to fit him for the Miſſion he was choſen to, and make him an effectual Meſſenger of the Goſpel, by furniſhing him preſently with this neceſſary Truth concerning the Ceſſation of the Law, the Knowledge whereof could not but come in time to the other Apoſtles, when it ſhould be ſeaſonable. Whether this be not ſo, I leave it to be conſidered.

This at leaſt is certain, that St. *Paul* alone, more than all the reſt of the Apoſtles, was taken notice of to have preached that the coming of Chriſt put an end to the Law, and that in the Kingdom of God erected under the Meſſiah, the Obſervation of the Law was neither required, nor availed ought, Faith in Chriſt was the only Condition of Admittance both for Jew and Gentile, all who believed being now equally the People of God, whether circumciſed or uncircumciſed. This was that which the Jews, zealous of the Law, which they took to be the irrevocable unalterable Charter of the People of God, and the ſtanding Rule of his Kingdom, could by no means bear. And therefore provoked by this Report of St. *Paul*, the Jews, both Converts as well as others, looked upon him as a dangerous Innovator, and an Enemy to the true Religion, and as ſuch ſeized on him in the Temple, *Acts* 21. upon occaſion whereof it was that he was a Priſoner at *Rome* when he writ this Epiſtle, where he ſeems to be concerned, leſt now he that was the Apoſtle of the Gentiles, from whom alone the Doctrine of their Exemption from the Law had its Riſe and Support, was in Bonds upon that very account, it might give an Opportunity to thoſe Judaizing Profeſſors of Chriſtianity, who contended that the Gentiles, unleſs they were circumciſed after the manner of *Moſes*, could not be ſaved, to unſettle the Minds, and ſhake the Faith of thoſe whom he had converted. This being the Controverſie from whence roſe the great Trouble and Danger that in the time of our Apoſtle diſturb'd the Churches collected from among the Gentiles. That which chiefly diſquieted the Minds, and ſhook the Faith of thoſe who from Heathenſm were converted to Chriſtianity, was this Doctrine, that except the Converts from Paganiſm were circumciſed, and thereby ſubjected themſelves to the Law and the Jewiſh Rites, they could have no Benefit by the Goſpel, as may be ſeen all through the *Acts*, and in almoſt all St. *Paul*'s Epiſtles. Wherefore when he heard that the *Epheſians* ſtood firm in the Faith, whereby he means their Confidence of their Title to the Privileges and Benefits of the Goſpel, without Submiſſion to the Law (For the introducing the legal

legal Obſervances into the Kingdom of the Meſſiah, he declared to be a Subverſion of the Goſpel, and contrary to the great and glorious Deſign of that Kingdom) He thanks God for them, and ſetting forth the gracious and glorious Deſign of God towards them, prays that they may be enlightned, ſo as to be able to ſee the mighty things done for them, and the immenſe Advantages they receive by it. In all which he diſplays the glorious State of that Kingdom, not in the ordinary way of Argumentation and formal Reaſoning, which had no place in an Epiſtle writ as this is, all as it were in a Rapture, and in a Stile far above the plain Didactical way, he pretends not to teach them any thing, but couches all that he would drop into their Minds in Thankſgivings and Prayers, which affording a greater Liberty and Flight to his Thoughts, he gives Utterance to them in noble and ſublime Expreſſions, ſuitable to the unſearchable Wiſdom and Goodneſs of God, ſhewn to the World in the Work of Redemption. This tho perhaps at firſt ſight it may render his meaning a little obſcure, and his Expreſſions the harder to be underſtood, yet by the Aſſiſtance of the two following Epiſtles, which were both writ whilſt he was in the ſame Circumſtances, upon the ſame Occaſion, and to the ſame Purpoſe, the Senſe and Doctrine of the Apoſtle here may be ſo clearly ſeen, and ſo perfectly comprehended, that there can be hardly any doubt left about it to any one who will examin them diligently, and carefully compare them together. The Epiſtle to the *Coloſſians* ſeems to be writ the very ſame time, in the ſame run and warmth of Thoughts, ſo that the very ſame Expreſſions yet freſh in his Mind, are repeated in many Places; the Form, Phraſe, Matter and all the Parts quite through of theſe two Epiſtles, do ſo perfectly correſpond, that one cannot be miſtaken in thinking one of them very fit to give light to the other. And that to the *Philippians*, writ alſo by St. *Paul* during his Bonds at *Rome*, when attentively looked into, will be found to have the ſame Aim with the other two; ſo that in theſe three Epiſtles taken together, one may ſee the great Deſign of the Goſpel laid down as far ſurpaſſing the Law, both in Glory, Greatneſs, Comprehenſion, Grace and Bounty, and therefore they were Oppoſers, not Promoters of the true Doctrine of the Goſpel, and the Kingdom of God under the Meſſiah, who would confine it to the narrow and beggarly Elements of this World, as St. *Paul* calls the poſitive Ordinances of the Moſaical Inſtitution. To confirm the Gentile Churches, whom he had converted, in this Faith which

which he had instructed them in; and keep them from submitting to the Mosaical Rites in the Kingdom of Christ, by giving them a nobler and more glorious View of the Gospel, is the Design of this and the two following Epistles. For the better understanding these Epistles, it might be worth while to shew their Harmony all through, but this Synopsis is not a place for it, the following Paraphrase and Notes will give an Opportunity to point out several Passages wherein their Agreement will appear.

The latter end of this Epistle, according to St. *Paul*'s usual Method, contains practical Directions and Exhortations.

He that desires to inform himself in what is left upon Record in Sacred Scripture, concerning the Church of the *Ephesians*, which was the Metropolis of *Asia*, strictly so called, may read the 19*th* and 20*th* of the *Acts*.

SECT. I.

CHAP. I. 1, 2.

CONTENTS.

THese two Verses contain St. *Paul*'s Inscription or Introduction of this Epistle, what there is in it remarkable for its Difference from what is to be found in his other Epistles, we shall take notice of in the Notes. Ch. 1.

TEXT.

1 PAul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

PARAPHRASE

PAul an Apostle of Jesus Christ, by the declared Will and special Appointment of God to the Professors of the Gospel (*a*), who 1

NOTES.

1 (*a*) Τοῖς ἁγίοις, Tho rightly translated Saints, yet it does not mean any other than a national Sanctification, such as the Jews had by being separated from the Gentiles, and appropriated to God as his peculiar People, not that every one that was of the holy Nation of the Jews heretofore, or of the holy Church of Christ, under the Gospel, were Saints in that Sense that the word is usually taken now among Christians, *viz.* such Persons as were every one of them actually in a state of Salvation.

are

PARAPHRASE.

are in *Epheſus*, Converts who ſtand firm in the
2 Faith (*b*) of Chriſt Jeſus: Favour and Peace be to you from God our Father, and the Lord Jeſus Chriſt.

TEXT.

faithful in Chriſt Jeſus:
Grace be to you, and 3
peace from God our Father, and from the Lord Jeſus Chriſt.

NOTES.

(*b*) Πιστοῖς, *Faithful.* We have obſerved above that this Epiſtle, and that of the *Coloſſians*, have all through a very great Reſemblance; their Lineaments do ſo correſpond, that I think they may be Twin-Epiſtles, conceived and brought forth together, ſo that the very Expreſſions of the one occur'd freſh in St. *Paul*'s Memory, and were made uſe of in the other. There being ſent by the ſame Meſſenger *Tychicus*, is a farther Probability that they were writ at the ſame time. Πιστὸς therefore being found in the Introduction of both Epiſtles, and no one other of St. *Paul*'s, there is juſt reaſon to think that it was a Term ſuited to the preſent Notion he had of thoſe he was writing to, with reference to the Buſineſs he was writing about. I take it therefore, that by *faithful in Chriſt Jeſus*, he means here ſuch as ſtood firm to Jeſus Chriſt, which he did not count them to do, who made Circumciſion neceſſary to Salvation, and an Obſervance of Jewiſh Rites a requiſite part of the Chriſtian Religion. This is plain from his expreſs words, *Gal.* 5. 1, 2. *Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not intangled again with the Yoke of Bondage. Behold I* Paul *ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing*, &c. And thoſe that contended for Submiſſion to the Law, he calls *Perverters of the Goſpel of Chriſt*, Gal. 1. 7. And more to the ſame purpoſe may be ſeen in that Epiſtle: We ſhall have an occaſion to confirm this Interpretation of the word πιστὸς, *faithful*, here, when we come to conſider the Import of the word πίστις, *Faith*, ver. 15. They that would have καὶ *and*, not exegetical here, but uſed only to joyn under the Title of *faithful in Chriſt Jeſus*, the Converts in *Aſia*, I ſhall deſire beſides the *Col.* 1. 2 to read alſo 1 *Cor.* 2. 1. and thereby judge in what Senſe they are to underſtand, *And to the faithful in Chriſt Jeſus* here.

SECT.

SECT. II.

CHAP. I. 3-----14.

CONTENTS.

IN this Section St. *Paul* thanks God for his Grace and Bounty to the Gentiles, wherein he ſo ſets forth both God's gracious Purpoſe of bringing the Gentiles into his Kingdom under the Meſſiah, and his actual beſtowing on them Bleſſings of all kinds in Jeſus Chriſt, for a compleat re-eſtating them in that his heavenly Kingdom, that there could be nothing ſtronger ſuggeſted to make the *Epheſians* and other Gentile-Converts not to think any more of the Law, and that much more inferior Kingdom of his, eſtabliſhed upon the Moſaical Inſtitution, and adapted to a little Canton of the Earth, and a ſmall Tribe of Men, as now neceſſary to be retained under this more ſpiritual Inſtitution, and celeſtial Kingdom erected under Jeſus Chriſt, intended to comprehend Men of all Nations, and extend it ſelf to the utmoſt Bounds of the Earth for the greater Honour of God, or as St. *Paul* ſpeaks, to the Praiſe of the Glory of God.

TEXT.

3 BLeſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt:

PARAPHRASE

BLeſſed and magnified be the God and Father of our Lord Jeſus Chriſt, who has in and by Jeſus Chriſt (*c*), furniſhed us (*d*) Gentiles with all ſorts of Bleſſings that may fit us to be Partakers of his heavenly Kingdom, without need of any Aſſiſtance from the Law, Ac- 3

NOTES.

3 (*c*) Ἐν χριστῳ, *In Chriſt*; I take to be put here emphatically, and to ſignifie the ſame with *filleth all in all*, v. 23. which is more fully explain'd, *Col.* 3. *Where there is neither Greek nor Jew, Circumciſion nor Uncircumciſion, Barbarian, Scythian, Bond or Free, but Chriſt is all, and in all.*

(*d*) *Us.* The right underſtanding of this Section, and indeed of this whole Epiſtle, depends very much on underſtanding a-right who are more eſpecially comprehended under the Terms, *Us* and *We*, from *v.* 3, to 12. For it muſt ſignifie either, 1. St. *Paul* himſelf Perſonally; but that the viſible Tenour of the Diſcourſe at firſt ſight plainly deſtroys: Beſides it ſuits not St.

NOTES.

Paul's Modesty to attribute so much in particular to himself, as is spoke of *Us* and *We* in this Section; or if we could think he would give himself that Liberty, yet *v.* 12. overturns it all; for ἡμᾶς τοὺς προηλπικότας, *We who first trusted in Christ*, can by no means be admitted to be spoken by St. *Paul* personally of himself. Add to this, that in this very Chapter, no farther off than *v.* 15. St. *Paul* speaking of himself, says, I, in the Singular Number; and so he does *chap.* 3. *v* 7, 8. Or,

2. It must signifie Believers in general; but that προηλπικότας join'd to it will not admit, for *we*, the first Believers, cannot signifie we all, that are Believers, but restrains the Persons to some sort of Men that then began to believe, *i. e.* the Gentiles: And then the next Words, *v.* 13. have an easy and natural Connection; We other Gentiles who first believed in Christ, in whom also ye Gentiles, also of *Ephesus*, after ye heard, believed. Or,

3. It must signifie the Convert Jews. But would it not be somewhat prepostrous for St. *Paul* so much to magnify God's Goodness and Bounty to the Jews in particular, in an Epistle writ to a Church of converted Gentiles; wherein he addresses himself to the Gentiles, in Contradistinction to the Jews, and tells them they were to be made Co-partners with them in the Kingdom of the Messiah, which was opened to them by aholishing of the Law of *Moses*, intimated plainly in this very Section, *v.* 7 —— 10. Wherein he magnifies the Riches of the Favour of God, to the Persons he is speaking of under the Denomination *Us*, in gathering again *all things*, i. e. Men of all sorts, under Christ the Head; which could not mean the Jews alone: But of this he speaks more openly afterwards. Farther, *We* here, and *We*, ch. 2. 3. must be the same, and denote the same Persons; but the *We*, ch. 2. 3. can neither be St. *Paul* alone, nor Believers in general, nor Jewish Converts in particular, as the obvious Sense of the place demonstrates: For neither St. *Paul* can be called *we all*, nor is it true that *all* the Convert-Jews *had their Conversation among the Gentiles*, as our Bible renders the Greek; which if otherwise to be understood, is more directly against signifying the Jews. These therefore being excluded from being meant by *we* and *us* here, who can remain to be signify'd thereby but the Convert Gentiles in general? That St. *Paul*, who was the Apostle of the Gentiles, did often in an obliging manner join himself with the Gentile Converts under the Terms Us and We, as if he had been one of them, there are so many Instances, that it cannot seem strange that he should do so in this Section, *Rom.* 5. 1 —— 11. where it is plain all along under the Term Us, he speaks of the Gentile Converts. And many other Passages might be brought out of this Epistle to evince it. *Ch.* 1. 11. he saith, *We* have obtained an Inheritance. Those *We*, 'tis plain, *ch.* 3. 6. were Gentiles. So *ch.* 2. 5. when *We*, i. e. Converts of the Gentiles, were dead in Sins: For I do not remember that the Jews are any where said by St. *Paul* to be dead in Sins; that is one of the distinguishing Characters of the Gentiles: And there we see in the same Verse *we* is changed into *ye*: And so *v.* 6, & 7. having spoke of the Gentiles in the first Person *us*, in the beginning of the next Verse 'tis changed into *ye*, i. e. *ye* Ephesians, a part of those Gentiles. To this I shall add one place more out of the parallel Epistle to the *Colossians*, ch. 1. 12, 13. where he uses ἡμᾶς, *us*, for the Convert Gentiles, changing the *ye* in the 10th Verse to *us* in the 12th; the matter of giving Thanks being the same all along from *v.* 3. where it begins, and is repeated here again, *v.* 12. i. e. The removing of the Gentiles out of the Kingdom of the Devil and Darkness, into the Kingdom of his beloved Son: or as he expresses it, *Eph.* 1. 6. *Wherein he hath made us accepted in the Beloved.* And in the same Sense he uses ἡμῶν, *us*, *Col.* 2. 14. For those that the Hand-writing of Ordinances was against and contrary to, were the Gentiles, as he declares, *Eph.* 2. 14, 15. who were kept off from coming to be the People of God by those Ordinances, which were that wherein the Enmity between the Jews and Gentiles consisted, and was kept up; which therefore Christ abolished, to make way for their Union into one Body under Christ their Head. Other Passages tending to the clearing of this, we shall have occasion to take notice of as they occur in the Sequel of this Epistle.

cording

TEXT.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of

PARAPHRASE.

cording as he chose us Gentiles upon Christ's Account alone (*e*), before the Law was, even before the Foundation of the World, to be his People (*f*) under Jesus the Messiah, and to live unblameable Lives (*g*) before him in all Love and Affection (*h*) to all the Saints or Believers, of what Nation soever; Having predetermined to take us Gentiles by Jesus Christ (*i*), to be 4 5

NOTES.

4 (*e*) Ἐν αὐτῷ, in him, *i. e.* Christ: In the former Verse it is εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν χριστῷ. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ. All which together make up this Sense; "As it was in consideration of Christ alone, that God heretofore, before the "Foundation of the World, designed us Gentiles to be his People; so now the Messiah is come, "all the Blessings and Benefits we are to receive in his heavenly Kingdom, are laid up in him, "and to be had only by our Faith and Dependance on him, without any respect to the Law, "or any other Consideration.

(*f*) Ἅγιοι, *Saints*, in St. *Paul*'s Epistles is known to signify Christians, *i. e.* such as made Profession of the Gospel, for those were now the People of God.

(*g*) See *Col.* 1. 22. this Verse explained, where comparing it with the immediate preceding Words, *v.* 21. one may find a farther reason to take *us* here to signify the Gentile Converts, the same thing being applied there solely to the Gentile Converts of *Colos.*

(*h*) *Affection to all the Saints.* That this is the meaning may be seen, *v.* 15. where to their true Faith in Christ, which he was rejoic'd with, he join'd, τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, *Love unto all the Saints.* The very same things which he takes notice of in the Colossians in the very same words, *Col.* 1. 4. Why Love is so often mentioned in this Epistle, as *ch.* 3. 17. & 4. 2, 15, 16. & 5. 2 & 6. 23. we may find a reason, *ch.* 2. 11 —— 22. wherein there is an Account given of the Enmity between the Jews and Gentiles which Christ had taken away the Cause of; and therefore the ceasing of it was one great mark of Mens being right in the Faith, and of their having true and worthy Notions of Christ, who had broke down the Wall of Partition, and open'd the Kingdom of Heaven to all equally who believed in him, without any the least Distinction of Nation, Blood, Profession, or Religion that they were of before, all that being now done away, and superceded by the Prince of Peace, Jesus Christ the Righteous, to make way for a more enlarged and glorious Kingdom solely by Faith in him, which now made the only Distinction among Men; so that all who agreed in that, were thereby all brought to the same level, to be all Brethren and Fellow-Members in Christ, and the People or Sons of God, as he says in the next Verse.

5 (*i*) 'Twas not by the Observances of the Law, but by Faith alone in Jesus Christ, that God predetermined to take the Gentiles into the State of Sonship or Adoption. This was another Particular for which St. *Paul* blesses God in the name of the Gentiles; the Consideration whereof was fit to raise the Ephesians Thoughts above the Law, and keep them firm in Adherence to the Liberty of the Gospel.

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his Sons (*k*) and People according to the good
6 Pleaſure of his Will (*l*), To the end that the Gentiles too might praiſe him for his Grace and Mercy to them, and all Mankind magnifie his Glory for his abundant Goodneſs to them, by receiving them freely into the Kingdom of the Meſſiah, to be his People again in a State of Peace with him (*m*), barely for the ſake of him
7 that is his Beloved (*n*): In whom *we* (*o*) have Redemption by his Blood, *viz.* the Forgiveneſs of Tranſgreſſions, according to the Great-

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children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

To the praiſe of the 6
glory of his grace, wherein he hath made us accepted in the beloved:

In whom we have re- 7
demption through his blood, the forgiveneſs of ſins according to the riches of his grace;

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(*k*) Υἱοθεσία, Adoption or Sonſhip belong'd only to the Jews before the coming of the Meſſiah, *Rom.* 9. 4. For after the Nations of the Earth had revolted from God their Lord and Maker, and became Servants and Worſhipers of the Devil, God abandoned them to the Vaſſalage they had choſen, and owned none of them for his but the Iſraelites, whom he had adopted to be his Children and People. See *Exod.* 4. 22. *Jer.* 21. 9. *Luke* 1. 54. Which Adoption is expreſſed to *Abraham* in theſe words, *Gen.* 17. 7. *I will be a God to thee, and to thy Seed after thee, and to the Iſraelites.* Exod. 7. 7. *I will take you to me for a People, and I will be your God*; and ſo *Lev.* 26. 12. *I will walk amongſt you, and be your God, and ye ſhall be my People*: And ſo we ſee that thoſe whom, *Exod.* 4. he calls his Son, he calls in ſeveral other Places his People, as ſtanding both when ſpoken Nationally for one and the ſame thing.

(*l*) *According to the good Pleaſure of his Will*; ſpoken here in the ſame Senſe with what is ſaid, *Rom.* 9. 18, 23, 24. God under the Law took the Nation of *Iſrael* to be his People, without any Merit in them; and ſo 'tis of his meer good Pleaſure that he even then purpoſed to enlarge his Kingdom under the Goſpel, by admitting all, that of all the Nations whatſoever would come in and ſubmit themſelves, not to the Law of *Moſes*, but to the Rule and Dominion of his Son Jeſus Chriſt; and this, as he ſays in the next words, for the Praiſe of the Glory of his Grace.

6 (*m*) See *ch.* 2. 12——14. *Acts* 15. 14.

(*n*) I do not think that any thing of greater force can be imagined to raiſe the Minds of the Epheſians above the Jewiſh Rituals, and keep them ſteddy in the Freedom of the Goſpel, than what St. *Paul* ſays here, *viz.* That God before the Foundation of the World freely determined within himſelf to admit the Gentiles into his Kingdom to be his People, for the Manifeſtation of his free Grace all the World over, that all Nations might glorify him; and this for the ſake of his Son Jeſus Chriſt, who was his Beloved, and ſo was chiefly regarded in all this; and therefore 'twas to miſtake or pervert the End of the Goſpel, and debaſe this glorious Diſpenſation, to make it ſubſervient to the Jewiſh Ritual, or to ſuppoſe that the Law of *Moſes* was to ſupport, or to be ſupported by the Kingdom of the Meſſiah, which was to be of a larger Extent, and ſettled upon another Foundation, whereof the Moſaical Inſtitution was but a narrow, faint and typical Repreſentation.

7 (*o*) *We*, does as plainly here ſtand for the Gentile Converts, as 'tis manifeſt it does in the parallel place, *Col.* 1. 13, 14.

neſs

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8 Wherein he hath abounded toward us in all wisdom and prudence,
9 Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself:
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him:
11 In whom also we have

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ness of his Grace and Favour, Which he has overflowed in towards us, in bestowing on us so full a Knowledge and Comprehension of the Extent and Design of the Gospel (*p*), and Prudence to comply with it, as becomes you (*q*); In that he hath made known to you the good Pleasure of his Will and Purpose, which was a (*r*) Mystery that he had purposed in himself (*s*), Until the Coming of the due time of that Dispensation wherein he had predetermined to reduce all things again both in Heaven and Earth under one Head (*t*) in Christ; In whom we became 8 9 10 11

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8 (*p*) That by πάση σοφία, St. *Paul* means a Comprehension of the revealed Will of God in the Gospel, more particularly the Mystery of God's Purpose of calling the Gentiles, and making out of them a People and Inheritance to himself in his Kingdom under the Messiah, may be perceived by reading and comparing *ch.* 1. 8. *Col.* 1. 9, 10, 28. & 2. 2, 3. Which Verses read with Attention to the Context, plainly shew what St. *Paul* means here.

(*q*) That this is the meaning of this Verse, I refer my Reader to *Col.* 1. 9, 10.

9 (*r*) I cannot think that God's Purpose of calling the Gentiles, so often term'd a Mystery, and so emphatically declar'd to be concealed from Ages, and particularly revealed to himself, as we find in this Epistle, where it is so called by St. *Paul* 5 times, and 4 times in that to the *Colossians*, is by Chance, or without some particular Reason. The Question was, whether the converted Gentiles should hearken to the Jews, who would perswade them it was necessary for them to submit to Circumcision and the Law, or to St. *Paul*, who had taught them otherwise. Now there could be nothing of more Force to destroy the Authority of the Jews in the Case, than the shewing them that the Jews knew nothing of the Matter, that it was a perfect Mystery to them, concealed from their Knowledge, and made manifest in God's good time, at the coming of the Messiah, and most particularly discovered to St. *Paul* by immediate Revelation, to be communicated by him to the Gentiles, who therefore had reason to stick firm to this great Truth, and not to be led away from the Gospel which he had taught them.

(*s*) See *ch.* 3. 9.

10 (*t*) Ἀνακεφαλαιώσασθαι, properly signifies to recapitulate or recollect, and put together the Heads of a Discourse. But since that cannot possibly be the Meaning of this Word here, we must search for the Meaning which St. *Paul* gives it here in the Doctrine of the Gospel, and not in the Propriety of the Greek.

1. 'Tis plain in Sacred Scripture, that Christ at first had the Rule and Supremacy over all, and was Head over all. See *Col.* 1. 15——17. *Heb.* 1. 8.

2. There are also manifest Indications in Scripture, that a principal Angel, with great Numbers of Angels his Followers joining with him, revolted from this Kingdom of God, and standing out in Rebellion, erected to themselves a Kingdom of their own, in Opposition to the Kingdom of God, *Luke* 10. 17——20. and had all the Heathen World Vassals and Subjects of that their Kingdom, *Luke* 4. 5——8. *Mat.* 12. 26——30. *John* 12. 31. & 14. 30. & 16. 11. *Eph.* 6. 12. *Col.* 1. 13. *Rom.* 1. 18. *Acts* 26. 18, &c.

3. That

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3. That Christ recovered this Kingdom, and was re-instated in the Supremacy and Headship, in the Fulness of Time (when he came to destroy the Kingdom of Darkness, as St. *Paul* calls it here) at his Death and Resurrection: Hence, just before his Suffering, he says, *John* 12. 31. *Now is the Judgment of this World; now shall the Prince of this World be cast out.* From whence may be seen the Force of Christ's Argument, *Mat.* 12. 28. *If I cast out Devils by the Spirit of God, then the Kingdom of God is come upon you:* For the Jews acknowledged that the Spirit of God, which had been withdrawn from them, was not to be given out again till the coming of the Messiah, under whom the Kingdom of God was to be erected. See also *Luke* 10. 18, 19.

4. What was the State of his Power and Dominion from the Defection of the Angels, and setting up the Kingdom of Darkness, till his being re-instated in the Fulness of Time, there is little revealed in Sacred Scripture, as not so much pertaining to the Recovery of Men from their Apostacy, and re-instating them in the Kingdom of God. 'Tis true God gather'd to himself a People, and set up a Kingdom here on Earth, which he maintain'd in the little Nation of the Jews till the setting up the Kingdom of his Son, *Acts* 1. 3. & 2. 36. which was to take place as God's only Kingdom here on Earth for the future. At the Head of this, which is called the Church, he sets Jesus Christ his Son; but that is not all, but he having by his Death and Resurrection conquer'd Satan, *John* 12. 13. & 16. 11. *Col.* 2. 15. *Heb.* 2. 14. *Ephes.* 4. 8. has all Power given him in Heaven and Earth, and is made the Head over all things for the Church, [*Mat.* 28. 18. & 11. 27. *John* 3. 35. & 31. 3. *Ephes.* 1. 20——22. *Heb.* 1. 2—4. & 2. 9. 1 *Cor.* 15. 25, 27. *Phil.* 2. 8——11. *Col.* 2. 10. *Heb.* 10. 12, 13. *Acts* 2. 23. & *v.* 31. In both which places it should be translated, *to the right hand of God.*] Which re-instating him again in the supream Power, and restoring him, after the Conquest of the Devil, to that compleat Headship which he had over all things, being now revealed under the Gospel, as may be seen in the Texts here quoted, and in other places. I leave to the Reader to judge, whether St. *Paul* might not probably have an Eye to that in this Verse, and in his use of the word ἀνακεφαλαιώσασθαι. But to search throughly into this Matter (which I have not in my small reading found any where sufficiently taken notice of) would require a Treatise.

It may suffice at present, to take notice that this Exaltation of his is expressed, *Phil.* 2. 9, 10. by all things in Heaven and Earth bowing the Knee at his Name; which we may see farther explain'd, *Rev.* 5. 13. Which Acknowledgment of his Honour and Power, was that perhaps which the proud Angel that fell, refusing, thereupon rebelled.

If our Translators have render'd the sense of ἀνακεφαλαιώσασθαι right, by *gather together into one*, it will give Countenance to those who are inclin'd to understand by *things in Heaven*, and *things on Earth*, the Jewish and Gentile World: For of them St. *John* plainly says, *John* 11. 52. *That Jesus should die, not for the Nation of the Jews only, but that also* συναγάγῃ εἰς ἓν, *he should gather together in one the Children of God that were scattered abroad*, i. e. the Gentiles that were to believe, and were by Faith to become the Children of God; whereof Christ himself speaks thus, *John* 10. 16. *Other Sheep I have which are not of this Fold, them also I must bring, and they shall hear my Voice, and there shall be one Fold, and one Shepherd.* This is the gathering together into one that our Saviour speaks of, and is that which very well suits with the Apostle's Design here, where he says in express words, that Christ makes τὰ ἀμφότερα ἕν, makes both Jews and Gentiles one, *Ephes.* 2. 14. Now that St. *Paul* should use Heaven and Earth for Jews and Gentiles, will not be thought so very strange, if we consider that *Daniel* himself expresses the Nation of the Jews by the Name of *Heaven*, *Dan.* 8. 10. Nor does he want an Example of it in our Saviour himself, who, *Luke* 21. 26. by *Powers of Heaven*, plainly signifies the great Men of the Jewish Nation: Nor is this the only place in this Epistle of St. *Paul* to the *Ephesians*, which will bear this Interpretation of *Heaven* and *Earth*, he who shall read the fifteen First Verses of *ch.* 3. and carefully weigh the Expressions, and observe the drift of the Apostle in them, will not find that he does manifest Violence to St. *Paul*'s sense, if he understands by *the Family in Heaven and Earth*, v. 15. the united Body of Christians, made up of Jews and Gentiles, living still promiscuously among those two sorts of People, who continued

in

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obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will :

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

became his Poſſeſſion *(u)*, and the Lot of his Inheritance, being predetermined thereunto according to the Purpoſe of him who never fails to bring to paſs what he hath purpoſed within himſelf *(w)* : That we of the Gentiles who firſt through Chriſt entertain'd Hope *(x)*, might 12

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in their Unbelief. However this Interpretation I am not poſitive in, but offer it as matter of Enquiry, to ſuch who think an impartial ſearch into the true Meaning of the Sacred Scripture the beſt Imployment of all the time they have.

11 *(u)* So the Greek word ἐκληρώθημεν will ſignify, if taken, as I think it may, in the Paſſive Voice, *i. e.* we Gentiles who were formerly in the Poſſeſſion of the Devil, are now by Chriſt brought into the Kingdom, Dominion and Poſſeſſion of God again. This ſenſe ſeems very well to agree with the Deſign of the place, *viz.* That the Gentile World had now in Chriſt a way open'd for their returning into the Poſſeſſion of God under their proper Head Jeſus Chriſt. To which ſuits the words that follow, *that we who firſt amongſt the Gentiles* entertain'd Terms of Reconciliation by Chriſt, *might be to the Praiſe of his Glory*, i. e. ſo that we of the Gentiles who firſt believed, did, as it were, open a new Scene of Praiſe and Glory to God, by being reſtored to be his People, and become again a part of his Poſſeſſion ; a thing not before underſtood nor look'd for. See *Acts* 11. 18. & 15. 3, 14——19. The Apoſtle's Deſign here being to ſatisfy the Epheſians, that the Gentiles were, by Faith in Chriſt, reſtor'd to all the Privileges of the People of God, as far forth as the Jews themſelves. See *ch.* 2. 11——22. particularly *v.* 19. ἐκληρώθημεν, it may, I humbly conceive, do no Violence to the place, to ſuggeſt this ſenſe, *we became the Inheritance*, inſtead of *we have obtained an Inheritance* ; that being the way wherein God ſpeaks of his People the Iſraelites, of whom he ſays, *Deut.* 32. 9. *The Lord's Portion is his People, Jacob is the Lot of his Inheritance.* See alſo *Deut.* 4. 20. 1 *Kings* 8. 51. and other places. And the Inheritance which the Gentiles were to obtain, was to be obtain'd, we ſee, *Col.* 1. 12, 13. by their being tranſlated out of the Kingdom of Satan into the Kingdom of Chriſt : So that take it either way, that *we have obtained an Inheritance*, or *we are become his People and Inheritance* ; it in effect amounts to the ſame thing, and ſo I leave it to the Reader.

(w) i. e. God had purpoſed even before the taking the *Iſraelites* to be his People, to take in the Gentiles by Faith in Chriſt to be his People again : and what he purpoſes he will do without asking the Counſel or Conſent of any one, and therefore you may be ſure of this your Inheritance, whether the Jews conſent to it or no.

12 *(x)* 'Twas a part of the Character of the Gentiles, to be *without Hope* ; ſee *ch.* 2. 12. But when they received the Goſpel of Jeſus Chriſt, then they ceaſed to be Aliens from the Commonwealth of *Iſrael*, and became the People of God, and had Hope as well as the Jews ; or as St. *Paul* expreſſes it in the Name of the converted Romans, *Rom.* 5. 2. *We rejoice in hope of the Glory of God.* This is another Evidence that ἡμᾶς *we*, here ſtands for the Gentile-Converts. That the Jews were not without Hope, or without God in the World, appears from that very Text, *Eph.* 2. 12. where the Gentiles are ſet apart under a diſcriminating Deſcription properly belonging to them, the Sacred Scripture no where ſpeaks of the Hebrew Nation that People of God, as without God, or without Hope, the contrary appears every where. See *Rom.* 2. 17. & 12. *Acts* 24. 15. & 26. 6, 7. & 28. 20. And therefore the Apoſtle might well ſay that thoſe of the Gentiles who firſt entertain'd Hopes in Chriſt, were *to the Praiſe of the Glory of God.* All Mankind having thereby now a new and greater Subject of praiſing and glorifying God for this great and unſpeakable Grace and Goodneſs to them, of which before they had no Knowledge, no Thought, no Expectation.

bring

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13 bring Praiſe and Glory to God. And ye *Epheſians* are alſo in Jeſus Chriſt become God's People and Inheritance *(y)*, having heard the Word of Truth, the good Tidings of your Salvation, and having believed in him, have been ſealed
14 by the Holy Ghoſt; Which was promiſed, and is the Pledge and Evidence of being the People of God (*z*), his Inheritance given out *(a)* for the Redemption (*b*) of the purchaſed Poſſeſſion

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In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe, 13

Which is the earneſt of our inheritance, until the redemption of the purcha- 14

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13 (*y*) Ἐν ᾧ καὶ ὑμεῖς, ſeems in the Tenor and Scheme of the Words to refer to ἐν ᾧ ἐκληρώθημεν, *ver.* 11. St. *Paul* making a Parallel here between thoſe of the Gntiles that firſt believed, and the Epheſians, tells them, that as thoſe who heard and received the Goſpel before them, became the People of God, &c. to the Praiſe and Glory of his Name, ſo they the Epheſians by believing became the People of God, &c. to the Praiſe and Glory of his Name, only this Verſe there is an Elliptis ot ἐκληρώθητε.

14 (*z*) The Holy Ghoſt was neither promiſed or given to the Heathen, who were Apoſtates from God, and Enemies but only to the People of God, and therefore the Convert Epheſians having received it, might be aſſured thereby that they were now the People of God, and reſt ſatisfied in this Pledge of it.

(*a*) The giving out of the Holy Ghoſt, and the Gift of Miracles, was the great means whereby the Gentiles were brought to receive the Goſpel, and become the People of God.

(*b*) *Redemption* in Sacred Scripture ſignifies not always ſtrictly paying a Ranſom for a Slave delivered from Bondage, but Deliverance from a ſlaviſh Eſtate into Liberty: So God declares to the Children of *Iſrael* in *Egypt*, Exod. 6. 6. I will *redeem you with a ſtretched out Arm.* What is meant hy it is clear from the former part of the Verſe, in theſe words, *I will bring you out from under the Burden of the Egyptians, and I will rid you out of their Bondage.* And in the next Verſe he adds, *And I will take you to me for my People, and I will be to you a God:* The very Caſe here. As God in the place cited promiſed to deliver his People out of Bondage under the word *redeem*, ſo *Deut.* 7. 8. he telleth them, that he *had brought them out with a mighty hand, and redeemed them out of the Houſe of Bondage, from the hand of* Pharaoh *King of* Egypt: Which Redemption was performed by God, who is called the Lord of Hoſt their Redeemer, without the Payment of any Ranſom. But here there was περιποίησις, a *Purchaſe*; and what the thing purchaſed was we may ſee, *Acts* 20. 28. *viz.* the *Church of God*, ἣν περιεποιήσατο, which *he purchaſed with his own Blood*, to be a People that ſhould be the Lord's Portion, and the Lot of his Inheritance, as *Moſes* ſpeaks of the Children of *Iſrael*, Deut. 32. 9. And hence St. *Peter* calls the Chriſtians, 1 *Pet.* 11. 9. λαὸς εἰς περιποίησιν, which in the Margent of our Bible is rightly tranſlated *a purchaſed People:* But if any one takes ἐκληρώθημεν, *v.* 2. to ſignify *we obtain'd an Inheritance*, then κληρονομία, in this Verſe, will ſignify that Inheritance, and εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *until the Redemption of that purchaſed Inheritance*, i. e. until the Redemption of our Bodies, *viz.* Reſurrection unto eternal Life. But beſides that this ſeems to have a more harſh and forced ſenſe, the other Interpretation is more conſonant to the Stil and Current of the Sacred Scripture, and (which weighs more with me) anſwers St. *Paul's* deſigns here, which is to eſtabliſh the Epheſians in a ſettled Perſwaſion, that they, and all the other Gentiles that believed in Chriſt, were as much the People of God, his Lot, and his Inheritance, as the Jews

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sed possession, unto the praise of his glory.

on, that ye also might bring Praise and Glory to God (c).

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Jews themselves, and equally Partakers with them of all the Privileges and Advantages belonging thereunto, as is visible by the Tenour of the 2d Chapter. And this is the Use St. *Paul* mentions of God's setting his Seal, 2 *Tim.* 2. 19. that it might mark who are his: And according we find it apply'd, *Rev.* 7. 3. to the Foreheads of his Servants, that they might be known to be his, *ch.* 4. 1. For so did those who purchased Servants, as it were take Possession of them, by setting their Marks on their Foreheads.

14 (c) As he had declared, *ver.* 6, & 12. that the other Gentiles, by believing and becoming the People of God, enhanced thereby the Praise and Glory of his Grace and Goodness; so here, *ver.* 14. he pronounces the same thing of the Ephesians in particular, to whom he is writing to possess their Minds with the Sense of the happy Estate they were now in by being Christians; for which he thanks God, *ver.* 3. and here again in the next words.

SECT. III.

CHAP. I. 15.-------II. 10.

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HAving in the foregoing Section thanked God for the great Favours and Mercies which from the beginning he had purposed for the Gentiles under the Messiah, in such a Description of that Design of the Almighty, as was fit to raise their Thoughts above the Law, and as St. *Paul* calls them beggarly Elements of the Jewish Constitution, which was nothing in comparison of the great and glorious Design of the Gospel, taking notice of their standing firm in the Faith he had taught them, and thanking God for it, he here in this prays God that he would enlighten the Minds of the *Ephesian*-Converts, to see fully the great things that were actually done for them, and the glorious Estate they were in under the Gospel, of which in this Section he gives such a Draught, as in every part of it shews, that in the Kingdom of Christ they are set far above the Mosaical Rites, and enjoy the spiritual and incomprehensible Benefits of it, not by the Tenure of a few outward Ce-

Ch. 1. remonies, but by their Faith alone in Jesus Christ, to whom they are united, and of whom they are Members, who is exalted to the top of all Dignity, Dominion and Power, and they with him their Head.

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15 WHerefore I also here in my Confinement having heard (*d*) of the Continuance of your Faith in Christ Jesus, and your Love to

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15 WHerefore I also, after I heard of your faith in the Lord Jesus, and

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15 (*d*) Ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ, *Wherefore I also after I heard of your Faith in the Lord Jesus.* St. *Paul*'s hearing of their Faith here mention'd, cannot signifie his being informed that they had received the Gospel, and believed in Christ, this would have looked impertinent for him to have told them, since he himself had converted them, and had lived a long time amongst them, as has been already observed. We must therefore seek another Reason of his mentioning his hearing of their Faith, which must signifie something else than his being barely acquainted that they were Christians, and this we may find in these words, *ch.* 3. 13. *Wherefore I desire that ye faint not at my Tribulations for you.* He as Apostle of the Gentiles, had alone preached up Freedom from the Law, which the other Apostles who had not that Province (see *Gal.* 2. 9.) in their converting the Jews, seem to have said nothing of, as is plain from *Acts* 21. 20, 21. 'Twas upon account of his preaching, that the Christian Converts were not under any Subjection to the Observances of the Law, and that the Law was abolished by the Death of Christ, that he was seized at *Jerusalem*, and sent as a Criminal to *Rome* to be tried for his Life, where he was now a Prisoner. He being therefore afraid that the Ephesians, and other Convert-Gentiles, seeing him thus under Persecution, in hold, and in danger of Death, upon the score of his being the Preacher and zealous Propagator and Minister of this great Article of the Christian Faith, which seem'd to have had its Rise and Defence wholly from him, might give it up, and not stand firm in the Faith which he had taught them, was rejoyced when in his Confinement he heard that they persisted stedfast in that Faith, and in their Love to all the Saints. *i. e.* as well the Convert Gentiles that did not as those Jews that did conform to the Jewish Rites. This I take to be the Meaning of his hearing of their Faith here mentioned, and conformably hereunto, *ch.* 6. 19, 20. he desires their Prayers, that he may with Boldness preach the Mystery of the Gospel, of which he is the Ambassador in Bonds. This *Mystery of the Gospel*, 'tis plain from *ch.* 1. 9, &c. and *ch.* 3. 3—7. and other places, was God's gracious purpose of taking the Gentiles, as Gentiles, to be his People under the Gospel. St. *Paul*, whilst he was a Prisoner at *Rome*, writ to two other Churches, that at *Philippi* and that at *Colos*: To the Colossians, *ch.* 1. 4. he uses almost *verbatim* the same Expression that he does here, *Having heard of your Faith in Christ Jesus, and of your Love which ye have to all the Saints*; He gives Thanks to God for their knowing and sticking to the Grace of God in Truth, which had been taught them by *Epaphras*, who had informed St. *Paul* of this, and their Affection to him, whereupon he expresses his great Concern that they should continue in that Faith, and not be drawn away to Judaizing, which may be seen from *ver.* 14. of this Chapter, to the end of the Second. So that the hearing of their Faith, which he says both to the *Ephesians* and *Colossians*, is not his being told that they were Christians, but their continuing in the Faith they were converted to and instructed in, *viz.* that they became the People of God, and were admited into his Kingdom only by Faith in Christ, without submitting to the Molaical Institution, and legal Observances, which was the thing he was afraid they should be drawn to, either through any Despondency in themselves, or

TEXT. PARAPHRASE.

love unto all the saints,
16 Ceaſe not to give thanks for you, making mention of you in my prayers;

to all the Saints *(e)*, Ceaſe not to give Thanks for you, making mention of you in my Pray- 16

NOTES.

or Importunity of others now that he was removed from them, and in Bonds, and thereby give up that Truth and Freedom of the Goſpel which he had preach'd to them.

To the ſame purpoſe he writes to the *Philippians*, ch. 1. 3——5. telling them that he gave Thanks to God, ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, upon every mention was made of them, upon every account he receiv'd of their continuing in the Fellowſhip and Profeſſion of the Goſpel, as it had been taught them by him, without changing or wavering at all, which is the ſame with *hearing of their Faith*, and that thereupon he prays amongſt other things, chiefly that they might be kept from Judaizing: As appears *ver.* 27, 28. where the thing he deſired to hear of them was, that *they ſtood firm in one Spirit, and one Mind, joyntly contending for the Faith of the Goſpel, in nothing ſtartled by thoſe who are Oppoſers*; ſo the words are, and not *their Adverſaries*. Now there was no Party at that time, who were in oppoſition to the Goſpel which St. *Paul* preach'd, and with whom the Convert-Gentiles had any Diſpute, but thoſe who were for keeping up Circumciſion, and the Jewiſh Rites under the Goſpel. Theſe were they who St. *Paul* apprehended alone as likely to affright the Convert-Gentiles, and make them ſtart out of the way from the Goſpel, which is the proper Import of πτυρόμενοι. Tho this Paſſage clearly enough indicate what it was that he was and ſhould always be glad to hear of them, yet he more plainly ſhews his Apprehenſion of Danger to them, to be from the Contenders for Judaiſm, in the expreſs warning he gives them againſt that ſort of Men, *ch.* 3. 2, 3. So that this *Hearing* which he mentions, is the hearing of theſe three Churches perſiſting firmly in the Faith of the Goſpel which he had taught them, without being drawn at all towards Judaizing. 'Twas that for which St. *Paul* gave Thanks, and it may reaſonably be preſumed that if he had writ to any other Churches of converted Gentiles, whilſt he was a Priſoner at *Rome*, upon the like Carriage of theirs, ſomething of the ſame kind would have been ſaid to them. So that the great Buſineſs of theſe three Epiſtles written during his being a Priſoner at *Rome*, was to explain the nature of the Kingdom of God under the Meſſiah, from which the Gentiles were now no longer ſhut out by the Ordinances of the Law; and confirm the Churches in the Belief of it. St. *Paul* being choſen and ſent by God to preach the Goſpel to the Gentiles, had in all his Preaching ſet forth the Largeneſs and Freedom of the Kingdom of God now laid open to the Gentiles, by taking away the Wall of Partition that kept them out. This made the Jews his Enemies, and upon this account they had ſeized him, and he was now a Priſoner at *Rome*. Fearing that the Gentiles might be wrought upon to ſubmit to the Law now that he was thus removed, or ſuffering for this Goſpel, he tells theſe three Churches, that he rejoyces at their ſtanding firm in the Faith, and thereupon writes to them to explain and confirm to them the Kingdom of God under the Meſſiah, into which all Men now had an Entrance by Faith in Chriſt, without any regard to the Terms whereby the Jews were formerly admitted. The ſeting forth the Largeneſs and free Admittance into this Kingdom, which was ſo much for the Glory of God, and ſo much ſhewed his Mercy and Bounty to Mankind, that he makes it as it were a new Creation, is, I ſay, plainly the Buſineſs of theſe three Epiſtles, which tend all viſibly to the ſame thing, that any one that reads them cannot miſtake the Apoſtle's meaning, they giving ſuch a clear Light one to another.

15 (*e*) *All the Saints.* One finds in the very reading of theſe Words, that the word *All* is emphatical here, and put in for ſome particular reaſon. I can, I confeſs, ſee no other but this, *viz.* That they were not by the Judaizers in the leaſt drawn away from their Eſteem and Love of thoſe who were not circumciſed, nor obſerved the Jewiſh Rites; which was a Proof to him that they ſtood firm in the Faith and Freedom of the Goſpel, which he had inſtructed them in.

PARAPHRASE.

17 ers; That the God of our Lord Jesus Christ, the Father of Glory *(f)*, would endow your Spirits with Wisdom *(g)*, and Revelation *(h)*,
18 whereby you may know him; And enlighten the Eyes of your Understandings, that you may see what hopes his calling you to be Christians carries with it, and what an abundant Glory it is to the Saints to become his People,
19 and the Lot of his Inheritance; And what an exceeding great Power he has imploy'd upon
20 us *(i)*: Who believe a Power corresponding to that mighty Power which he exerted in the raising Christ from the dead, and in setting him next to himself over all things relating to his heavenly Kingdom *(k)*, Far above all Principality,

TEXT.

That the God of our 17
Lord Jesus Christ, the
Father of glory, may give
unto you the spirit of wis-
dom and revelation, in
the knowledge of him:

The eyes of your un- 18
derstanding being enlight-
ned; that ye may know
what is the hope of his
calling, and what the
riches of the glory of his
inheritance in the saints,

And what is the ex- 19
ceeding greatness of his
power to us-ward who
believe, according to the
working of his mighty
power;

Which he wrought in 20
Christ when he raised
him from the dead, and
set him at his own right
hand, in the heavenly
places,

NOTES.

17 *(f) Father of Glory*: An Hebrew Expression which cannot well be changed, since it signifies his being glorious himself, being the Fountain from whence all Glory is derived, and to whom all Glory is to be given. In all which Senses it may be taken here, where there is nothing that appropriates it in peculiar to any of them.

(g) Wisdom, is visibly used here for a right Conception and Understanding of the Gospel. See Note, *v.* 8.

(h) Revelation, is used by St. *Paul*, not always for immediate Inspiration, but as it is meant here, and in most other Places, for such Truths which could not have been found out by humane Reason, but had their first Discovery from Revelation, though Men afterwards come to the Knowledge of those Truths by reading them in the Sacred Scripture, where they are set down for their Information.

19 *(i) Us* here, and *you*, ch. 2. 1. and *us*, ch. 2. 5. 'tis plain signify the same, who being dead, partaked of the Energy of that great Power that raised Christ from the Dead, *i. e.* the Convert Gentiles, and all those glorious things he in *v.* 18 —— 23. intimates to them, by praying they may see them, he here in this 19th Verse tells, is bestow'd on them as Believers, and not as Observers of the Mosaical Rites.

20 *(k)* Ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, says our Translation, and so *v.* 3. but possibly the Marginal reading, *things*, will be thought the better, if we compare *v.* 22. *He set him at his right Hand*, i. e. transfer'd on him his Power; ἐν ἐπουρανίοις, *i. e.* in his heavenly Kingdom; that is to say, set him at the Head of his Heavenly Kingdom; see *v.* 22. This Kingdom in the Gospel is call'd indifferently βασιλεία θεοῦ, *the Kingdom of God*; and βασιλεία τῶν οὐρανῶν, *the Kingdom of Heaven*. God had before a Kingdom and People in this World, *viz.* that Kingdom which he erected to himself of the Jews, selected and brought back to himself out of the apostatized Mass of revolted and rebellious Mankind: With this his People he dwelt, among them he had his Habitation, and ruled as their King in a peculiar Kingdom; and therefore we see that our Saviour calls the Jews, *Mat.* 8. 12. *The Children of the*

TEXT.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

PARAPHRASE.

lity, and Power, and Might, and Dominion (*l*), and any other, either Man or Angel, of greater Dignity and Excellency, that we may come to be acquainted with, or hear the Names of either in this World, or the World to come. And hath put all things in Subjection to him, and him inveſted with a Power over all things, he hath conſtituted Head of the Church, Which

21 22

NOTES.

the Kingdom. But that Kingdom, though God's, was not yet βασιλεία τῶν ὐρανῶν, *the Kingdom of Heaven* that came with Chriſt: See *Mat.* 3. 2. & 10. 7. That was but ἐπίγαιος, of the Earth, compared to this ἐπουράνιος, heavenly Kingdom, which was to be erected under Jeſus Chriſt; and with that ſort of Diſtinction our Saviour ſeems to ſpeak and uſe thoſe words ἐπίγεια *earthly*, and ἐπουράνια *heavenly*, John 3. 12. In his Diſcourſe there with *Nicodemus*, he tells him, unleſs a Man were born again he could not ſee the Kingdom of God. This being *born again* ſtuck with *Nicodemus*, which Chriſt reproaches him with, ſince being a Teacher in *Iſrael*, he underſtood not that which belong'd to the Jewiſh Conſtitution, wherein to be baptiz'd, for Admittance into that Kingdom, was called and counted to be born again; and therefore ſays, if having ſpoken to you ἐπίγεια, things relating to your own *earthly* Conſtitution, you comprehend me not, how ſhall you receive what I ſay, if I ſpeak to you, τὰ ἐπουράνια, *heavenly things*, i. e. of that Kingdom which is purely heavenly? And according to this St. *Paul*'s words here, *Eph.* 1. 10. τὰ τε ἐν τοῖς ὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, (which occur again, *ch.* 3. 15. *Col.* 1. 16, 20.) may perhaps not unfitly be interpreted of the ſpiritual heavenly Kingdom of God, and that alſo of the more earthly one of the Jews, whoſe Rites and poſitive Inſtitutions St. *Paul* calls *Elements of the World*, Gal. 4. 3. Col. 2. 8. 2. which were both at the coming of the *Meſſiah* conſolidated into one, and together re-eſtabliſhed under one Head, *Chriſt Jeſus*. The whole drift of this, and the two following Chapters, being to declare the Union of Jews and Gentiles into one Body, under Chriſt the Head of the heavenly Kingdom. And he that ſedately compares *Eph.* 2. 16. with *Col.* 1. 20. in both which places 'tis evident the Apoſtle ſpeaks of the ſame thing, *viz.* God's reconciling of both *Jews* and *Gentiles* by the Croſs of Chriſt, will ſcarce be able to avoid thinking, that things in Heaven, and things on Earth, ſignify the People of the one and the other of theſe Kingdoms.

21 (*l*) Theſe abſtract Names are frequently uſed in the New Teſtament according to the Stile of the Eaſtern Languages, for thoſe veſted with *Power* and *Dominion*, &c. and that not only here on Earth among Men, but in Heaven among ſuperiour Beings: And ſo often are taken to expreſs Ranks and Degrees of Angels; and though they are generally agreed to do ſo here, yet there is no reaſon to exclude earthly Potentates out of this Text, when πάσης neceſſarily includes them; for that Men in Power are one ſort of ἀρχαὶ and ἐξουσίαι, in a Scripture-ſenſe, our Saviour's own words ſhew, *Luke* 12. 11. & 20. 2. Beſides the Apoſtle's chief aim here being to ſatisfy the Epheſians, that they were not to be ſubjected to the Law of *Moſes*, and the Government of thoſe who rul'd by it, but they were called to be of the Kingdom of the *Meſſiah*. It is not to be ſuppoſed, that here where he ſpeaks of Chriſt's Exaltation to a Power and Dominion paramount to all other, he ſhould not have an Eye to that *little* and low Government of the Jews, which it was beneath the Subjects of ſo glorious a Kingdom as that of Jeſus Chriſt to ſubmit themſelves to: And this the next words do farther enforce.

PARAPHRASE.

23 is his Body, which is compleated by him alone (*m*), from whom comes all that gives any thing of Excellency and Perfection to any of the Members of the Church: Where to be a Jew or a Greek, circumcised, or uncircumcised, a Barbarian, or a Scythian, a Slave, or a Freeman, matters not; but to be united to him to partake of his Influence and Spirit is all in all.

1 And (*n*) you also being dead in Trespasses and Sins, in which you Gentiles, before you were converted to the Gospel, walked according to the State and Constitution of this World,

TEXT.

Which is his body, the 23
fulness of him that filleth
all in all.

And you hath he quick- 1
ned who were dead in
trespasses and sins,

NOTES.

23 (*m*) Πλήρωμα, *Fulness*, here is taken in a Passive Sense, for a thing to be filled or compleated, as appears by the following words, *of him that filleth all in all*, i. e. It is Christ the Head who perfecteth the Church, by supplying and furnishing all things to all the Members, to make them what they are and ought to be in that Body. See *ch.* 5. 18. *Col.* 2. 10. & 3. 10, 11.

1 (*n*) Καὶ, *And*, gives us here the Thread of St. *Paul*'s Discourse, which is impossible to be understood without seeing the Train of it; without that View it would be like a Rope of Gold Dust, all the Parts would be excellent, and of Value, but would seem heaped together, without Order or Connection. This *And* here, 'tis true, ties the Parts together, and points out the Connection and Coherence of St. *Paul*'s Discourse; but yet it stands so far from ἐκάθισεν, *set*, in *v.* 20. of the foregoing Chapter; and συνεζωοποίησε, *quickned*, v. 5. of this Chapter, which are the two Verbs it copulates together; that by one not acquainted with St. *Paul*'s Stile, it would scarce be observ'd or admitted, and therefore it may not be amiss to lay it in its due Light, so as to be visible to an ordinary Reader. St. *Paul*, v. 18 —— 20. prays that the Ephesians may be so enlighten'd, as to see the great Advantages they receiv'd by the Gospel: Those that he specifies are these; 1. What great Hopes it gave them. 2. What an exceeding Glory accompanied the Inheritance of the Saints. 3. The mighty Power exerted by God on their behalf, which bore some Proportion to that which he imploy'd in the raising Christ from the Dead, and placing him at his Right Hand: Upon the mention of which his Mind being full of that glorious Image, he lets his Pen run into a Description of the Exaltation of Christ; which lasts to the End of that Chapter, and then re-assumes the Thread of his Discourse; which in short stands thus, "I pray God that the Eyes of your Understandings "may be enlighten'd, that you may see the exceeding great Power of God, which is em- "ploy'd upon us who believe: [κατὰ τὴν] corresponding to that Energy wherewith he raised "Christ from the Dead, and seated him at his Right Hand; for so also has he raised you, "who were dead in Trespasses and Sins: *Us*, I say, who were dead in Trespasses and Sins "has he quickened, and raised together with Christ, and seated together with him in his "heavenly Kingdom. This is in short the Train and Connection of his Discourse from *ch.* 1. 18. to 2. 5. tho it be interrupted by many incident Thoughts; which, as his manner is, he enlarges upon by the way, and then returns to the Thread of his Discourse. For here again in this first Verse of the second Chapter, we must observe, that having mentioned their being dead

TEXT.

2 Wherein in time past ye walked according to the course of this world, ac-

PARAPHRASE.

World *(o)*, Conforming your self to the Will and Pleasure of the Prince of the Power of the Air, 2

NOTES.

dead in Trespasses and Sins, he enlarges upon that forlorn Estate of the Gentiles before their Conversion; and then comes to what he design'd, that God out of his great Goodness, quickened, raised, and placed them together with Christ in his heavenly Kingdom. In all which it is plain he had more regard to the things he declared to them, than to a nice Grammatical Construction of his words: For 'tis manifest καὶ *And*, v. 1. and καὶ *And*, v. 5. copulate συνεζωοποίησε *quicken'd*, with ἐκάθισεν *set*, v. 20. of the foregoing Chapter, which the two following words, *v.* 6. καὶ συνεγείρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, and hath *raised up together*, and *hath made sit together in heavenly Places*. St. *Paul* to display the great Power and Energy of God shew'd towards the Gentiles, in bringing them into his heavenly Kingdom, declares it to be κατὰ τὴν ἐνέργειαν, proportionable to that Power wherewith he raised Jesus from the Dead, and seated him at his Right Hand: To express the Parallel, he keeps to the parallel Terms concerning Christ; he says, *ch.* 1. 20. ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, *raising him from the dead, and set him at his own Right Hand in heavenly Places*. Concerning the Gentile Converts his words are, *ch.* 2. *v.* 5, 6. καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ χριστῷ καὶ συνεγείρε καὶ συνεκάθισεν ἐν ἐπουρανίοις, *And us being dead in Trespasses, he hath quickened together with Christ, and hath raised us up together, and made us sit together in heavenly Places*. It is also visible that ὑμᾶς *you*, v. 1. and ἡμᾶς *us*, v. 5. are both governed by the Verb συνεζωοποίησε, *quicken'd together*, v. 5. though the Grammatical Construction be somewhat broken, but is repaired in the Sense, which lies thus, "God by his "mighty Power raised Christ from the dead; by the like mighty Power, you Gentiles of "*Ephesus* being dead in Trespasses and Sins; what do I say, you of *Ephesus*, nay, us all Con- "verts of the Gentiles being dead in Trespasses, has he quicken'd and raised from the dead: "You Ephesians were dead in Trespasses and Sins, in which you walked according to the Course "of this World, according to the Prince of the Power of the Air, the Spirit that yet worketh "in the Children of Disobedience; and so were we, all the rest of us who are converted from "Gentilism; we, all of us, of the same stamp and strain, involved in the same Conversation, "living heretofore according to the Lust of our Flesh, to which we were perfectly obedient, "doing what our carnal Wills and blinded Minds directed us, being then no less Children of "Wrath, no less liable to Wrath and Punishment than those that remained still Children of "Disobedience, *i. e.* unconverted; but God, rich in Mercy, for his great Love wherewith he "loved us, hath quicken'd us all, being dead in Trespasses, (for 'tis by Grace *ye* are saved) "and raised us, &c. This is St. *Paul*'s Sense drawn out more at length, which in his compendious way of writing, wherein he crouds many Idea's together, as they abounded in his Mind, could not easily be ranged under Rules of Grammar. The promiscuous Use St. *Paul* here makes of *we* and *you*, and his so easy changing one into the other, plainly shews, as we have already observed, that they both stand for the same sort of Persons, *i. e.* Christians, that were formerly Pagans, whose State and Life, whilst they were such, he here expressly describes.

2 *(o)* Αἰὼν may be observed in the New Testament to signify the lasting State and Constitution of things, in the great Tribes or Collections of Men, consider'd in reference to the Kingdom of God; whereof there were two most eminent, and principally intended, if I mistake not by the word αἰῶνες when that is used alone, and that is ὁ νῦν αἰὼν, *this present World*, which is taken for that State of the World wherein the Children of *Israel* were his People, and made up his Kingdom upon Earth, the Gentiles, *i. e.* all the other Nations of the World being in a State

PARAPHRASE.

Air *(p)*, the Spirit that now yet poſſeſſes and works *(q)* in the Children of Diſobedience (*r*).
3 Of which Number even we all having formerly been (*s*), lived in the Luſts of our Fleſh, fulfilling the Deſires thereof, and of our blinded perverted Minds *(t)*. But (*u*) God who is

TEXT.

cording to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the

NOTES.

State of Apoſtacy and Revolt from him, the profeſſed Vaſſals and Subjects of the Devil, to whom they paid Homage, Obedience and Worſhip: And *αἰὼν μελλῶν*, *the World to come*, i. e. the time of the Goſpel, wherein God by Chriſt broke down the Partition-wall between Jew and Gentile, and opened a way for reconciling the reſt of Mankind, and taking the Gentiles again into his Kingdom under Jeſus Chriſt, under whoſe Rule he had put it.

(*p*) In theſe words St. *Paul* points out the Devil, the Prince of the revolted Part of the Creation, and Head of that Kingdom which ſtood in oppoſition to, and was at War with the Kingdom of Jeſus Chriſt.

(*q*) Ἐνεργέντ@ is the proper Term whereby in the Greek is ſignified the Poſſeſſion and Acting of any Perſon by an evil Spirit.

(*r*) *Children of Diſobedience* are thoſe of the Gentiles, who continued ſtill in their Apoſtacy under the Dominion of Satan, who ruled and acted them, and return'd not from their Revolt deſcribed *Rom.* 1. 18, &c. into the Kingdom of God, now that Jeſus Chriſt had opened an Entrance into it to all thoſe who diſobey'd not his Call, and thus they were called, *ch.* 5. 6.

3 (*s*) Ἐν οἷς cannot ſignifie, *Amongſt whom we alſo all had our Converſation*: For if ἡμεῖς *we*, ſtands for either the converted Jews, or Converts in general, it is not true. If *we* ſtand (as is evident it doth) for the converted Gentiles, of what Force or Tendency is it for the Apoſtle to ſay, we the converted Gentiles heretofore lived among the unconverted Gentiles. But it is of great Force, and to his Purpoſe, in magnifying the free Grace of God to them, to ſay, we of the Gentiles, who are now admitted to the Kingdom of God, were formerly of that very ſort of Men in whom the Prince of the Power of the Air ruled, leading Lives in the Luſts of our Fleſh, obeying the Will and Inclinations thereof, and ſo as much expoſed to the Wrath of God, as thoſe who ſtill remain in their Apoſtacy under the Dominion of the Devil.

(*t*) This was the State that the Gentile World were given up to. See *Rom.* 1. 21, 24. Parallel to this 3*d* Verſe of this 2*d* Chapter, we have a Paſſage in *ch.* 4. 17—20. of this ſame Epiſtle, where καθὼς καὶ τὰ λοιπὰ ἔθνη, *even as the other Gentiles*, plainly anſwers ὡς καὶ οἱ λοιποὶ, *even as the others* here; and ἐν ματαιότητι τοῦ νοὸς αὐτῶν ἐσκοτωμένοι τῇ διανοίᾳ, *in the Vanity of their Minds, having their Underſtandings darkened*, anſwers ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, *in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh, and of the Mind.* He that compares theſe places, and conſiders that what is ſaid in the 4*th* Chapter contains the Character of the Gentile-World, of whom it is ſpoken, I ſay, he that reads and conſiders theſe two places well together, and the Correſpondency between them, cannot doubt of the Senſe I underſtand this Verſe in; and that St. *Paul* here under the terms *we* and *our* ſpeaks of the Gentile-Converts.

4 (*u*) Ὁ δὲ, *But*, connects this Verſe admirably well with the immediate preceding, which makes the parts of that incident Diſcourſe cohere, which ending in this Verſe, St. *Paul* in the beginning of *v.* 5. takes up the Thread of his Diſcourſe again, as if nothing had come between; though ὁ δὲ *but*, in the beginning of this 4th verſe, rather breaks than continues the Senſe of the whole. See Note, *v.* 1.

rich

TEXT.

desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might shew the

PARAPHRASE.

rich in Mercy *(w)*, through his great Love 4
wherewith he loved us, Even us Gentiles who 5
were dead *(x)* in Trespasses hath he quickened *(y)*, together with Christ (by Grace ye are saved) And hath raised *(z)* us up together with 6
Christ, and made us Partakers in and with Jesus Christ, of the Glory and Power of his heavenly Kingdom, which God has put into his hands, and put under his Rule: That in the 7
Ages *(a)* to come he might shew the exceeding

NOTES.

(w) Rich in Mercy. The Design of the Apostle being in this Epistle to set forth the exceeding great Mercy and Bounty of God to the Gentiles under the Gospel, as is manifest at large, *ch.* 3. It is plain that ἡμᾶς *us*, here in this verse, must mean the Gentile-Converts.

5 *(x) Dead in Trespasses*, does not mean here, under the Condemnation of Death, or obnoxious to Death for our Transgressions, but so under the Power and Dominion of Sin, so helpless in that State, into which for our Apostacy we were deliver'd up by the just Judgment of God, that we had no more Thought, nor Hope, nor Ability to get out of it, than Men dead and buried have to get out of the Grave. This State of Death he declares to be the State of Gentilism, *Col.* 2. 13. in these words; *And you being dead in Trespasses, and the Uncircumcision of your Flesh hath God* quicken'd together with him, *i. e.* Christ.

(y) Quickened. This quickening was by the Spirit of God given to those who by Faith in Christ were united to him, became Members of Christ, and Sons of God, partaking of the Adoption, by which Spirit they were put into a State of Life; see *Rom.* 8. 9——15. and made capable, if they would, to live to God, and not to obey Sin in the Lusts thereof, nor to yield their Members Instruments of Sin unto Iniquity; but to give up themselves to God, as Men alive from the Dead, and their Members to God as Instruments of Righteousness; as our Apostle exhorts the converted Romans to do, *Rom.* 6. 11——13.

6 *(z)* Wherein this *raising* consists may be seen, *Rom.* 6. 1——10.

7 *(a)* The great Favour and Goodness of God manifests it self in the Salvation of Sinners in all Ages: But that which most eminently sets forth the Glory of his Grace, was those who were first of all converted from Heathenism to Christianity, and brought out of the Kingdom of Darkness, in which they were as dead Men, without Life, Hope, or so much as a thought of Salvation, or a better State, into the Kingdom of God. Hence it is that he says, *ch.* 1. 12. *That we should be to the Praise of his Glory who first believed.* To which he seems to have an Eye in this verse; the first Conversion of the Gentiles being a surprizing and wonderful Effect and Instance of God's exceeding Goodness to them, which, to the Glory of his Grace, should be admired and acknowledged by all future Ages; and so *Paul* and *Barnabas* speak of it, *Acts* 14. 27. *They rehearsed all that God had done with them, and how he had opened the Door of Faith to the Gentiles.* And so *James* and the Elders at *Jerusalem*, when they heard what things God had wrought by St. *Paul*'s Ministry amongst the Gentiles, *they glorified the Lord*, Acts 21. 19, 20.

PARAPHRASE.

Riches of his Grace in his Kindneſs towards us
8 through Chriſt Jeſus. For by God's Free
Grace it is that ye (*b*) are through Faith in
Chriſt ſaved and brought into the Kingdom of
God (*c*), and made his People, not by any
thing you did your ſelves to deſerve it, it is the
Free Gift of God, who might, if he had ſo
pleaſed, with Juſtice have left you in that for-
9 lorn loſt Eſtate. That no Man might have any
pretence of Boaſting of himſelf, or his own
Works

TEXT.

exceeding riches of his grace in his kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God:

9 Not of works, leſt any man ſhould boaſt:

NOTES.

8 (*b*) *Ye.* The change of *we* in the foregoing verſe, to *ye* here, and the like change obſervable *v.* 1, & 5. plainly ſhews, that the Perſons ſpoken of under theſe two Denominations, are of the ſame kind, *i. e.* Gentile Converts; only St. *Paul* ever now and then, the more effectually to move thoſe he is writing to, changes *we* into *ye*, and *vice verſâ*; and ſo makes, as it were, a little ſort of Diſtinction, that he may the more emphatically apply himſelf to them.

(*c*) *Saved.* He that reads St. *Paul* with Attention, cannot but obſerve, that ſpeaking of the Gentiles, he calls their being brought back again from their Apoſtacy into the Kingdom of God, their being *ſaved.* Before they were thus brought to be the People of God again under the *Meſſiah*, they were, as they are here deſcribed, Aliens, Enemies, without Hope, without God, dead in Treſpaſſes and Sins; and therefore when by Faith in Chriſt they came to be reconciled, and to be in Covenant again with God, as his Subjects and liege People, they were in the way of Salvation, and if they perſevered, could not miſs attaining of it, though they were not yet in actual Poſſeſſion. The Apoſtle, whoſe aim it is in this Epiſtle to give them an high Senſe of God's extraordinary Grace and Favour to them, and to raiſe their Thoughts above the mean Obſervances of the Law, ſhews them that there was nothing in them; no Deeds or Works of theirs, nothing that they could do to prepare or recommend themſelves, contributed ought to the bringing them into the Kingdom of God under the Goſpel; that it was all purely the Work of Grace; for they were all dead in Treſpaſſes and Sins, and could do nothing, not make one Step or the leaſt Motion towards it. Faith, which alone gained them Admittance, and alone opened the Kingdom of Heaven to Believers, was the ſole Gift of God; Men by their natural Faculties could not attain to it. 'Tis Faith which is the Sourſe and Beginning of this new Life; and the Gentile World who were without Senſe, without Hope of any ſuch thing, could no more help themſelves, or do any thing to procure it themſelves, than a dead Man can do any thing to procure himſelf Life. 'Tis God here does all; by Revelation of what they could never diſcover by their own natural Faculties, he beſtows on them the Knowledge of the *Meſſiah*, and the *Faith* of the Goſpel; which, aſſoon as they have received, they are in the Kingdom of God, in a new State of Life; and being thus quicken'd by the Spirit, may as Men alive work if they will. Hence St. *Paul* ſays, *Rom.* 10. *Faith cometh by hearing, and hearing by the Word of God*, having in the foregoing Verſes declared, there is no believing without hearing, and no hearing without a Preacher; and no Preacher unleſs he be ſent, *i. e.* the good Tidings of Salvation by the Meſſiah, and the Doctrine of Faith was not, nor could be known to any, but to thoſe to whom God communicated it, by the preaching of Prophets and Apoſtles, to whom he revealed it, and whom he ſent on this Errand with this Diſcovery. And thus God now gave *Faith* to the Epheſians, and the other

NOTES.

other Gentiles, to whom he ſent St. *Paul*, and others his Fellow-Labourers, to beſtow on them the Knowledge of Salvation, Reconciliation, and Reſtoration into his Kingdom of the Meſſiah. All which, tho revealed by the Spirit of God in the Writings of the Old Teſtament, yet, the Gentile World was kept wholly Strangers from the Knowledge of, by the Ceremonial Law of *Moſes*, which was the Wall of Partition that kept the Gentiles at a diſtance, Aliens and Enemies; which Wall God, now according to his gracious purpoſe before the erecting of it, having now broke down, communicated to them the Doctrine of Faith, and admitted them upon their Acceptance of it, to all the Advantages and Privileges of his Kingdom; all which was done of his free Grace, without any Merit or Procurement of theirs, *he was found of them who ſought him not, and was made manifeſt to them that asked not after him.* I deſire him that would clearly underſtand this *ch.* 2. of the Epheſians, to read carefully with it, *Rom.* 10. & 1 *Cor.* 2. 9——16. where he will ſee, that *Faith* is wholly owing to the Revelation of the Spirit of God, and the Communication of that Revelation by Men ſent by God, who attain'd this Knowledge, not by the Aſſiſtance of their own natural Parts, but from the Revelation of the Spirit of God. Thus *Faith* we ſee is the Gift of God, and with it, when Men by Baptiſm are admitted into the Kingdom of God, comes the Spirit of God, which brings Life with it: For the attaining this Gift of Faith, Men do or can do nothing, Grace hitherto does all, and Works are wholly excluded; God himſelf creates them to do good Works, but when by him they are made living Creatures in this new Creation, it is then expected, that being quickened, they ſhould act; and from henceforwards Works are required, not as the meritorious Cauſe of Salvation, but as a neceſſary, indiſpenſible Qualification of the Subjects of God's Kingdom under his Son Jeſus Chriſt; it being impoſſible that any one ſhould at the ſame time be a Rebel and a Subject too: And though none can be Subjects of the Kingdom of God, but thoſe who continuing in the Faith that has been once beſtow'd on them, ſincerely endeavour to conform themſelves to the Laws of their Lord and Maſter Jeſus Chriſt; and God gives eternal Life to all thoſe, and thoſe only that do ſo; yet eternal Life is the Gift of God, the Gift of Free Grace, ſince their Works of ſincere Obedience afford no manner of Title to it; their Righteouſneſs is imperfect, *i. e.* they are all unrighteous, and ſo deſerve Death; but God gives them Life upon the account of his Righteouſneſs, *vid. Rom.* 1. 17. the Righteouſneſs of Faith which is by Jeſus Chriſt; and ſo they are ſtill ſaved by Grace.

Now when God hath by calling them into the Kingdom of his Son, thus quickened Men, and they are by his free Grace created in Chriſt Jeſus unto good Works, that then Works are required of them, we ſee in this, that they are called on, and preſſed to *walk worthy of God, who hath called them to his Kingdom and Glory*, 1 Theſſ. 2. 12. And to the ſame purpoſe here, *ch.* 4. 1. *Phil.* 1. 27. *Col.* 1. 10——12. So that of thoſe who are in the Kingdom of God, who are actually under the Covenant of Grace, good Works are ſtrictly required, under the Penalty of the Loſs of Eternal Life; *If ye live after the Fleſh ye ſhall die, but if through the Spirit ye mortify the Deeds of the Body, ye ſhall live*, Rom. 8. 13. And ſo *Rom.* 6. 11, 13. they are commanded to obey God as living Men. This is the Tenour of the whole New Teſtament: The Apoſtate Heathen World were dead, and were of their ſelves in that State not capable of doing any thing to procure their Tranſlation into the Kingdom of God, that was purely the work of Grace: But when they received the Goſpel, they were then made alive by Faith, and by the Spirit of God; and then they were in a State of Life, and working and Works were expected of them. Thus Grace and Works conſiſt without any difficulty; that which has caus'd the Perplexity and ſeeming Contradiction, has been Mens miſtake concerning the Kingdom of God: God in the Fulneſs of Time ſet up his Kingdom in this World under his Son; into which he admitted all thoſe who believed on him, and received Jeſus the Meſſiah for their Lord. Thus by Faith in Jeſus Chriſt Men became the People of God, and Subjects of his Kingdom; and being by Baptiſm admitted into it, were from henceforth, during their continuing in the Faith, and Profeſſion of the Goſpel, accounted Saints, the Beloved of God, the Faithful in Chriſt Jeſus, the People of God, ſaved, &c. for in theſe Terms, and the like, the Sacred Scripture ſpeaks of them. And indeed thoſe who were thus tranſlated into the Kingdom of the Son of God, were no longer in the dead State of the Gentiles; but having paſſed from Death to Life,

PARAPHRASE.

10 Works or Merit. So that in this new State in the Kingdom of God, we are and ought to look upon our ſelves not as deriving any thing from our ſelves, but as the mere Workmanſhip of God created (*d*) in Chriſt Jeſus, to the end we ſhould do good Works, for which he had prepared and fitted us to live in them (*e*).

TEXT.

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

NOTES.

were in the State of the Living, in the way to eternal Life; which they were ſure to attain, if they perſevered in that Life which the Goſpel required, *viz.* Faith and ſincere Obedience. But yet this was not an actual Poſſeſſion of eternal Life in the Kingdom of God in the World to come; for by Apoſtacy or Diſobedience, this, though ſometimes called Salvation, might be forfeited and loſt; whereas he that is once poſſeſſed of the other, hath actually an eternal Inheritance in the Heavens, which fadeth not away. Theſe two Conſiderations of the Kingdom of Heaven ſome Men have confounded and made one; ſo that a Man being brought into the firſt of theſe, wholly by Grace without Works, Faith being all that was required to inſtate a Man in it, they have concluded that for the attaining eternal Life, or the Kingdom of God in the World to come, Faith alone, and not good Works, are required, contrary to expreſs Words of Scripture, and the whole Tenour of the Goſpel: But yet not being admitted into that State of eternal Life for our good Works, 'tis by Grace here too that we are ſaved, our Righteouſneſs after all being imperfect, and we by our Sins liable to Condemnation and Death: But 'tis by Grace we are made Partakers of both theſe Kingdoms; 'tis only into the Kingdom of God in this World we are admitted by Faith alone without Works; but for our Admittance into the other, both Faith and Obedience, in a ſincere Endeavour to perform thoſe Duties, all thoſe good Works which are incumbent on us, and come in our way to be performed by us, from the time of our believing till our Death.

10 (*d*) *Workmanſhip of God created.* 'Tis not by virtue of any Works of the Law, nor in Conſideration of our ſubmitting to the Moſaical Inſtitution, or having any Alliance with the Jewiſh Nation, that we Gentiles are brought into the Kingdom of Chriſt; we are in this entirely the Workmanſhip of God, and are, as it were, created therein, framed and fitted by him, to the Performance of thoſe good Works which we were from thence to live in; and ſo owe nothing of this our new Being, in this new State, to any Preparation or Fitting we received from the Jewiſh Church, or any Relation we ſtood in thereunto. That this is the meaning of the new Creation under the Goſpel, is evident from St. *Paul*'s own explaining of it himſelf, 2 *Cor.* 5. 16—18. viz. That being in Chriſt was all one as if he were in a new Creation; and therefore from henceforth he knew no body after the Fleſh, *i. e.* he pretended to no Privilege for being of a Jewiſh Race, or an Obſerver of their Rites; all theſe old things were done away; all things under the Goſpel are new, and of God alone.

(*e*) This is conformable to what he ſays, *v.* 5, 6. That God quickened and raiſed the Gentiles, that were dead in Treſpaſſes and Sins, with Chriſt, being by Faith united to him, and partaking of the ſame Spirit of Life which raiſed him from the Dead; whereby, as Men brought to Life, they were enabled (if they would not reſiſt nor quench that Spirit) to live unto God in Righteouſneſs and Holineſs, as before they were under the abſolute Dominion of Satan and their own Luſts.

SECT.

SECT. IV.

CHAP. II. 11-----22.

CONTENTS.

FRom this Doctrine of his in the foregoing Section, that God of his Free Grace, according to his purpose from the beginning, had quicken'd and raised the Convert-Gentiles, together with Christ, and seated them with Christ in his heavenly Kingdom, St. *Paul* here in this Section draws this Inference to keep them from Judaizing, that though they (as was the State of the Heathen World) were heretofore, by being uncircumcised, shut out from the Kingdom of God, Strangers from the Covenants of Promise, without Hope and without God in the World, yet they were by Christ, who had taken away the Ceremonial Law, that Wall of Partition, that kept them in that State of Distance and Opposition, now received without any subjecting them to the Law of *Moses*, to be the People of God, and had the same Admittance into the Kingdom of God with the Jews themselves, with whom they were now created into one new Man or Body of Men, so that they were no longer to look on themselves any more as Aliens, or remoter off from the Kingdom of God, than the Jews themselves.

TEXT.	*PARAPHRASE.*	
11 WHerefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands ;	WHerefore remember that ye who were heretofore Gentiles, distinguish'd and separated from the Jews, who are circumcised by a Circumcision made with Hands in their Flesh, by your not being circumcised in your	11
12 That at that time ye were without Christ, be-	Flesh *(f)*, Were at that time without all Knowledge of the Messiah, or any Expectation of	12

NOTES.

11 *(f)* This Separation was so great, that to a Jew the uncircumcised Gentiles were counted so polluted and unclean, that they were not shut out barely from their holy Places and Service, but from their Tables and ordinary Conversation.

Deli-

PARAPHRASE.

Deliverance or Salvation by him (*g*), Aliens from the Commonwealth of *Israel* (*h*), and Strangers to the Covenants of Promiſe (*i*), not having any Hope of any ſuch thing, and living in the World without having the true God for
13 their God (*k*), or they being his People. But now you that were formerly remote and at a diſtance, are by Jeſus Chriſt brought near by
14 his Death (*l*). For it is he that reconcileth us (*m*) to the Jews, and hath brought us and them, who were before at an irreconcilable Diſtance, into Unity one with another, by removing the middle-Wall of Partition (*n*), that
15 kept us at a diſtance, Having taken away the Cauſe of Enmity (*o*), or diſtance between us,

TEXT.

ing aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world:

But now in Chriſt Je- 13
ſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

For he is our peace, 14
who hath made both one, and hath broken down the middle wall of partition between us;

Having aboliſhed in his 15
fleſh the enmity, even the

NOTES.

12 (*g*) That this is the meaning of being *without Chriſt* here, is evident from this, that what St. *Paul* ſays here, is to ſhew the different State of the Gentiles from that of the Jews, before the coming of our Saviour.

(*h*) Who were alone then the People of God.

(*i*) *Covenants.* God more than once renewed his Promiſe to *Abraham*, *Iſaac* and *Jacob*, and the Children of *Iſrael*, that upon the Conditions propoſed he would be their God, and they ſhould be his People.

(*k*) 'Tis in this ſenſe that the Gentiles are called ἄθεοι; for there were few of them Atheiſts in our ſenſe of the word, *i. e.* denying ſuperiour Powers; and many of them acknowledge one ſupreme Eternal God; but, as St. *Paul* ſays, *Rom.* 1. 21 When they knew God, they glorified him not as God, they owned not him alone, but turn'd away from him the inviſible God, to the Worſhip of Images, and the falſe Gods of their Countries.

13 (*l*) How this was done the following words explain, and *Col.* 2. 14.

14 (*m*) Ἡμῶν, *Our*, in this verſe muſt ſignify Perſons in the ſame Condition with thoſe he ſpeaks to under the Pronoun ὑμεῖς *ye*, in the foregoing verſe, or elſe the Apoſtle's Argument here would be wide, and not concluſive; but *ye* in the foregoing verſe inconteſtably ſignifies the Convert Gentiles, and ſo therefore muſt ἡμῶν in this verſe.

(*n*) See *Col.* 1. 20.

15 (*o*) It was the Ritual Law of the Jews, that kept them and the Gentiles at an irreconcilable diſtance; ſo that they could come to no Terms of a fair Correſpondence, the Force whereof was ſo great, that even after Chriſt was come, and had put an End to the Obligation of that Law, yet it was almoſt impoſſible to bring them together; and this was that which in the beginning moſt obſtructed the Progreſs of the Goſpel, and diſturbed the Gentile Converts.

by

TEXT. PARAPHRASE.

law of commandments contained in ordinances, by aboliſhing *(p)* that part of the Law which conſiſted in poſitive Commands and Ordinances,

NOTES.

(p) By aboliſhing. I do not remember that the Law of *Moſes*, or any part of it, is by an actual Repeal any where abrogated; and yet we are told here, and in other places of the New Teſtament, that it is *aboliſhed*. The want of a right underſtanding of what this *aboliſhing* was, and how it was brought about, has, I ſuſpect, given occaſion to the miſunderſtanding of ſeveral Texts of Sacred Scripture; I beg leave therefore to offer what the Sacred Scripture ſeems to me to ſuggeſt concerning this Matter, till a more through Enquiry by ſome abler Hand ſhall be made into it. After the general Revolt and Apoſtacy of Mankind, from the Acknowledgment and Worſhip of the one only true inviſible God their Maker, the Children of *Iſrael*, by a voluntary Submiſſion to him, and Acknowledgment of him to be their God and ſupreme Lord, came to be his People, and he, by a peculiar Covenant, to be their King; and thus erected to himſelf a Kingdom in this World out of that People, to whom he gave a Law by *Moſes*, which was to be the Law of the *Iſraelites*, his People, with a purpoſe at the ſame time, that he would in due ſeaſon transfer this his Kingdom in this World, into the hands of the Meſſiah, whom he intended to ſend into the World, to be the Prince and Ruler of his People, as he had foretold and promiſed to the Jews. Into which Kingdom of his under his Son, he purpoſed alſo, and foretold that he would admit and incorporate the other Nations of the Earth, as well as thoſe of the Poſterity of *Abraham*, *Iſaac*, and *Jacob*, who were to come into this his enlarged Kingdom upon new Terms that he ſhould then propoſe; and that thoſe, and thoſe only, ſhould from henceforth be his People. And thus it came to paſs, that tho the Law which was given by *Moſes* to the Iſraelites was never repealed, and ſo ceaſed not to be the Law of that Nation; yet it ceaſed to be the Law of the People and Kingdom of God in this World, becauſe the Jews not receiving him to be their King, whom God had ſent to be the King and ſole Ruler of his Kingdom for the future, ceaſed to be the People of God, and the Subjects of God's Kingdom. And thus Jeſus Chriſt by his Death entering into his Kingdom, having then fulfilled all that was required of him for the obtaining of it, put an End to the Law of *Moſes*, opening another way to all People, both Jews and Gentiles, into the Kingdom of God, quite different from the Law of Ordinances given by *Moſes*, viz. Faith in Jeſus Chriſt, by which, and which alone, every one that would, had now Admittance into the Kingdom of God, by the one plain and eaſy ſimple Ceremony of Baptiſm. This was that which, though it was alſo foretold, the Jews underſtood not, having a very great Opinion of themſelves, becauſe they were the choſen People of God; and of their Law, becauſe God was the Author of it; and ſo concluded that both they were to remain the People of God for ever, and alſo that they were to remain ſo under that ſame Law, which was never to be alter'd; and ſo never underſtood what was foretold them of the Kingdom of the Meſſiah, in reſpect of the ceaſing of their Law of Ordinances, and the Admittance of the Gentiles upon the ſame Terms with them into the Kingdom of the Meſſiah; which therefore St. *Paul* calls over and over again a Myſtery, and a Myſtery hidden from Ages.

Now he that will look a little farther into this Kingdom of God, under theſe two different Diſpenſations of the Law and the Goſpel, will find that it was erected by God, and Men were recall'd into it out of the general Apoſtacy from their Lord and Maker, for the unſpeakable Good and Benefit of thoſe who by entering into it, return'd to their Allegiance, that thereby they might be brought into a Way and Capacity of being reſtor'd to that happy State of Eternal Life, which they had all loſt in *Adam*, which it was impoſſible they could ever recover whilſt they remain'd Worſhipers and Vaſſals of the Devil, and ſo Out-laws and Enemies to God in the Kingdom, and under the Dominion of Satan; ſince the moſt byaſs'd and partial Inclination of an intelligent Being, could never expect that God ſhould reward Rebellion and Apoſtacy with eternal

eternal Happineſs, and take Men that were actually Vaſſals and Adorers of his Arch-Enemy the Devil, and immediately give them eternal Bliſs, with the Enjoyment of Pleaſures in his Preſence, and at his Right-hand for ever more. The Kingdom of God therefore in this World, was, as it were, the Entrance to the Kingdom of God in the other World, and the Receptacle and Place of Preparation of thoſe who aim'd at a ſhare in that eternal Inheritance. And hence the People of the Jews were called holy, choſen, and Sons of God; as were afterward the Chriſtians called Saints, Elect, Beloved and Children of God, &c. But there is this remarkable difference to be obſerv'd in what is ſaid of the Subjects of this Kingdom, under the two different Diſpenſations of the Law and the Goſpel, that the Converts to Chriſtianity, and Profeſſors of the Goſpel, are often termed and ſpoke of as *ſaved*, which I do not remember that the Jews or Proſelytes, Members of the Common-wealth, any where are: The reaſon whereof is, that the Conditions of that Covenant whereby they were made the People of God, under that Conſtitution of God's Kingdom in this World, was, *Do this and live*; but he that continues not in all theſe things to do them, ſhall die. But the Condition of the Covenant whereby they become the People of God, in the Conſtitution of his Kingdom under the Meſſiah, is, Believe and repent, and thou ſhalt be ſaved, *i. e.* Take Chriſt for thy Lord, and do ſincerely but what thou canſt to keep his Law, and thou ſhalt be ſaved; in the one of which, which is therefore called the Covenant of Works, thoſe who were actually in that Kingdom could not attain the everlaſting Inheritance: And in the other called the Covenant of Grace, thoſe, who if they would but continue as they began, *i. e.* in the State of Faith and Repentance, *i. e.* in a Submiſſion to and owning of Chriſt, and a ſteady unrelenting Reſolution of not offending againſt his Law, could not miſs it, and ſo might truly be ſaid to be ſaved, they being in an unerring way to Salvation. And thus we ſee how the Law of *Moſes* is by Chriſt aboliſhed under the Goſpel, not by any actual Repeal of it, but is ſet aſide, by ceaſing to be the Law of the Kingdom of God tranſlated into the hands of the Meſſiah, and ſet up under him; which Kingdom ſo erected, contains all that God now does or will own to be his People in this World. This way of *aboliſhing* of the Law, did not make thoſe Obſervances unlawful to thoſe who before their Converſion to the Goſpel were circumciſed, and under the Law, they were indifferent things, which the converted Jews might or might not obſerve, as they found convenient: That which was unlawful and contrary to the Goſpel, was the making thoſe ritual Obſervances neceſſary to be join'd with Faith in Believers for Juſtification, as we ſee they did, who, *Acts* 15. taught the Brethren, that unleſs they were circumciſed after the manner of *Moſes*, they could not be ſaved; ſo that the nailing it to Chriſt's Croſs, *Col.* 2. 14. was the taking away from thenceforth all Obligation for any one to be circumciſed, and to put himſelf under the Obſervances of the Law, to become one of the People of God, but was no Prohibition to any one who was circumciſed before Converſion to obſerve them. And accordingly we ſee, *Gal.* 2. 11. that what St. *Paul* blames in St. *Peter*, was compelling the Gentiles to live as the Jews do: Had not that been in the Caſe, he would no more have blam'd his Carriage at *Antioch*, than he did his obſerving the Law at *Jeruſalem*.

The Apoſtle here tells us what part of the Moſaical Law it was that Chriſt put an End to by his Death, *viz.* τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, *the Law of Commandments in Ordinances*; i. e. the poſitive Injunctions of the Law of *Moſes* concerning things in their own nature indifferent, which became obligatory meerly by virtue of a direct poſitive Command; and are called by St. *Paul* in the parallel place, *Col.* 2. 14. χειρόγραφον τοῖς δόγμασι, *the Hand-writing of Ordinances*. There were, beſides theſe, contained in the Book of the Law of *Moſes*, the Law of Nature, or, as it is commonly called, the Moral Law, that unmoveable Rule of Right which is of perpetual Obligation: This Jeſus Chriſt is ſo far from abrogating, that he has promulgated it anew under the Goſpel, fuller and clearer than it was in the Moſaical Conſtitution; or any where elſe; and by adding to its Precepts the Sanction of his own Divine Authority, has made the Knowledge of that Law more eaſy and certain than it was before; ſo that the Subjects of his Kingdom whereof this is now the Law, can be at no doubt or loſs about their Duty, if they will but read and conſider the Rules of Morality, which our Saviour and his Apoſtles have deliver'd in very plain words in the holy Scriptures of the New Teſtament.

that

TEXT.

for to make in himſelf, of twain, one new man, ſo making peace;

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an acceſs by

PARAPHRASE.

that ſo he might make (*q*) or frame the two, *viz.* Jews and Gentiles, into one new Society or Body of God's People, in a new Conſtitution under himſelf (*r*), ſo making Peace between them. And might reconcile them both to God, 16
being thus united into one Body in him by the Croſs, whereby he deſtroy'd that Enmity or Incompatibility that was between them, by nailing to his Croſs the Law of Ordinances that kept them at a diſtance. And being come, 17
preach'd the good Tidings of Peace to you Gentiles that were far off from the Kingdom of Heaven, and to the Jews that were near, and in the very Precincts of it. For it is by him 18

NOTES.

15 (*q*) *Make*; the Greek word is κτίσῃ, which does not always ſignify Creation in a ſtrict Senſe.

(*r*) This, as I take it, being the meaning, it may not be amiſs perhaps to look into the reaſon why St. *Paul* expreſſes it in this more figurative manner, *viz. to make in himſelf of twain one new Man*, which, I humbly conceive, was more ſuitable to the Idea's he had, and ſo were, in fewer words, more lively and expreſs to his purpoſe: He always has Jeſus Chriſt in his Mind, as the Head of the Church, which was his Body, from and by whom alone, by being united to him, the whole Body and every Member of it receiv'd Life, Vigour and Strength, and all the Benefits of that State; which admirably well ſhews, that whoever were united to this Head, muſt needs be united to one another, and alſo that all the Privileges and Advantages they enjoy'd, were wholly owing to their Union with, and adhering to him their Head; which were the two things that he was here inculcating to the Convert Gentiles of *Epheſus*, to ſhew them, that now under the Goſpel Men became the People of God, meerly by Faith in Jeſus Chriſt, and having him for their Head, and not at all by keeping the Ritual Law of *Moſes*, which Chriſt had aboliſhed, and ſo had made way for the Jews and Gentiles to become one in Chriſt, ſince now Faith in him alone united them into one Body under that Head, with the Obſervance of the Law; which is the meaning of *ſo making Peace*. I hope this ſingle Note here may lead ordinary Readers into an underſtanding of St. *Paul*'s Stile, and by making them obſerve the Reaſon, give them an eaſier Entrance into the meaning of St. *Paul*'s figurative Expreſſions.

If the Nation of the Jews had owned and received Jeſus the Meſſiah, they had continued on as the People of God; but after that they had Nationally rejected him, and refuſed to have him rule over them, and put him to Death, and ſo had revolted from their Allegiance, and withdrawn themſelves from the Kingdom of God, which he had now put into the Hands of his Son, they were no longer the People of God; and therefore all thoſe of the Jewiſh Nation, who after that would return to their Allegiance, had need of Reconciliation to be re-admitted into the Kingdom of God, as part of his People, who were now received into Peace and Covenant with him upon other Terms, and under other Laws, than being the Poſterity of *Jacob*, or Obſervers of the Law of *Moſes*.

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that we, both Jews and Gentiles, have Acceſs to
19 the Father by one and the ſame Spirit. Therefore ye *Epheſians*, though heretofore Gentiles, now Believers in Chriſt, you are no more Strangers and Foreigners, but without any more ado Fellow-Citizens of the Saints, and Domeſticks
20 of God's own Family; Built upon the Foundation laid by the Apoſtles and Prophets, where-
21 of Jeſus Chriſt is the Corner-ſtone: In whom all the Building fitly framed together, groweth
22 unto an holy Temple in the Lord: In which even the Gentiles alſo are built up together with the believing Jews, for an Habitation of God, through the Spirit (*s*).

TEXT.

one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you alſo are builded together for an habitation of God through the Spirit.

NOTES.

22 (*s*) The Senſe of which Allegory I take to be this; It is plain from the Atteſtation of the Apoſtles and Prophets, that the Gentiles who believe in Chriſt are thereby made Members of his Kingdom, united together under him their Head into ſuch a well framed Body, wherein each Perſon has his proper Place, Rank and Function to which he is fitted, that God will accept and delight in them as his People, and live amongſt them, as in a well-framed Building dedicated and ſet apart to him, whereof the Gentiles make a part, and without any difference put between you, are framed in Equality, and promiſcuouſly with the believing Jews, by the Spirit of God, to be one People, amongſt whom he will dwell, and be their God, and they ſhall be his People.

SECT.

SECT. V.

CHAP. III. 1-------21.

CONTENTS.

THis Section gives a great light to thoſe foregoing, and more clearly opens the Deſign of this Epiſtle: For here St. *Paul* in plain words tells them, it is for preaching this Doctrine that was a Myſtery, till now being hid from former Ages, *(viz.)* that the Gentiles ſhould be Co-heirs with the believing Jews, and making one Body or People with them, ſhould be equally Partakers of the Promiſes under the Meſſiah, of which Myſtery he by particular Favour and Appointment was ordain'd the Preacher. Whereupon he exhorts them not to be diſmay'd, or flinch in the leaſt from the Belief or Profeſſion of this Truth, upon his being perſecuted and in Bonds upon that account. For his ſuffering for it, who was the Preacher and Propagator of it, was ſo far from being a juſt Diſcouragement to them, from ſtanding firmly in the Belief of it, that it ought to be to them a Glory, and a Confirmation of this eminent Truth of the Goſpel, which he peculiarly taught, and thereupon he tells them, he makes it his Prayer to God, that they may be ſtrengthen'd herein, and be able to comprehend the Largeneſs of the Love of God in Chriſt, not confined to the Jewiſh Nation and Conſtitution, as the Jews conceited, but far ſurpaſſing the Thoughts of thoſe who preſumed themſelves knowing, would confine it to ſuch only who were Members of the Jewiſh Church, and Obſervers of their Ceremonies.

TEXT.	*PARAPHRASE.*
1 FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles;	FOR my Preaching of this (*t*), I *Paul* am a Priſoner, upon account of the Goſpel of Jeſus Chriſt, for the Sake and Service of you 1

NOTES.

1 (*t*) See *Col.* 4. 3. 2 *Tim.* 2. 9, 10.

PARAPHRASE.

2 Gentiles (*u*): Which you cannot doubt of,
since (*w*) ye have heard of the Diſpenſation of
the Grace of God, which was given to me in
3 reference to you Gentiles: How that by eſpe-
cial Revelation he made known unto me in par-
ticular (*x*) the Myſtery (*y*) (as I hinted to you
4 above, *viz.* ch. 1. 9. By the bare reading where-
of ye may be aſſured of my Knowledge in this
formerly conceal'd and unknown part of the
5 Goſpel of Chriſt (*z*):) Which in former Ages
was not made known to the Sons of Men, as
it is now revealed to his holy Apoſtles and Pro-

TEXT.

If ye have heard of 2
the diſpenſation of the
grace of God, which is
given me to you-ward:
How that by revelati- 3
on he made known unto
me the myſtery, (as I
wrote afore in few words,
Whereby when ye read 4
ye may underſtand my
knowledge in the myſtery
of Chriſt)
Which in other ages 5
was not made known un-
to the ſons of men, as it
is now revealed unto his

NOTES.

(*u*) See *Phil.* 1. 7. *Col.* 1. 24.

2 (*w*) Εἴγε, is ſometimes an affirmative Particle, and ſignifies in Greek the ſame that *ſiquidem* does in Latin, and ſo the Senſe requires it to be underſtood here; for it could not be ſuppoſed but the Epheſians, among whom St. *Paul* had lived ſo long, muſt have heard that he was by expreſs Commiſſion from God made Apoſtle of the Gentiles, and by immediate Revelation inſtructed in the Doctrine he was to teach them, whereof this of their Admittance into the Kingdom of God purely by Faith in Chriſt, without Circumciſion and other legal Obſervances, was one great and neceſſary Point, whereof St. *Paul* was ſo little ſhy, that we ſee the World rung of it, *Acts* 21. 28. And if his Preaching and Writing were of a piece, as we need not doubt this Myſtery of God's Purpoſe to the Gentiles, which was communicated to him by Revelation, and we hear of ſo often in his Epiſtles, was not concealed from them he preach'd to.

3 (*x*) Though St. *Peter* was by a Viſion from God ſent to *Cornelius* a Gentile, *Acts* 10. yet we do not find that this purpoſe of God's calling the Gentiles to be his People equally with the Jews, without any regard to Circumciſion, or the Moſaical Rites, as revealed to him, or to any other of the Apoſtles, as a Doctrine which they were to preach and publiſh to the World: Neither indeed was it needful that it ſhould be any part of their Commiſſion, who were Apoſtles only of the Circumciſion, to mix that in their Meſſage to the Jews, which ſhould make them ſtop their Ears and refuſe to hearken to the other parts of the Goſpel, which they were more concerned to know and be inſtructed in.

(*y*) See *Col.* 1. 26.

4 (*z*) One may be ready to ask, to what Purpoſe is this, which this Parentheſis contains here concerning himſelf; and indeed without having an Eye on the Deſign of this Epiſtle, it is pretty hard to give an Account of it, but that being carried in view, there is nothing plainer, nor more pertinent and perſwaſive than this here; for what can be of more force to make them ſtand firm to the Doctrine which he had taught them, of their being exempt from Circumciſion, and the Obſervances of the Law, if you have heard, and I aſſure you in my Epiſtle, that this Myſtery of the Goſpel was revealed in a particular manner to me from Heaven: The very reading of this is enough to ſatisfy you, that I am well inſtructed in that Truth, and that you may ſafely depend upon what I have taught you concerning this Point, notwithſtanding I am in Priſon for it, which is a thing you ought to glory in, ſince I ſuffer for a Truth wherein you are ſo nearly concern'd; ſee *ch.* 6. 19.

phets

TEXT.

holy apoſtles and prophets by the Spirit;
6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel:
7 Whereof I was made a miniſter according to the gift of the grace of God

PARAPHRASE.

phets by the Spirit, *viz.* That the Gentiles ſhould be Fellow-Heirs, be united into one Body, and partake of his Promiſe (*a*) in Chriſt, joyntly with the Jews (*b*), in the time (*c*) of the Goſpel; Of which Doctrine I in particular was made the Miniſter (*d*) according to the free and gracious Gift of God, given unto me 6 7

NOTES.

6 (*a*) The Promiſe here intended, is the Promiſe of the Spirit; ſee *Gal.* 3. 14. which was not given to any but to the People and Children of God; and therefore the Gentiles receiv'd not the Spirit till they became the People of God, by Faith in Chriſt, in the Times of the Goſpel.

(*b*) Though the Jews are not expreſly named here, yet it is plain from the foregoing Chapter, *v.* 11, &c. that 'tis of the Union of the Gentiles with the Jews, and making with them one Body of God's People, equally ſharing in all the Privileges and Benefits of the Goſpel that he is here ſpeaking, the ſame which he teaches, *Gal.* 3. 26——29.

(*c*) Δὶα τῆ ἐυαγγελίᾳ, ſignifies here, In the time of the Goſpel, as δὶ ἀκροβυϛίας ſignifies, In the time of Uncircumciſion, *Rom.* 7. 11. ſee Note on *Rom.* 7. 5. The ſame thing being intended here, which, *ch.* 1. 10. is thus expreſſed; *That in the Diſpenſation of the Fulneſs of Times*, i. e. in the time of the Goſpel, *all things might be gathered together*, or united, *in Chriſt*, or, by Chriſt.

7 (*d*) Though he does not in expreſs words deny others to be made Miniſters of it, for it neither ſuited his Modeſty, nor the Reſpect he had for the other Apoſtles, ſo to do, yet his Expreſſion here will be found ſtrongly to imply it, eſpecially if we read and conſider well the two following Verſes; for this was a neceſſary Inſtruction to one who was ſent to convert the Gentiles, though thoſe who were ſent to their Brethren the Jews were not appointed to promulgate it. This one Apoſtle of the Gentiles, by the Succeſs of his preaching to the Gentiles the Atteſtation of Miracles, and the Gift of the Holy Ghoſt, join'd to what *Peter* had done by ſpecial Direction in the Caſe of *Cornelius*, would be enough in its due ſeaſon to convince the other Apoſtles of this Truth, as we may ſee it did, *Acts* 15. & *Gal.* 2. 6——9. And of what Conſequence, and how much St. *Paul* thought the preaching of this Doctrine his peculiar Buſineſs, we may ſee by what he ſays, *ch.* 6. 19, 20. where one may ſee by the different Treatment he received from the reſt of the Apoſtles, being *in Bonds* upon that account, that his preaching herein differ'd from theirs, and he was thereupon, as he tells us himſelf, treated *as an evil Doer*, 2 Tim. 2. 9. The Hiſtory whereof we have, *Acts* 21. 17, &c. as we have elſewhere obſerv'd. And it is upon the account of his preaching this Doctrine, and diſplaying to the World this conceal'd Truth, which he calls every where a hidden Myſtery, that he gives to what he had preach'd the diſtinguiſhing Title of *my Goſpel*, Rom. 16. 25. which he is concerned that God ſhould eſtabliſh them in, that being the chief deſign of his Epiſtle to the *Romans*, as here to the *Epheſians*. The inſiſting ſo much on this, that it was the ſpecial Favour and Commiſſion of God to him in particular, to preach this Doctrine of God's purpoſe of calling the Gentiles to the World, was not out of Vanity or Boaſting, but was here of great uſe to his preſent purpoſe, as carrying a ſtrong Reaſon with it, why the Epheſians ſhould rather believe him, to whom, as their Apoſtle, it was made manifeſt, and committed to be preach'd, than the Jews, from whom it had been conceal'd, and was kept as a Myſtery, and was in it ſelf ἀνεζιχνίαϛον, inſcrutable by Men, though of the beſt natural Parts and Endowments.

by

PARAPHRASE.

by the effectual working of his Power, in his so wonderful converting the Gentiles by my Preaching (*e*); Unto me, I say, who am less than the least of all Saints, is this Favour given, that I should preach among the Gentiles the unsearchable Riches of Christ (*f*); And make all Men (*g*) perceive how this Mystery comes now to be communicated (*h*) to the World, which has been concealed from all past Ages, lying hid in the secret Purpose of God, who frames and manages this whole new Creation by Jesus Christ (*i*); To the intent that now under the Gospel

TEXT.

given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all men see, what is the fellowship of the mystery which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

To the intent that now

NOTES.

(*e*) This seems to be the Energy of the Power of God which he here speaks of, as appears by what he says of St. *Peter*, and of himself, *Gal.* 2. 8. Ὁ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, *He that* wrought effectually *in Peter to the Apostleship of the Circumcision, the same was mighty, or wrought effectually in me*, as ἐνέργεια is here translated, of which his very great Modesty could not hinder from speaking thus, 1 *Cor.* 15. 9, 10. *I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God: But by the Grace of God I am what I am, and his Grace which was bestowed upon me, was not in vain, but I laboured more abundantly than they all; yet not I, but the Grace of God that was with me*: A Passage very suitable to what he says in this and the next Verse.

8 (*f*) *i. e.* That abundant Treasure of Mercy, Grace and Favour, laid up in Jesus Christ, not only to the Jews, but to the whole Heathen World, which was beyond the reach of humane Sagacity to discover, and could be known only by Revelation.

(*g*) All Men, *i. e.* Men of all sorts and Nations, Gentiles as well as Jews.

9 (*h*) Τίς ἡ κοινωνία, *What is the Communication*, i. e. that they may have light from me, to see and look into the Reason and Ground of the Discovery or Communication of this Mystery to them now by Jesus Christ, who is now exhibited to the World, into whose hands God has put the Management of this whole Dispensation.

(*i*) To open our way to a right Sense of these words, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ, it will be necessary in the first place to consider the Terms of it, and how they are used by St. *Paul*.

1. As to κτίσαντι, *created*, it is to be acknowledged, that it is the word used in Sacred Scripture to express *Creation* in the Scriptural Sense of *Creation*, i. e. making out of nothing; but yet that it is not always used in that Sense by St. *Paul*, is visible from the 15*th* Verse of the foregoing Chapter, where our Translators have rightly render'd κτίσῃ *make*, and it would contain a manifest Absurdity to render it there *create*, in the Theological Sense of the word *create*.

2. It is to be observed that St. *Paul* often chooses to speak of the Work of Redemption by Christ as a Creation. Whether it were because this was the chief end of the Creation, or whether it were because there was no less seen of the Wisdom, Power and Goodness of God, in

TEXT. PARAPHRASE.

unto the principalities and powers in heavenly places, might be known by the church the mani-

Goſpel the manifold Wiſdom of God, in the ordering and management of his heavenly Kingdom, might be made known to Principa-

NOTES.

in this, than in the firſt Creation, and the Change of loſt and revolted Man from being dead in Sins, to Newneſs of Life, was as great, and by as great a Power, as at firſt making out of nothing, or whether it was becauſe the ἀνακεφαλαίωσις, under Jeſus Chriſt, the Head mentioned, *ch.* 1. 10. was a Reſtitution of the Creation to its primitive State and Order, which, *Acts* 3. 21. is called ἀποκατάστασις πάντων, *the Reſtitution of all things*, which was began with the preaching of St. *John Baptiſt*, (who was the *Elias* that reſtored all things, *Mat.* 17. 11. *i. e.* opened the Kingdom of Heaven to Believers of all Nations, *Luke* 16. 16.) and is compleated in Chriſt's coming with his Saints in the Glory of his Father at the laſt day. But whether ſome or all of theſe Conjectures which I have mentioned be the reaſon of it, this is certain, that St. *Paul* ſpeaks of the Work of Redemption under the name of Creation. So 2 *Cor.* 5. 17. *If any one be in Chriſt*, καίνη κτίσις, *he is a new Creature*, or *it is a new Creation*. And *Gal.* 6. 15. *In Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but* καίνη κτίσις, *the new Creation.*

Tis then to be conſider'd of which Creation τὰ πάντα κτίσαντι, *who created all things*, is here to be underſtood. The Buſineſs St. *Paul* is upon in this place, is to ſhew that God's Purpoſe of taking in the Gentiles to be his People under the Goſpel, was a Myſtery unknown in former Ages, and now under the Kingdom of the Meſſiah committed to him to be preach'd to the World.

This is ſo manifeſtly the Deſign of St. *Paul* here, that no body can miſtake it. Now if the Creation of the material World, of this viſible Frame of Sun, Moon, and Stars, and heavenly Bodies, that are over us, and of the Earth we inhabit, hath no immediate Relation, as certainly it hath not to this Myſtery, this Deſign of God's, to call the Gentiles into the Kingdom of his Son, it is to make St. *Paul* a very looſe Writer and weak Arguer, in the middle of a Diſcourſe which he ſeems to lay much ſtreſs on, and to preſs earneſtly on the *Epheſians* (for he urges it more than once) to bring in things not at all to his purpoſe, and are of no uſe to the buſineſs in hand. We cannot therefore avoid taking the Creation, and things created, here to be thoſe of the new Creation, (*viz.*) thoſe of which the Kingdom of Chriſt, which was this new Creation, was to be made up, and in that Senſe, τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, *who created all things by Jeſus Chriſt*, is a reaſon to ſhew why God kept his purpoſe of making the Gentiles meet to be Partakers of the Inheritance of the Saints, or as he expreſſeth it, *ch.* 2. 10. that they *ſhould be his Workmanſhip created in Chriſt Jeſus unto good Works*, concealed from former Ages, *viz.* becauſe this new Creation was in Jeſus Chriſt, and ſo proper to be preach'd and publiſh'd when he was come, which is ſtrongly confirm'd by the Words of the following Verſe, *viz.* *that NOW* in its due time, by this new piece of Workmanſhip of his, *viz.* *the Church might be made known the manifold Wiſdom of God.* This taking in the Gentiles into the Kingdom of his Son, and after that the re-aſſuming again of the Jews, who had been rejected, St. *Paul* looks on as ſo great an Inſtance, and Diſplay of the Wiſdom of God, that it makes him cry out, *Rom.* 11. 33. *O the Depth of the Riches both of the Wiſdom and Knowledge of God, how unſearchable are his Judgments, and his Ways paſt finding out.*

lities

PARAPHRASE.

lities and Powers by the Church (*k*), According

TEXT.

fold wiſdom of God,

to

NOTES.

10 (*k*) There be two things in this Verſe that to me make it hard to determin the preciſe Senſe of it; The firſt is, what is meant by ἀρχαῖς & ἐξουσίαις, Terms that ſometimes in Sacred Scripture ſignify Temporal Magiſtrates, and ſo our Saviour uſes them, *Luke* 12. 11. and St. *Paul*, Tit. 3. 1. Sometimes for thoſe who are veſted with any Power, whether Men or Angels, ſo 1 *Cor.* 15. 24. Sometimes for evil Angels, ſo they are underſtood, *ch.* 6. 12. Sometimes they are underſtood of good Angels, ſo *Col.* 1. 16. Now to which of theſe to determin the Senſe here, I confeſs my ſelf not ſufficiently enlighten'd. Indeed ἐν πᾶς ἐπουρανίοις, in the things of his heavenly Kingdom, would do ſomething towards, were it undoubtedly certain whether thoſe words were in Conſtruction to be join'd to ἀρχαῖς & ἐξουσίαις, or to σοφία; *i. e.* Whether we are to underſtand it of Principalities and Powers in the Kingdom of Heaven, or of the Wiſdom of God in the ordering of that Kingdom: If the firſt of theſe, then 'tis evident they would ſignify the heavenly Hoſt of good Angels employ'd in the Guard and Promotion of the Kingdom of Chriſt. But the Knowledge ſpoken of here, as communicated to theſe Principalities and Powers, being only in conſequence of St. *Paul*'s preaching, 'tis not eaſy to conceive, that the Revelation and Commiſſion given to St. *Paul*, for the declaring the Myſtery of God's purpoſe, to take the Gentiles into the Church, was to the intent the Angels, either good or bad, ſhould be inſtructed in this great and important Truth, wherein the Wiſdom of God ſo much ſhewed it ſelf, and that they ſhould have no knowledge of it before nor otherwiſe. This is ſo great a Difficulty, that it ſeems ſtrongly to perſwade, that the Principalities and Powers here mentioned are of this World, but againſt this there lies this obvious Objection, That the Magiſtrates of the Heathen World did not much concern themſelves in what St. *Paul* preached, nor upon his declaring that the Gentiles under the Meſſiah were to be taken in to be the People of God, did in effect gather from the Church thus conſtituted, any Arguments of the Wiſdom of God. If therefore I may venture my Conjecture, for I dare not be poſitive in a place that I confeſs my ſelf not fully to underſtand, I ſhould take this to be the meaning of it. The High-Prieſts, Scribes and Phariſees, who are the Rulers of the Jewiſh Nation, and alone pretend to any Authority in theſe Matters, deny the Converted Heathens to be the People of God, becauſe they neglect the Law and Circumciſion, and thoſe other Rites, whereby God has appointed thoſe who are his People to be ſeparated from the reſt of the World, and made holy to himſelf. And ſo far moſt of the Converted Jews agree with them, that they will not allow the Converted Gentiles to be Members and Subjects of the Kingdom of the Meſſiah without being circumciſed, and ſubmitting to the Laws and Ceremonies of the Jews, as the only Religion and way of Worſhip wherein they can be allowed to be God's People, or be accepted by him. Now, ſays St. *Paul*, God of his ſpecial Grace has commiſſion'd me to preach to the World this hidden Purpoſe of God, of taking the Gentiles into the Kingdom of his Son, that ſo by the Church, conſiſting of Members who are God's People, without being circumciſed, or obſerving the other Moſaical Rites, might, which the Jews could by no means conceive, now be made known, and declared to the Leaders and Chief of that Nation the manifold Wiſdom of God, which is not, as the Jews imagine, tied up to their own way, but can bring about his Purpoſes by ſundry manners, and in ways that they thought not of. This ſeems ſuitable to the Apoſtles here, for though the Jews were not hereby converted, yet, when urged by the Converted Gentiles, it ſerved to ſtop their Mouths, and thereby to confirm the Gentiles in the Liberty of the Goſpel. And thus by the Church, to whom St. *Paul* ſays, *Col.* 1. 24. & 2. 2. God would now have made it manifeſt by his Preaching, is this Myſtery made known to Principalities and Powers, *i. e.* the Rulers and Teachers of the Jewiſh Nation, the Saints, who were appriſed of it by St. *Paul*'s preaching,

urging

TEXT. PARAPHRASE

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
12 In whom we have boldness and access with confidence by the faith of him.
13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
14 For this cause I bow my knees unto the father of our Lord Jesus Christ,
15 Of whom the whole family in heaven and

to that Predispositon (*l*) of the Ages, or several Dispensations which he made in Christ Jesus our Lord; By whom *we* have Boldness and Access to God the Father, with Confidence by Faith (*m*) in him. Wherefore my Desire is, that ye be not dismay'd by my present Affliction, which I suffer for your sake, and is in truth a Glory to you, that ought to raise your Hearts, and strengthen your Resolutions. Upon this account I bend my Knees in Prayer to the Father of our Lord Jesus Christ (*n*). From whom the whole Family or Lineage both in Heaven and Earth have their Denomination, (*viz.*) Jesus Christ, that is already in Heaven,

11 12 13 14 15

NOTES.

urging and manifesting it to them. And to this sense of this Passage these two words, *νῦν now* and *πολυποίκιλος manifold*, seem wholly accomodated, *i. e. now* that the uncircumcised Gentiles believe in Christ, and are by Baptism admitted into the Church, the Wisdom of God is made known to the Jews, not to be tied up to one invariable Way and Form, as they perswade themselves, but displays it self in sundry manners, as he thinks fit.

11 (*l*) Whether by *αἰῶνες Ages*, here, the several Dispensations Mankind was under from first to last, or whether the two great Dispensations of the Law and the Gospel, (for that *αἰῶνες* are used in the Sacred Scripture to denote these; I think an attentive Reader cannot doubt) be here meant, this seems visibly the Sense of the place, that all these Dispensations, in the several Ages of the Church, were all by the Pre-ordination of God's Purpose regulated and constituted in Christ Jesus our Lord; that is, with regard to Christ, was designed and appointed Lord and Head over all; which seems to me to answer *τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, Who created all things by Jesus Christ*, v. 9.

12 (*m*) *πίστις αὐτοῦ, Faith of him*, the Genitive Case of the Object, as well as of the Agent, is so frequent in Sacred Scripture, that there needs nothing to be said of it.

14 (*n*) *The Father of our Lord Jesus Christ*, set down as it is in the beginning of this Verse, join'd to the design of the Apostle in this place, makes me think, that the Sense of it so plainly that which I have given of it, that I do not see any difficulty can be made about it. In the foregoing Chapter, *v.* 19. he tells the Convert-Gentiles of *Ephesus*, that now they believe in Christ, they are no longer Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God; here he goes on, and tells them they are of the Family and Lineage of God, being jointly with Jesus Christ, who is already in Heaven, the Sons of God: What could be of greater Force to continue them stedfast in the Doctrine he had preach'd to them, and which he makes it his whole Business here to confirm them in, (*viz.*) That they need not be circumcised and submit to the Law of *Moses*, they being already by Faith in Christ the Sons of God, and of the same Lineage and Family with Christ himself, who was already by that Title possess'd of his Inheritance in Glory.

PARAPHRASE.

and Believers that are ſtill on Earth, have all God for their Father, are all the Sons of God.

16 That he would grant you, according to the great Glory he deſigned to you Gentiles, who ſhould receive the Goſpel under the Meſſiah (*o*), to be ſtrengthned with Might by his Spirit in

17 the inward Man (*p*); That Chriſt may dwell in your Hearts by Faith; that you being ſetled and eſtabliſhed in the Senſe of the Love of God

18 to you in Jeſus Chriſt, May be able together with all Chriſtians to comprehend the Length, and Breadth, and Height, and Depth of this Myſtery of God's Purpoſe, of calling and taking in the Gentiles to be his People in the

19 Kingdom of his Son (*q*): And to underſtand the exceeding (*r*) Love of God, in bringing us to the Knowledge of Chriſt: That you may be filled with that Knowledge, and all other Gifts, with God's Plenty, or to that degree of Fulneſs which is ſuitable to his Purpoſe of Muni-

TEXT.

earth is named.

16 That he would grant you according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man;

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height;

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

NOTES.

16 (*o*) See this Senſe of this Paſſage as given, *Col.* 1. 27. and not much different, *ch.* 1. 17, &c.

(*p*) What the *inward Man* ſignifies, ſee *Rom.* 7. 22. 2 *Cor.* 4. 16.

18 (*q*) This Myſtery being the Subject St. *Paul* is here upon, and which he endeavours to magnify to them, and eſtabliſh in their Minds the Height and Breadth, *&c.* which he mentions in theſe words, being not apply'd to any thing elſe, cannot, in good Senſe, be underſtood of any thing elſe.

19 (*r*) Ὑπερ βάλλουσαν, *exceeding*, ſeems to be here a comparative Term, join'd to the Love of God, in communicating the Knowledge of Chriſt, and declaring it ſuperiour to ſome other thing, if you deſire to know what he himſelf tells you on the ſame occaſion, *Phil.* 3. 8. *viz.* To Circumciſion, and the other Ritual Inſtitutions of the Law, which the Jews look'd on as the Marks of the higheſt degree of God's Love to them, whereby they were ſanctified and ſeparated to him from the reſt of the World, and ſecured of his Favour. To which, if any one will add what St. *Paul* ſays on the ſame Subject, *Col.* 2. 2, *&c.* For his Buſineſs is the very ſame in theſe three Epiſtles, he will not want Light to guide him in the Senſe of this place here.

ficence

TEXT.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

PARAPHRASE.

ficence and Bounty towards you (*s*). Now to him that worketh in us by a Power (*t*) whereby he is able to do exceedingly beyond all that we can ask or think; Unto him be Glory in the Church by Chriſt Jeſus, throughout all Ages, World without end. Amen. 20 21

NOTES.

(*s*) Εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, *To all the Fulneſs of God*; *the Fulneſs of God* is ſuch Fulneſs as God is wont to beſtow, *i. e.* wherein there is nothing wanting to any one, but every one is filled to the utmoſt of his Capacity. This I take to be the meaning of εἰς τὸ πλήρωμα θεοῦ; and then πᾶν πλήρωμα may be underſtood, to ſhew that it is not a Fulneſs of one thing, and an Emptineſs of another, but it is a Fulneſs of all thoſe Gifts which any one ſhall need, and may be uſeful to him or the Church.

20 (*t*) What Power that is, ſee *ch.* 1. 19, 20.

SECT. VI.

CHAP. IV. 1-----16.

CONTENTS.

ST. *Paul* having concluded the ſpecial part of his Epiſtle with the foregoing Chapter, he comes in this, as his manner is, to practical Exhortations. He begins with Unity, Love and Concord, which he preſſes upon them upon a Conſideration that he makes uſe of in more of his Epiſtles than one, *i. e.* their being all Members of one and the ſame Body, whereof Chriſt is the Head.

PARAPHRASE.

1 I Therefore who am in Bonds upon account
of the Goſpel, beſeech you to walk wor-
thy of the Calling wherewith ye are called,
2 With Lowlineſs and Meekneſs, with Long-
ſuffering, bearing with one another in Love;
3 Taking care to preſerve the Unity of the Spi-
4 rit in the Bond of Peace, Conſidering your ſelves
as being one Body, enliven'd and acted by one
Spirit, as alſo was your Calling in one Hope:
5 There is one Lord, one Faith, one Baptiſm,
6 One God and Father of you all, who is above
all, in the midſt amongſt you all, and in every
7 one of you. And to every one of us is made a
free Donation, according to that Proportion of
Gifts which Chriſt has allotted to every one.
8 Wherefore the Pſalmiſt ſaith, (*u*) *When he aſ-*
cended up on high, he led Captivity captive, and
9 *gave Gifts unto Men.* (Now that he aſcended,
what is it but that he deſcended firſt into the
10 lower Parts of the Earth? He that deſcended
is the ſame alſo that aſcended above all Hea-
vens, that there receiving the Fulneſs of Pow-
er, he might be able to fill all his Members (*w*)).

TEXT.

1 I Therefore the priſoner of the Lord, beſeech
you that ye walk worthy
of the vocation where-
with ye are called,
2 With all lowlineſs and
meekneſs, with long-
ſuffering, forbearing one
another in love;
3 Endeavouring to keep
the unity of the Spirit in
the bond of peace.
4 There is one body, and
one Spirit, even as ye are
called in one hope of your
calling;
5 One Lord, one faith,
one baptiſm,
6 One God and Father of
all, who is above all, and
through all, and in you all.
7 But unto every one of
us is given grace accor-
ding to the meaſure of
the gift of Chriſt.
8 Wherefore he ſaith,
When he aſcended up on
high, he led captivity
captive, and gave gifts
unto men.
9 (Now that he aſcen-
ded, what is it but that
he alſo deſcended firſt in-
to the lower parts of the
earth?
10 He that deſcended, is

NOTES.

3 (*u*) *Pſal.* 68. 18.

9, 10 (*w*) St. *Paul*'s Argumentation in theſe two Verſes is skilfully adapted to the main Deſign of his Epiſtle. The Convert-Gentiles were attacked by the Unconverted Jews, who were declared Enemies to the Thoughts of a Meſſiah that died: St. *Paul* to enervate that Objection of theirs, proves by the Paſſage out of the Pſalms, *v.* 8. that he muſt die and be buried. Beſides the unbelieving Jews, ſeveral of them that were converted to the Goſpel, or at leaſt profeſſed to be ſo attacked, the Gentile-Converts on another ſide perſwading them, that they could not be admitted to be the People of God in the Kingdom of the Meſſiah, nor receive any Advantage by him, unleſs they were circumciſed, and put themſelves wholly under the Jewiſh Conſtitution. He had ſaid a great deal in the three firſt Chapters to free them from this Perplexity, but yet takes occaſion here to offer them a new Argument, by telling them, that Chriſt, the ſame Jeſus that died, and was laid in his Grave, was exalted to the Right Hand of God above all the Heavens, in the higheſt State of Dignity and Power; that he himſelf being filled with the Fulneſs of God, Believers, who were all his Members, might receive immediately from him their Head, a Fulneſs of Gifts and Graces, upon no other Terms, but barely as they were his Members.

TEXT.

the ſame alſo that aſcended up far above all heavens, that he might fill all things)

11 And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts: and ſome, paſtors and teachers;

12 For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the meaſure of the ſtature of the fulneſs of Chriſt:

14 That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive:

15 But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt:

16 From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

PARAPHRASE.

And therefore he alone framing the Conſtitution of his new Government, by his own Power, and according to ſuch a Model, and ſuch Rules as he thought beſt, Making ſome Apoſtles, others Prophets, others Evangeliſts, and others Paſtors and Teachers, Putting thus together in a fit Order and Frame, the ſeveral Members of his new collected People, that each in its proper Place and Function might contribute to the whole, and help to build up the Body of Chriſt; Till all cementing together in one Faith and Knowledge of the Son of God, to the full State of a grown Man, according to that meaſure of that Stature which is to make up the Fulneſs of Chriſt: That we ſhould be no longer Children toſſed to and fro, and carried about with every Wind of Doctrine by Men, verſed in the Slights of Cheating, and their cunning Artifices laid in train to deceive. But being ſteady in true and unfeigned Love, ſhould grow up into a firm Union in all things with Chriſt, who is the Head: From whom the whole Body fitly framed together, and compacted by that which every Joint ſupplies, according to the proper Force and Function of each particular part, makes an Increaſe of the whole Body, building it ſelf up in Love, or a mutual Concern of the Parts (*x*).

11 12 13 14 15 16

NOTES.

16 (x) The Sum of all that St. *Paul* ſays in this Figurative Diſcourſe, is, That Chriſtians, all as Members of one Body whereof Chriſt is the Head, ſhould each in his proper place, according to the Gifts beſtowed upon him, labour with Concern and good Will for the Good and Increaſe of the whole, till it be grown up to that Fulneſs which is to compleat it in Chriſt Jeſus. This is in ſhort the Senſe of the Exhortation contained in this Section, which carries a ſtrong Inſinuation with it, eſpecially if we take in the reſt of the Admonitions to the End of the Epiſtle, that the Moſaical Obſervances were no part of the Buſineſs or Character of a Chriſtian, but were wholly to be neglected and declined by the Subjects of Chriſt's Kingdom

SECT.

SECT. VII.

CHAP. IV. 17------24.

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IN this Section the Apoſtle exhorts them wholly to forſake their former Converſation, which they had paſſed their Lives in, whilſt they were Gentiles, and to take up that which became them, and was proper to them, now they were Chriſtians. Here we may ſee the Heathen and Chriſtian State and Converſation deſcribed, and ſet in oppoſition one to the other.

PARAPHRASE.

17 THis I ſay therefore, and teſtifie to you, from the Lord, that ye henceforth walk not as the unconverted Gentiles walk, in the
18 Vanity of their Minds (*y*), Having their Underſtandings darkened, being alienated from that Rule and Courſe of Life which they own and obſerve, who are the profeſſed Subjects and Servants of the true God (*z*), through the Ignorance that is in them, becauſe of the Blind-
19 neſs of their Hearts; Who being paſt feeling, have given themſelves over to Laſciviouſneſs, to the committing of all Uncleanneſs even be-
20 yond the Bounds of natural Deſires (*a*). But you that have been inſtructed in the Religion of

TEXT.

THis I ſay therefore, 17
and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

Having the underſtan- 18
ding darkned, being alienated from the love of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:

Who being paſt feel- 19
ing, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

But ye have not ſo 20

NOTES.

17 (*y*) This Vanity of Mind, if we look into *Rom.* 1. 21, &c. we ſhall find to be the Apoſtatizing of the Gentiles from the true God to Idolatry, and in conſequence of that, to all that profligate way of Living which followed thereupon, and is there deſcribed by St. *Paul*.

18 (*z*) This Alienation was from owning Subjection to the true God, and the Obſervance of thoſe Laws, which he had given to thoſe of Mankind that continued and profeſſed to be his People; ſee *ch.* 2. 12.

19 (*a*) Πλεονεξία, *Coveteouſneſs*, in the common Acceptation of the word, is the letting looſe our Deſires to that which by the Law of Juſtice we have no Right to. But St. *Paul* in ſome

TEXT.

learned Chriſt;
21 If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus;
22 That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts:
23 And be renewed in the ſpirit of your mind;
24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

PARAPHRASE.

of Chriſt, have learned other things; If you have been Scholars of his School, and have been taught the Truth, as it is in the Goſpel of Jeſus Chriſt: That you change your former Converſation, abandoning thoſe deceitful Luſts wherewith you were entirely corrupted: And that being renewed in the Spirit of the Mind, You become new Men (*b*), framed and faſhioned according to the Will of God, in Righteouſneſs and true Holineſs. 21 22 23 24

NOTES.

ſome of his Epiſtles uſes it for intemporate and exorbitant Deſires of carnal Pleaſures, not confined within the bounds of Nature. He that will compare with this Verſe here, *ch.* 5. 3. *Col.* 3. 5. *Theſſ.* 4. 5. 1 *Cor.* 5. 10, 11. and well conſider the Context, will find reaſon to take it here in the Senſe I have given of it, or elſe it will be very hard to underſtand theſe Texts of Scripture. In the ſame Senſe the learned Dr. *Hammond* underſtands πλεονεξία, *Rom.* 1. 29. Which tho perhaps the Greek Idiom will ſcarce juſtify, yet the Apoſtles Stile will, who often uſes Greek Terms in the full Latitude of the Hebrew words which they are uſually put for in tranſlating, tho in the Greek uſe of them, they have nothing at all of that Signification, particularly the Hebrew word בֶּצַע, which ſignifies Covetouſneſs, the Septuagint tranſlate μιας μίς, *Ezek.* 33. 31. In which Senſe the Apoſtle uſes πλεονεξια here. In theſe and the two preceding Verſes, we have a Deſcription of the State of the Gentiles without, and their wretched and ſinful State whilſt unconverted to the Chriſtian Faith, and Strangers from the Kingdom of God; to which may be added what is ſaid of theſe *Sinners of the Gentiles*, ch. 2. 11——13. Col. 1. 21. Theſſ. 4. 5. Col. 3. 5——7. Rom. 9. 30, 31.

24 (*b*) What the παλαιὸς ἄνθρωπος, the *old Man* that is to be put off, is, and the καινὸς ἄνθρωπος, the *new Man* that is to be put on, is, may be ſeen in the oppoſite Characters of good and bad Men, in the following part of this, and in ſeveral other of St. *Paul*'s Epiſtles.

SECT.

SECT. VIII.

CHAP. IV. 25.--------V. 2.

CONTENTS.

AFter the general Exhortation in the Cloſe of the foregoing Section to the *Epheſians*, to renounce the old Courſe of Life they led when they were Heathens, and to become perfectly new Men, conformed to the holy Rules of the Goſpel, St. *Paul* deſcends to Particulars, and here in this Section preſſes ſeveral Particulars of thoſe great ſocial Virtues, Juſtice and Charity, *&c.*

PARAPHRASE.

25 WHerefore putting away Lying, let every Man ſpeak Truth to his Neighbour;
26 for we are Members one of another. If you meet with Provocations that move you to Anger, take care that you indulge it not ſo far, as to make it ſinful: Defer not its Cure till Sleep calm the Mind, but endeavour to recover your ſelf forthwith, and bring your ſelf into
27 Temper; Leſt you give an Opportunity to the Devil to produce ſome Miſchief by your Diſor-
28 der. Let him that hath ſtole, ſteal no more, but rather let him labour in ſome honeſt Calling, that he may have even wherewithal to
29 relieve others that need it. Let not any filthy Language, or a misbecoming Word, come out of your Mouths, but let your Diſcourſe be pertinent to the Occaſion, and tending to Edification, and ſuch as may have a becoming
30 Gracefulneſs in the Ears of the Hearers. And grieve not the Holy Spirit of God, whereby ye

TEXT.

WHerefore putting away lying, ſpeak 25
every man truth with his neighbour: for we are members one of another.

Be ye angry and ſin 26
not: let not the ſun go down upon your wrath:

Neither give place to 27
the devil.

Let him that ſtole, 28
ſteal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Let no corrupt com- 29
munication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

And grieve not the ho- 30
ly Spirit of God, where-

are

TEXT.

by ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.

PARAPHRASE.

are ſealed (*c*) to the day of Redemption. Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, be put away from you, with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you. Therefore as becomes Children that are beloved and cheriſhed by God, propoſe him as an Example to your ſelves, to be imitated; And let Love conduct and influence your whole Converſation, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering, and an acceptable Sacrifice (*d*) to God.

31 32 1 2

NOTES.

30 (*c*) *Sealed*; i. e. have God's Mark ſet upon you that you are his Servants, a Security to you, that you ſhall be admitted into his Kingdom as ſuch, at the Day of Redemption, *i.e.* at the Reſurrection, when you ſhall be put in the actual Poſſeſſion of a Place in his Kingdom, among thoſe who are his, whereof the Spirit is now an Earneſt; ſee *Note*, *ch.* 1. 14.

2 (*d*) *Of a ſweet ſmelling Savour*, was, in Scripture-phraſe, ſuch a Sacrifice as God accepted, and was pleaſed with; ſee *Gen.* 8. 21.

SECT. IX.

CHAP. V. 3------20.

CONTENTS.

THE next sort of Sins he dehorts them from, are those of Intemperance, especially those of Uncleanness, which were so familiar, and so unrestrain'd amongst the Heathens.

PARAPHRASE.	TEXT.
3 BUT Fornication and all Uncleanness, or exorbitant Desires in venereal Matters (*e*), let it not be once named amongst you, as becometh	BUT fornication, and 3 all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints:

NOTES.

3 (*e*) The word in the Greek is πλεονεξία, which properly signifies Covetousness, or an intemperate ungovern'd Love of Riches: But the chast Stile of the Scripture makes use of it to express the letting loose of the Desires to irregular Venereal Pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one considers how it stands join'd with these sort of Sins, in those many places which Dr. *Hammond* mentions in his Notes on *Rom.* 1.29. & *ch.* 4. *v.* 19. of this Epistle, & *v.* 5. of this *ch.* 5. compared with this here, they are enough to satisfie one what πλεονεξία, Covetousness, means here; but if that should fail, these words, *Let it not be once named amongst you, as becometh Saints*, which is subjoined to *Covetousness*, puts it past doubt; for what Indecency or Misbecomingness is it amongst Christians to name *Covetousness*; πλεονεξία therefore must signify the Title of Sins, that are not fit to be named amongst Christians, so that πασα ακαθαρσία ἢ πλεονεξία, seem not here to be used Definitively for several sorts of Sins, but as two names of the same thing explaining one another; and so this Verse will give us a true Notion of the word πορνεία in the New Testament, the want whereof, and taking it to mean *Fornication* in our English Acceptation of that word, as standing for one distinct Species of Uncleanness, in the natural Mixture of an unmarried Couple, seems to me to have perplexed the Meaning of several Texts of Scripture, whereas taken in that large Sense which ακαθαρσία & πλεονεξία seems here to expound it, the Obscurity which follows from the usual Notion of Fornication, apply'd to it, will be removed. Some Men have been forward to conclude from the Apostle's Letter to the Convert-Gentiles of *Antioch*, Acts 15. 28. Wherein they find Fornication join'd with two or three other Actions; that simple Fornication, as they call it, was not much distant, if at all, from an indifferent Action, whereby I think they very much confounded the Meaning of the Text. The Jews that were converted to the Gospel, could by no means admit, that those of the Gentiles who retained any of their ancient Idolatry, tho they professed Faith in Christ, could by by no means be received by them into the Communion of the Gospel, as the People of God under the Messiah; and so far they were in the right, to make sure of it, that they had fully renounced Idolatry; the Generality insisted on it, that they should be circumcised, and so by submitting to the Observances of the Law, give the same Proof that Proselytes were wont to do, that they were perfectly clear from all Re-

TEXT. PARAPHRASE.

4 Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe

cometh Saints: Neither Filthineſs nor fooliſh Talking, nor Pleaſantry of Diſcourſe of this kind, which are none of them convenient, but rather giving of Thanks. For this you are throughly inſtructed in, and acquainted with, that no Fornicator, nor unclean Perſon, nor leud laſcivious Libertine in ſuch Matters, who is in truth an Idolater, ſhall have no part in the Kingdom of Chriſt, and of God. Let no Man deceive you with vain empty Talk *(f)*; theſe things in themſelves are highly offenſive to

NOTES.

Remains of Idolatry. This the Apoſtles thought more than was neceſſary; but eating of things ſacrificed to Idols, and Blood, whether let out of the Animal, or contained in it, being ſtrangled; and Fornication in the large Senſe of the word, as it is put for all ſorts of Uncleanneſs, being the preſumed Marks of Idolatry to the Jews, they forbid the Convert-Gentiles, thereby to avoid the Offence of the Jews, and prevent a Separation between the Profeſſors of the Goſpel upon this account. This therefore was not given to the Convert-Gentiles by the Apoſtles of the Circumciſion, as a ſtanding Rule of Morality requir'd by the Goſpel; if that had been the Deſign, it muſt have contained a great many other Particulars; what Laws of Morality they were under as Subjects of Jeſus Chriſt, they doubted not but St. *Paul* their Apoſtle taught and inculcated to them: All that they inſtructed them in here, was neceſſary for them to do, ſo as to be admitted into one Fellowſhip and Communion with the Converts of the Jewiſh Nation, who would certainly avoid them, if they found that they made no ſcruple of thoſe things, but practiſed any of them. That Fornication, or all ſorts of Uncleanneſs, were the Conſequence and Concomitans of Idolatry, we ſee, *Rom.* 1. 29. and 'tis known were favoured by the Heathen Worſhip; and therefore the Practice of thoſe Sins is every where ſet down, as the Characteriſtical Heathens mark of the Idolatrous Gentiles, from which Abominations the Jews, both by their Law, Profeſſion, and general Practice, were Strangers; and this was one of thoſe things wherein chiefly God ſevered his People from the Idolatrous Nations, as may be ſeen, *Lev.* 18. 20. And hence I think that πλεονεξία, uſed for licentious Intemperance in unlawful and unnatural Luſts, is in the New Teſtament called Idolatry, and πλεονέκτης, an Idolater; ſee 1 *Cor.* 5. 11. *Col.* 3. 5. *Eph.* 5. 5. as being the ſure and undoubted Mark of an Heathen and Idolater.

6 *(f)* One would gueſs by this, that as there were Jews who would perſwade them, that it was neceſſary for all Chriſtians to be circumciſed, and obſerve the Law of *Moſes*, ſo there were others who retained ſo much of their ancient Heatheniſm, as to endeavour to make them believe, that thoſe Venereal Abominations and Uncleanneſſes, were no other than what the Gentiles eſteemed them barely, indifferent Actions, not offenſive to God, or inconſiſtent with his Worſhip, but only a part of the peculiar and poſitive Ceremonial Law of the Jews, whereby they diſtinguiſhed themſelves from other People, and thought themſelves holier than the reſt of the World, as they did by their Diſtinctions of Food into clean and unclean, theſe Actions being in themſelves as indifferent as thoſe Meats, which the Apoſtle confutes in the following words.

PARAPHRASE.

God, and are that which he will bring the Heathen World (who will not come in and ſubmit to the Law of Chriſt) to Judgment
7 for *(g)*. Be ye not therefore Partakers with
8 them. For ye were heretofore in your Gentile-State, perfectly in the dark *(h)*, but now by believing in Chriſt, and receiving the Goſpel, Light and Knowledge is given to you *(i)*, walk
9 as thoſe who are in a State of Light (For the Fruit of the Spirit is in all Goodneſs, Righte-
10 ouſneſs and Truth *(k)*) Practiſing that which upon Examination you find acceptable to the
11 Lord. And do not partake in the fruitleſs Works of Darkneſs *(l)*; do not go on in the Practice of thoſe ſhameful Actions, as if they were in-
12 different, but rather reprove them. For the things that the Gentile-Idolaters *(m)* do in ſecret, are ſo filthy and abominable, that it is a
13 ſhame as much as to name them. This you now ſee, which is an Evidence of your being enlighten'd, for all things that are diſcover'd to be amiſs are made manifeſt by the Light; for

TEXT.

things cometh the wrath of God upon the children of diſobedience.

7 Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light,

9 (For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for

NOTES.

(g) Children of Diſobedience, here, and *ch.* 2. 2. & *Col.* 3. 6. are plainly the Gentiles, who refus'd to come in and ſubmit themſelves to the Goſpel, as will appear to any one who will read theſe Places and the Contexts with Attention.

8 *(h)* St *Paul*, to expreſs the great Darkneſs the Gentiles were in, calls them Darkneſs it ſelf.

(i) Which is thus expreſſed; *Col.* 1. 12, 13. *Giving Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of his Saints in Light, who hath delivered us from the Power of Darkneſs, and tranſlated us into the Kingdom of his dear Son.* The Kingdom of Satan over the Gentile-World, was a Kingdom of Darkneſs; ſee *Eph.* 6. 12. And ſo we ſee Jeſus is pronounced by *Simeon*, *a Light to lighten the Gentiles*, Luke 2. 32.

9 *(k)* This Parentheſis ſerves to give us the literal Senſe of all that is here required by the Apoſtle in this Allegorical Diſcourſe of Light.

11 *(l)* Theſe Deeds of the unconverted Heathen who remain'd in the Kingdom of Darkneſs, are thus expreſſed by St. *Paul*, Rom. 6. 21. *What fruit had you then in thoſe things whereof you are now aſhamed, for the end of thoſe things is Death.*

12 *(m)* That by *them* here are meant the unconverted Gentiles, is ſo viſible, that there needs nothing to be ſaid to juſtify the Interpretation of the word.

what-

TEXT.

whatſoever doth make manifeſt, is light.
14 Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.
15 See then that ye walk circumſpectly, not as fools, but as wiſe,
16 Redeeming the time, becauſe the days are evil.
17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.
18 And be not drunk with wine, wherein is exceſs;

PARAPHRASE.

whatſoever ſhews them to be ſuch is Light (*n*). Wherefore he ſaith, Awake thou that ſleepeſt, 14
and ariſe from the dead, and Chriſt ſhall give thee Light. Since then you are in the Light, 15
make uſe of your Eyes to walk exactly in the right way, not as Fools, rambling at Adventures, but as wiſe, In a ſteady right choſen 16
Courſe, ſecuring your ſelves (*o*) by your prudent Carriage, from the Inconveniencies of thoſe difficult times, which threatned them with Danger. Wherefore be ye not unwiſe, 17
but underſtanding what the Will of the Lord is. And be not drunken with Wine, wherein 18
there is Exceſs (*p*); ſeek not Diverſion in the

NOTES.

13 (*n*) See *John* 3. 20. The Apoſtle's Argument here, to keep the Epheſian-Converts from being miſled by thoſe that would perſwade them, that the Gentile-Impurities were indifferent Actions, was, to ſhew them that they were now better enlighten'd, to which purpoſe, *v.* 5. he tells them, that they *know* that no ſuch Perſon hath any Inheritance in the Kingdom of Chriſt or of God. This he tells them, *v.* 8, &c. was Light which they had received from the Goſpel, which before their Converſion they knew nothing of, but were in perfect Darkneſs and Ignorance of it, but now they were better inſtructed, and ſaw the difference, which was a ſign of Light, and therefore they ſhould follow that Light which they had received from Chriſt, who had raiſed them from among the Gentiles, (who were ſo far dead, as to be wholly inſenſible of the evil Courſe and State they were in) and had given them Light, and a Proſpect into a future State, and the Way to attain everlaſting Happineſs.

16 (*o*) St. *Paul* here intimates, *v.* 6. that the unconverted Heathen they lived among, would be forward to tempt them to their former lewd diſſolute Lives; but to keep them from any Approaches that way, that they have Light now by the Goſpel, to know that ſuch Actions are provoking to God, and will find the Effects of his Wrath in the Judgments of the World to come. All thoſe Pollutions ſo familiar among the Gentiles, he exhorts them carefully to avoid, but yet to take care, by their prudent Carriage to the Gentiles they lived amongſt, to give them no Offence, that ſo they might eſcape the Danger and Trouble that otherwiſe might ariſe to them from the Intemperance and Violence of thoſe Heathen Idolaters, whoſe ſhameful Lives the Chriſtian Practice could not but reprove. This ſeems to be the meaning of *redeeming the Time* here, which, *Col.* 4. 5. the other place where it occurs, ſeems ſo manifeſtly to confirm and give Light to. If this be not the Senſe of *redeeming the Time* here, I muſt own my ſelf ignorant of the preciſe Meaning of the Phraſe in this place.

18 (*p*) St. *Paul* dehorts them from Wine, in a too free Uſe of it, becauſe therein is *Exceſs*; the Greek word is ἀσωτία, which may ſignify *Luxury* or *Diſſoluteneſs*; i. e. that Drinking is no Friend to Continency and Chaſtity, but gives up the Reins to Luſt and Uncleanneſs, the Vice he had been warning them againſt: Or ἀσωτία may ſignify *Intemperance* and *Diſorder*, oppoſite to that ſober and prudent Demeanour adviſed in redeeming the Time.

noiſy

PARAPHRASE.

noisy and intemperate Jollity of Drinking;
19 But when you are disposed to a chearful Entertainment of one another, let it be with the Gifts of the holy Spirit that you are filled with, singing Hymns, and Psalms, and spiritual Songs among your selves, this makes real and solid Mirth in the Heart, and is Melody well-
20 pleasing to God himself; Giving Thanks always for all things, in the Name of our Lord Jesus Christ, to God and the Father.

TEXT.

but be filled with the Spirit.
Speaking to your selves 19
in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord,
Giving thanks always 20
for all things unto God and the Father, in the name of our Lord Jesus Christ.

SECT. X.

CHAP. V. 21.------VI. 9.

CONTENTS.

IN this Section he gives Rules concerning the Duties arising from the several Relations Men stand in one to another in Society, those which he particularly insists on are these three, Husbands and Wives, Parents and Children, Masters and Servants.

PARAPHRASE.

21 SUbmit (q) your selves one to another in the Fear of God. As for example, Wives,
22 submit your selves to your own Husbands, or as being Members of the Church you submit

TEXT.

SUbmitting your selves 21
one to another in the fear of God.
Wives, submit your 22
selves unto your own

NOTES.

21 (q) This, though in Grammatical Construction it be join'd on to the foregoing Discourse, yet I think it ought to be look'd on as introductory to what follows in this Section, and to be a general Rule given to the Ephesians, to submit to those Duties which the several Relations they stood in to one another required of them.

your

TEXT.

husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 That he might sanctify and cleanse it with the washing of water, by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet

PARAPHRASE.

your selves to the Lord. For the Husband is 23
the Head of the Wife, as Christ himself is the Head of the Church, and it is he the Head that preserves that his Body (*r*), so stands it between Man and Wife. Therefore as the Church 24
is subject to Christ, so let Wives be to their Husbands in every thing. And you Husbands, 25
do you on your side love your Wives, even as Christ also loved the Church, and gave himself to Death for it, That he might sanctify and fit 26
it to himself, purifying it by the washing of Baptism, joyn'd with the Preaching and Reception of the Gospel (*s*); That so he himself (*t*) 27
might present it to himself an honourable Spouse, without the least Spot of Uncleanness or misbecoming Feature, or any thing amiss, but that it might be holy, and without all manner of Blemish. So ought Men to love 28
their Wives as their own Bodies; he that loveth his Wife, loveth himself. For no Man 29
ever hated his own Flesh, but nourisheth and

NOTES.

23 (*r*) 'Tis from the Head that the Body receives it healthy and vigorous Constitution of Health and Life; this St. *Paul* pronounces here of Christ, as Head of the Church, that by that Parallel which he makes use of to represent the Relation between Husband and Wife, he may both shew the Wife the Reasonableness of her Subjection to her Husband, and the Duty incumbent on the Husband to cherish and preserve his Wife, as we see he pursues it in the following Verses.

26 (*s*) Ἐνρήματι, *by the Word.* The purifying of Men is ascribed so much throughout the whole New Testament to the *Word*, i. e. the preaching of the Gospel, and Baptism, that there needs little to be said to prove it; see *John* 15. 3. & 18. 17. 1 *Pet.* 1. 22. *Tit.* 3. 5. *Heb.* 10. 22. *Col.* 2. 12, 13. and as it is at large explain'd in the former part of the 6th Chapter to the *Romans.*

27 (*t*) *He himself*, so the Alexandrine Copy reads it αὐτός, and not αὐτὴν, more suitable to the Apostle's Meaning here, who, to recommend to Husbands Love and Tenderness to their Wives, in Imitation of Christ's Affection to the Church, shews, that whereas other Brides take care to spruse themselves, and set off their Persons with all manner of Neatness and Cleanness, to recommend themselves to their Bridegrooms, Christ himself, at the Expense of his own Pains and Blood, purified and prepared himself for his Spouse the Church, that he might present it to himself without Spot or Wrinkle.

che-

PARAPHRASE.

cheriſheth it, even as the Lord Chriſt doth the
30 Church: For we are Members of his Body, of
31 his Fleſh, and of his Bones. For this Cauſe
ſhall a Man leave his Father and Mother, and
ſhall be joyned unto his Wife, and they two
32 ſhall be one Fleſh (*u*). Theſe Words contain
a very myſtical Senſe in them (*w*), I mean in
33 reference to Chriſt and the Church. But lay-
ing that aſide, their literal Senſe lays hold on
you, and therefore do you Husbands, every
one of you in particular, ſo love his Wife, ſo as
his own ſelf, and let the Wife reverence her
1 Husband. Children, obey your Parents, per-
forming it as required thereunto by our Lord
Jeſus Chriſt; for this is right and conformable
2 to that Command, Honour thy Father and Mo-
ther, (which is the firſt Command with Pro-

TEXT.

hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church:

For we are members of 30
his body, of his fleſh, and of his bones.

For this cauſe ſhall a 31
man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

This is a great myſte- 32
ry: but I ſpeak concerning Chriſt and the church.

Nevertheleſs, let every 33
one of you in particular, ſo love his wife even as himſelf; and the wife ſee that ſhe reverence her husband.

Children, obey your 1
parents in the Lord: for this is right.

Honour thy father and 2

NOTES.

20 & 31 (*u*) Theſe two Verſes may ſeem to ſtand here diſorderly, ſo as to diſturb the Connection, and make the Inferences disjointed and very looſe, and inconſiſtent, to any one who more minds the Order and Grammatical Conſtruction of St. *Paul*'s Words written down, than the Thoughts that poſſeſſed his Mind where he was writing. 'Tis plain the Apoſtle had here two things in View; the one was, to preſs Men to love their Wives, by the Example of Chriſt's Love to his Church; and the Force of that Argument lay in this, that a Man and his Wife were one Fleſh, as Chriſt and his Church were one: But this latter being a Truth of the greater Conſequence of the two, he was as intent on ſetling that upon their Minds, though it were but an Incident, as the other, which was the Argument he was upon; and therefore having ſaid, *v.* 9. that every one nouriſheth and cheriſheth his own Fleſh, *as Chriſt doth the Church*, 'twas natural to ſubjoin the reaſon there, *viz.* becauſe *we were Members of his Body, of his Fleſh, and of his Bones*: A Propoſition he took as much Care to have believed, as that it was the Duty of Husbands to love their Wives; which Doctrine of Chriſt and the Church being one, when he had ſo ſtrongly aſſerted, in the words of *Adam* concerning *Eve*, Gen. 2. 23. which he, in his conciſe way of expreſſing himſelf, underſtands both of the Wife and of the Church, he goes on with the words in *Gen.* 2. 24. which makes their being one Fleſh the reaſon why a Man was more ſtrictly to be united to his Wife than to his Parents, or any other Relation.

32 (*w*) 'Tis plain by *v.* 30. here, and the Application therein of theſe words, *Gen.* 2. 23. to Chriſt and the Church, that the Apoſtles underſtood ſeveral Paſſages in the Old Teſtament in reference to Chriſt and the Goſpel, which evangelical or ſpiritual Senſe was not underſtood, till by the Aſſiſtance of the Spirit of God the Apoſtles ſo explained and revealed it. This is that which St. *Paul*, as we ſee he does here, calls Myſtery. He that has a mind to have a true Notion of this Matter, let him carefully read 1 *Cor.* 2. where St. *Paul* very particularly explains this Matter.

miſe)

TEXT. PARAPHRASE.

mother, (which is the firſt commandment with promiſe)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good will doing ſervice, as to the Lord, and not to men:

8 Knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he be bond or free.

9 And ye maſters, do the ſame things unto them, forbearing threatning: knowing that your maſter alſo is in heaven, neither is there reſpect of perſons with him.

miſe) That it may be well with thee, and thou mayſt be long-lived upon the Earth. And on the other ſide, ye Fathers, do not by the Auſterity of your Carriage, deſpiſe and diſcontent your Children, but bring them up under ſuch a Method of Diſcipline, and give them ſuch Inſtruction as is ſuitable to the Goſpel. Ye that are Bondmen, be obedient to thoſe who are your Maſters, according to the Conſtitution of humane Affairs, with great Reſpect and Subjection, and with that Sincerity of Heart which ſhould be uſed to Chriſt himſelf: Not with Service only in thoſe outward Actions that come under their Obſervation, aiming at no more but the pleaſing of Men, but as the Servants of Chriſt, doing what God requires of you from your very Hearts, in this with good Will paying your Duty to the Lord, and not unto Men, knowing that whatſoever good thing any one doth to another, he ſhall be conſider'd and rewarded for it by God, whether he be Bond or Free. And ye Maſters have the like Regard and Readineſs to do good to your Bond-ſlaves, forbearing the Roughneſs even of unneceſſary Menaces, knowing that even you your ſelves have a Maſter in Heaven above, who will call you as well as them, to an impartial Account for your Carriage one to another, for he is no Reſpecter of Perſons.

SECT. XI.

CHAP. VI. 10-----20.

CONTENTS.

HE concludes this Epiſtle with a general Exhortation to them, to ſtand firm againſt the Temptations of the Devil in the Exerciſe of Chriſtian Vertues and Graces, which he propoſes to them as ſo many pieces of Chriſtian Armour, fit to arm them *Cap a pie*, and preſerve them in the Conflict.

PARAPHRASE.

10 FInally, my Brethren, go on reſolutely in the Profeſſion of the Goſpel, in reliance upon that Power, and in the Exerciſe of that Strength which is ready for your Support in
11 Jeſus Chriſt; Putting on the whole Armour of God, that ye may be able to reſiſt all the At-
12 tacks of the Devil. For our Conflict is not barely with Men, but with Principalities, and with Powers (*x*), with the Rulers of the Darkneſs that is in Men in the preſent Conſtitution of the World, and the ſpiritual Managers of the
13 Oppoſition to the Kingdom of God. Wherefore take unto your ſelves the whole Armour of God, that you may be able to make Reſiſtance in the evil Day, when you ſhall be attacked, and having acquitted your ſelves in every thing as you ought, to ſtand and keep
14 your Ground: Stand faſt therefore, having your Loins girt with Truth, and having on the

TEXT.

FInally, my brethren, 10
be ſtrong in the Lord, and in the power of his might.

Put on the whole ar- 11
mour of God, that ye may be able to ſtand againſt the wiles of the devil.

For we wreſtle not a- 12
gainſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.

Wherefore take unto 13
you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.

Stand therefore, ha- 14
ving your loins girt about with truth, and having

NOTES.

12 (*x*) *Principalities* and *Powers*, are put here, 'tis viſible, for thoſe revolted Angels which ſtood in Oppoſition to the Kingdom of God.

Breaſt-

TEXT.

on the breaſt-plate of righteouſneſs;
15 And your feet ſhod with the preparation of the goſpel of peace;
16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.
17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:
18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;
19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:
20 For which I am an ambaſſadour in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

PARAPHRASE.

Breaſt-plate of Righteouſneſs, And your Feet ſhod with a Readineſs to walk in the way of the Goſpel of Peace, which you have well ſtudied and conſider'd. Above all taking the Shield of Faith, wherein you may receive, and ſo render ineffectual all the fiery Darts of the wicked one, *i. e.* the Devil.——Take alſo thē hopes of Salvation for an Helmet: and the Sword of the Spirit, which is the Word of God *(y)*: Praying at all ſeaſons with all Prayer and Supplication in the Spirit, attending and watching hereunto with all Perſeverance and Supplication for all the Saints; And for me in particular, that I may with Freedom and Plainneſs of Speech preach the Word, to the manifeſting and laying open that part of the Goſpel that concerns the calling of the Gentiles, which has hitherto as a Myſtery lain concealed, and not been at all underſtood. But I as an Ambaſſador am ſent to make known to the World, and am now in Priſon upon that very account: But let your Prayers be, that in the Diſcharge of this my Commiſſion, I may ſpeak plainly and boldly, as an Ambaſſador from God ought to ſpeak.

15 16 17 18 19 20

NOTES.

17 (*y*) In this foregoing Allegory, St. *Paul* providing Armour for his Chriſtian Soldier, to arm him at all points, there is no need curiouſly to explain wherein the peculiar Correſpondence between thoſe Virtues and thoſe Pieces of Armour conſiſted, it being plain enough what the Apoſtle means, and wherewith he would have Believers be armed for their Warfare.

SECT.

SECT. XII.

CHAP. VI. 21------24.

EPILOGUS.

PARAPHRASE.	TEXT.
21 *Tychicus* a beloved Brother, and faithful Minister of the Lord in the Work of the Gospel, shall acquaint you how Matters stand with me, and how I do, and give you a particular Account how all things stand here. I 22 have sent him on purpose to you, that you might know the State of our Affairs, and that 23 he might comfort your Hearts. Peace be to the Brethren, and Love with Faith from God 24 the Father, and the Lord Jesus Christ. Grace be with all those that love our Lord Jesus Christ in Sincerity (z).	BUT that ye also may 21 know my affairs, and how I do, Tychicus a beloved brother, and faithful minister in the Lord, shall make known to you all things: Whom I have sent un- 22 to you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the bre- 23 thren, and love with faith from God the Father, and the Lord Jesus Christ. Grace be with all them 24 that love our Lord Jesus Christ in sincerity. Amen.

NOTES.

24 (z) Ἐν ἀφθαρσίᾳ, *in Sincerity*, so our Translation; the Greek word signifies, *in Incorruption*. St. *Paul* closes all his Epistles with this Benediction, *Grace be with you*; but this here is so peculiar a way of expressing himself, that it may give us some reason to enquire what Thoughts suggested it. It has been remarked more than once, that the main Business of his Epistles, is that which fills his Mind, and guides his Pen in his whole Discourse. In this to the Ephesians he sets forth the Gospel, as a Dispensation so much in every thing superiour to the Law, that it was to debase, corrupt and destroy the Gospel, to join Circumcision and the Observance of the Law as necessary to it. Having writ this Epistle to this end, he here in the close having the same Thought still upon his Mind, pronounces Favour on all those that love the Lord Jesus Christ *in Incorruption*, i. e. without the mixing or joining any thing with him in the Work of our Salvation, that may render the Gospel useless and ineffectual. For thus he says, *Gal.* 5. 2. *If ye be circumcised, Christ shall profit you nothing.* This I submit to the Consideration of the Judicious Reader.

FINIS.